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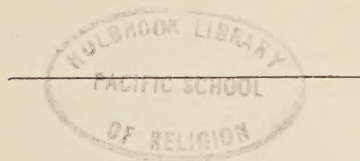
H. P. BLAVATSKY.

EDITED BY

ANNIE BESANT AND G. R. S. MEAD.

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THE THEOSOPHICAL REVIEW

VOL. XXXVI

MARCH, 1905

No. 211

ON THE WATCH-TOWER

ONCE more, as the years roll round, our venerable President-Founder lays before the Society the record of its past twelve months in a General Report. The General Report of the Theosophical Society is always of interest, for as is the record of its small universe so will it be accorded good report or evil reputation in the greater world.

The Year's
Record

On the whole the General Report of the twenty-ninth year of our Society's activity is encouraging. The Society is enlarging itself, its activities are widening, its sympathies are deepening ; its knowledge of itself is growing apace, its power of adjustment is increasing, its organisation is developing so as to leave room for further development. With such extension there must necessarily be growing pains, but whatever these may be there are comparatively few signs of them in the Report ; here and there we notice the death of a local branch, but this is amply compensated for by the birth of others in new localities, while the President speaks of the approaching formation of several new sections, and wisely approves of the principle of federation of branches of every kind wherever possible.

IN his Report our President has always an eye for picturesque symbols, and so he points out that the extension of the movement can be illustrated by the facts that a Theosophical book was this year published in Iceland, while at the same time we have a branch at Invercargill, New Zealand, the most southerly town in the world,—this is surely a potential creeping towards the north and south poles of the world-body, whatever it may signify in the world-soul.

A point of interest in dates is that May the Eighth, “White Lotus Day”—when H. P. B., the physical mother of the movement, departed for a brief rest from her labours,—is now to be known as the “Day of Remembrance” for all who have travailed towards the birth-giving of our ideal, so that the links of continuity with our fellow-workers may never be broken by forgetfulness of their good services. This is a wise extension of what was originally a particular fact of personal import into a general idea of universal application, and the change has everywhere been cordially approved by the members of the Society.

* * *

ONE of the objects most dear to the heart of our President and to the true book-lovers amongst us is the bringing into activity of the potential riches stored up in the Library at Adyar. This is now adequately housed in a commodious and handsome building, provided with shelving to contain some 50,000 or 60,000 volumes, which we hope to see completely filled in the next few years. Moreover the Library is rapidly becoming endowed with funds for its proper up-keep and maintenance, and the past year has seen an addition to its capital of a munificent donation of Rs.125,000 from our late colleague Señor Salvador de la Fuente y Romero. What is now required is a capable Director who will be able wisely to take the first steps whereby the most useful contents of the Library may eventually be made accessible to the Theosophical public. The present idea is to publish a Sanskrit periodical in which the texts of the most important MSS. shall be printed.

* * *

THIS is an excellent plan, for until the texts are printed works

in MS. are inaccessible even to those who can read them, except on the condition of their transporting their physical bodies to Adyar; the texts should, then, be sent out to those who cannot come, and the necessity of the expenditure of time and money for transport of physical bodies removed. This is, then, the first most necessary step; but it should never be forgotten that the Adyar Library is intended not for scholars only but for all of us who can "read" in any language, whether sacred or profane; then when we have once our physical point of contact established, it is our own responsibility whether we proceed to the next stage of "marking, learning and inwardly digesting," for no one can do that for us.

* * *

OTHER points of interest for which we have no present space, are a scheme for helping destitute and disabled workers, and the registration of the General Society. And when we say we have no space, it is not that these subjects are not of the greatest importance, but that it is physically impossible to comment on a report of 125 pages in an "On the Watch-Tower," of eight, not only because the points in the Report which deserve notice are too numerous, but also because it is the function of the man on the "Watch-Tower" to look all round, outside as well as inside the Society, and so space must be found for some notice of the larger interests of the more General Movement of things theosophic. But there is a way out of the difficulty, and a very simple one. Those of our members who have not seen it, but who desire to do so, may procure a copy for themselves, or perhaps the loan of one from their branch library or a fellow member. It is usual to bind it up with the January number of *The Theosophist*, but the Report is procurable by itself, and deserves the attention of all those who believe that while the aspiration after an ideal is the first most necessary thing, the initial movements of its realisation in action are also of the greatest possible interest, not so much for what they apparently are, but for what they indicate as promise of a more ample development.

WE have thus no space for considering the Buddhist Education Movement in Ceylon, or the Pariah Education in Southern India, or the rapid development and extension of the Central Hindu College at Benares; all this is part of the larger life of the Society and immediately directed by its workers; and it is not without significance that the Pariah education is the connecting link between the Brâhman education in the north and the Buddhist education in the south.

The Fuente
Legacy

We must, however, before leaving the Report, publish the following notice of the "Fuente Legacy," at the request of our colleagues the executors.

We, the undersigned, were made joint heirs and executors under the will of Don Salvador de la Fuente y Romero, of Cuba and Paris, which will was duly proved in Cuba in 1903. The property was in Cuba, England and France, and much time was unavoidably spent in its realisation. All is now realised and in our possession, except a comparatively small sum in France. In Cuba, one large legacy to a friend was paid, and some provision was made for near relatives of the deceased, a monument to his memory is in course of erection, and a plot of ground secured for the burial of his mortal remains, placed temporarily underground immediately after his death and liable to disturbance. The surplus remaining after this necessary expenditure, in Cuba and London, amounted to Rs.250,705 (£16,715 3s. 4d.). This has been divided into two equal shares of Rs.125,352. 8, one being assigned to the Adyar Library, and the other to the Central Hindu College. The small residue remaining in France will be similarly dealt with when realised.

H. S. OLCOTT, P.T.S.

ANNIE BESANT.

Half the Legacy thus directly benefits the Theosophical Society through its Library; and indirectly benefits the general Theosophical Movement by providing means for making the contents of that Library accessible; the other half directly benefits the Central Hindu College, and this indirectly benefits India, and through India again, when her sons and daughters awake once more, the general Theosophical Movement throughout the world will be re-benefited, and so benefit still more in its turn,—as indeed will be the case in all nations, even though the Theosophical Society should lose its present corporate existence in the Greater Life to come.

THE following intensely instructive vision of Louise Michel, "La Vièrge Rouge" of revolutionary fame, that strenuous spirit who has but recently left her frail body, was written by herself for *The Daily News*, and published in its issue of January 12th. February twelvemonth ago, as she tells us, exhausted by a severe lecturing tour, during which she set her doctor's advice at defiance, she fell ill of congestion of the lungs at Toulon. During the crisis of the disease she all but passed from her body never to return to that frail physical environment. What she experienced during "unconsciousness" she describes as follows :

The Vision of
Louise Michel

I rapidly sank into a condition that is best described in the expression "la guenille humaine"—the human rag. Yes; it seemed as if my body hung like a rag, and I was able to regard it as no longer belonging to me. As death approached I became mere sensation, and compared my state to the magnetic needle seeking the North when disturbed by a cyclone. My senses were transposed—one discharging another's duties. I had the impression of reading a telegram from my friend Charlotte held in her hand through my fingers. As death advanced nearer I felt more uneasiness than pain. I was gliding into the elements with two impressions: one, that of being carried away on a stream, the other that of dissemination into space. I felt my being disintegrating into tiny molecules; as an aroma spreads itself in the air or colouring matter in water so was I being dissolved in space. Memories of bygone days returned with great vividity. In Caledonia during a cyclone, when the sky and ocean were of a uniform blackness, save where the waves threw up their white heads to assault and storm the coast, I used to cling to the rocks to resist the suction of the tempest, thinking that we ourselves must have been born of the elements. When dying I had the same idea—that I was returning to the elements from which I came. At last I could only speak with difficulty. My voice was a mere breath hardly capable of creating a vibration in my throat. The sensation of thirst disappeared, my limbs were as heavy as stone. Nevertheless my spirit was quite calm, the process seemed quite natural, and my mind looked down on my body as upon a frame stretched in front of it. One wonders whether it will be life or death, and that is all. The world seemed so small; too small, in fact, for the human race not to be one people. I saw the different races stretching in concentric circles around the bubble caused by Time's dropped stone. Before my eyes was a veil or fog; I could only distinguish persons in the room by their stature; they looked like large shadows. I had a vision of war: the field, an immense blot of blood covered with the dying and the dead; riderless horses were stampeding away, whilst in the distance the

battle was in full swing. Mothers, children, and old people crouched together abandoned; fire lit up the ruins of their homes. Then I saw dens and caverns inhabited by wild beasts invaded by prehistoric men, with torches in their hands. These took possession, to be in turn driven out by their successors, carrying the lights of science and of art.

How did I return to life? I cannot say. I know it was a real and cruel pain to come together again, as it were, after the molecules composing my body had been dispersed—a real pain to feel the current against me, whereas I had been floating with it. Was it the sympathy coming from my friends to me combined with the good care of Charlotte and the skill of the learned Doctor Bertholet, which restored me? One thing struck me—that I must try and deserve that sympathy—a sympathy too large for any one person when there are so many who die forgotten by all.

In my self-study I made a mistake. My illness seemed to me to be short, whereas I was told it had been long. I put it down as lasting a week; as a matter of fact, it had lasted four. I remembered those stories in which a quarter of a century or more appeared but a few hours.

* * *

In its issue of November 9th last, *The Morning Post* contained a letter from Mr. Howard P. Okie relating how he had become possessed of the fragments of an old Persian MS. Of all places in the world, the Ivory Coast of West Africa is about the last one would think of searching for Persian MSS. Nevertheless it was there that Mr. Okie obtained his fragments from an old Mohammedan Mullah who had some quarter of a century ago come thither, a three months' journey from his own country, an exile, but a man of deep piety. His most precious possession was a copy of the *Korân* in two bulky volumes. It was in the covers of these books that the fragments of a Persian MS. had been used by the binder. Mr. Okie, who had made great friends with the old Mullah, persuaded him to part with these covers, and, on returning to England, had what was still legible deciphered by Mr. H. H. Topakyan. This proved to be four quatrains of Omar Khayyâm,—verses which curiously enough were either disregarded or unknown to Fitzgerald. These run as follows:

I.

And when this weary pilgrimage is done,
And Wrestler Death his bout with life has won,
Would Omar join a wanton dancing throng
Or be absorbed in all-pervasive One?

II.

The dancing girl, she with the spangled thighs,
 The sage who reads the story of the skies,
 Are but wind-harps stirred by the self-same breeze,
 When the harp lies shattered, the wind still flies.

III.

A myriad other harps still sound a way;
 Some sing of joy, some tell of dark dismay,
 But O! 'tis he who made them strikes the strings
 And as the Maker wills it they must play.

IV.

And when my harp lies broken and is mute
 To let it be so would Old Omar suit,
 No more a puppet he but one in One,
 No more a harp but He who strikes the lute.

There is wisdom here for those who have ears for music, and it is pleasant to find Mr. Okie, in referring to quatrains i. and iv. writing: "This is the very keystone in the arch on which the entire structure of Exoteric [*sic*] Buddhism and Modern Theosophy rests; and if these four quatrains can be brought home to Khayyâm, he was certainly not the materialist that one would picture from a perusal of Mr. FitzGerald's work." We have, however, never so pictured the Poet, even before these quatrains came to light, and doubt not that the painting which the great word-artist of mystic Persia limns for most of our readers reveals a reflection of the Reality which all True Art endeavours to pourtray.

* * *

ON the occasion of his receiving the honorary degree of LL.D. from McGill University, the new Governor-General of Canada, in accepting the honour, in a notable speech, used a striking phrase. Lord Grey, in the course of his speech, is reported to have said, according to the telegram in *The Times* of January 29th:

The "Idea" of
 Reincarnation

That the combination of France and Scotland on the banks of the St. Lawrence suggested to his mind the name of Alexander Hamilton, the brilliant son of a Scotch father and a French mother, whose genius, unaided by any advantage of wealth or station, was responsible for the federation of

the United States. The spirit and atmosphere of McGill University and the requirements of the times would appear to be favourable to the creation of another Hamilton who would repeat for the British Empire the service rendered by Hamilton to the southern neighbour. It was not impossible that a reincarnation of Alexander Hamilton might at that moment be sitting among the sons of McGill.

Lord Grey did not say that he believed in the possibility that *the* reincarnation of Alexander Hamilton might be sitting among the sons of McGill, but he gave expression to his belief in the not impossibility of *a* reincarnation of "Alexander Hamilton" being present among the students of the University. The Genius that once expressed itself under the name Alexander Hamilton—that Genius might be preparing a re-expression of itself in the person of one of the students. It would not be the same expression but another of similar nature.

MENS ADEPTA

ANON I asked my brooding Soul
 In meditation's hour :
 " Why feel, if certain of Thy goal,
 This ebb and flow of power ?
 Why doth, in never-ceasing play,
 Thy fickle aura dance to-day ;
 To-morrow, rolled in misty grey,
 Inert and recreant cower ? "

My Soul made answer : " 'Tis not I
 In My supremest place,
 Not I, securely throned, who sigh
 A falling back from grace ;
 But thou, a wanderer in the wood,
 But thou, the sport of every mood,
 But thou, earth-tost, and, for My good,
 Subdued to lunar phase.

" My deputy in lower lands,
 Experience comes through thee,
 My eye, My brain, My heart, My hands,
 'Tis thou upbuildest Me ;
 I shed the sunshine at thy feet,
 I thrill thee where the waters meet,
 I cast the shadow from My seat
 In high Eternity."

ROBERT CALIGNOC.

THE MYSTERY OF TIME

A MASQUE

Produced at the Albert Hall Theatre on the 17th January, 1905, with original incidental music for the violin.

CHARACTERS.

<i>The Past</i>	-	-	MR. ARCHIBALD MCLEAN
<i>The Present</i>	-	-	MR. LEWIS CASSON
<i>The Future</i>	-	-	MRS. GWENDOLEN BISHOP

MRS. GWENDOLEN PAGET *played the music.*

Copyrighted in September, 1904.

PREFACE.

I SUPPOSE that there are thousands of people in England and as many millions elsewhere, who are trying in one way or another to learn that ancient art, taught by the wise from the beginning of recorded time, the Art of Guiding the Mind. And those who study it, from whatever point of view, find that it has the compelling fascination common to all faithful Art, and that it gradually absorbs the very life of the Devotee, so that he lives in it alone.

I have imagined a discipline in which the struggle has been to fix the mind on that imperceptible point of Time called the Present. My little play shows the Devotee at last succeeding in ridding himself of all those wandering thoughts that formerly carried him perpetually either into the Past or the Future; and I have imagined personifications of those two attributes of human consciousness to be terrified because they see the mind of the Devotee melting into the state beyond Mind in which the Past and Future have no part.

That state I have endeavoured to suggest by the words: "I

stood naked in a bleak and dark eternity and filled it with my exultation."

In the scriptures that attempt to describe that unspeakable state, we read first of the discipline which strips off, as it were, the bodily sensations and the mental activities in order that the Devotee may find liberation in Pure Being. For liberation is the essence alike of the ecstasy of the Saints, who have cried to us that "Where there is Nothing there is God"; and of the ecstasy of the Wise, who have known that he who can desire Nothing must in himself be one with all things.

Alas! the cynic in us each knows full well that we desire nothing that we have.

So far I have given one interpretation of my symbols, others might prove more generally acceptable; for instance the familiar idea of the Devotee assailed by the Devil, the Flesh and the World in the form of intellect, senses and desires. For the Past is keen of wit and full of experience, the Future strong and full of Hope, and the Woman cries like the World for help only in order that she may devour him who listens to her wily voice. Finally, I have heard that to think of the Past and the Future is to exist in a Temporal state, while to think with real intensity upon the Present is to know the Eternal state.

THE MYSTERY OF TIME

CHARACTERS

PAST

PRESENT

FUTURE

THE PRESENT is seated on a throne, a man in the prime of life, his eyes closed. He is sitting rigidly as if in a trance. He is dressed in dark blue.

THE PAST, an old man in black with a skull cap; of a grotesque appearance and voice. He is guarding the door on the Present's left.

THE FUTURE, a beautiful boy in a dress of the colour of the dawn with an iridescent cloak of gossamer. He is on the right guarding another door.

THE PAST and FUTURE look at each other cautiously, nod, and creep quietly across the stage; they meet to the left front of the throne and talk as if they were afraid of being overheard.

FUTURE. What will come of it, do you think?

PAST. There is danger for us: I've always found it most unpleasant.

FUTURE. How is that?

PAST (*in the piping voice of the old*). I am sorry to tell you, my amiable young friend, that in my experience, when our master sits too long upon that throne which he calls The Place of Truth—it is very grievous—but I am obliged to confess that we are apt to become totally extinct.

FUTURE. But I will not, I will not fade and fade until I die. (*Past shrugs his shoulders.*) How can we resist? Surely you can think of something to do?

PAST (*slowly*). All we can do is to try to break in upon his reverie.

FUTURE. Go on! go on!

PAST. I have tried my utmost.

FUTURE. Try again.

PAST. I have tried all ways.

FUTURE. But why are you so powerless?

PAST. Look. I will tell you our secret. The truth is, you and I have no Reality. We are ever-changing phantoms.

FUTURE. And Reality is a treasure that he, our master, holds?

PAST. Yes, but he does not know it. He must never know it, or we die.

FUTURE. Oh, Misery!

PAST. Unless we keep his fancy dancing to our measure, he'll find it out at last and we shall disappear.

FUTURE. But has he never found it out before?

PAST. Never completely. He strives after something he calls the mystery of being for a while, and we hide ourselves and wait until he grows a little weary of beatitude. With delicate feet Doubt enters his mind, and we spring out once more to trouble his ageless peace.

FUTURE. Where is this mighty Spirit of Doubt that I may call her?

PAST. Alas! we have no power to call her.

FUTURE. Why not? Have we not power unlimited in every place but this?

PAST. Doubt is the mother of phantoms; she brought us forth and everything we see and know sprang from her great

wonder. But we call to her in vain. She comes like the storm at her own will.

FUTURE. Oh, see how fixed in trance he is!

PAST. Firm as the loadstone of the world.

FUTURE (*seized with the cramp*). Oh! oh! I feel myself drawn to his feet. Agony! agony! Save me! save me!

PAST. Alas! alas! I have tried all my magic; my wisdom and my arts are nothing to him.

FUTURE. You must do something or I shall die and you'll die too, old dotard—don't forget yourself.

PAST (*sniggers*). No fear of that, no fear I shall forget myself.

FUTURE. Oh, all my beauty vanishes!

PAST. I have shown him glimpses of misleading wisdom, strange joys, forgotten mysteries. I have given him a taste of praise, of rapture and swift movement.

FUTURE. Of rapture! What do you know of rapture, poor old fool? Leave that to me. If that will win us life, I'll make him feel the keen edge of joy. I'll make him feel the honey in his veins and the loud heartbeats that silence wisdom.

PAST. All these are fires he has known, my hands have scattered their ashes many times.

FUTURE. O shrivelled hands, what fire have you to give? It is not withered memory that tempts, nor aching limbs that make men long for life (*holds out his own beautiful hands*). The magic fire I give shall work new changes on him.

PAST. Your fires will be mine before an hour has past; even now they pass into my veins.

FUTURE (*in a fury*). Old hog! get out of my sight. I hate your dreary lies. I am the source of life; 'tis you must die.

PAST (*bows mockingly*). Resplendent youth, your dreams would die untold if it were not for me. The law is this, it is the law of Time. And you are going where you must, and dreaming once again the fair false dreams I wrote of ages since.

FUTURE. I know your cry, "reiteration" and "recurrence," your "Ring of Time." But I defy it! I'll bring him new dreams. Titanic, Godlike dreams, dreams of power, dreams that he moves the very pulse of earth.

PAST. What are your dreams? My hands long since have torn those dreams in fragments.

FUTURE. He has never yet dreamed of conquering the earth, the sea, the air.

PAST. Poor child, you are bewildered. I tell you he has been king of air and water and of fire itself; in the past, before this earth was battered into shape, the spirit that now breathes in him was free; it knew no power that could keep it back. The fire was a rapture and the air a whirl of light. No solid earth shut out the quick ecstasy of beings who are now men blinded behind a little veil of flesh—and wondering at their helplessness.

FUTURE. Strange, strange; that was beyond my thought.

PAST. You'll think it yet when we have travelled round the ring of time.

FUTURE. Alas! alas!

PAST. Try something simpler.

FUTURE. What can I do?

PAST. I have love-songs in my bag here; sing them to him.

FUTURE. Yes, yes, a maid.

PAST. A cup of wine.

BOTH. These are enough.

PAST. They'll set him dreaming and desiring, grasping, fighting, killing, raging to defend his own.

(THE FUTURE *sings some old poems in praise of love.*)

FUTURE. These should soon rouse him from his trance.

PAST. Now try a Dionysian strain and praise the grape and dance the Bacchic dance.

(*They dance and sing until THE PRESENT slowly opens his eyes, and they return to their stations on either side of the throne.*)

PRESENT. What is this whirl of sense that clouds the serene ecstasy of being, that I knew but now when I cast away the images of thought and pierced my heart to find its secret home? (*Dreamily*) I stood naked in a dark and bleak eternity and filled it with my exultation.

PAST. Master, we wait for you.

PRESENT. Old man, old man, wait on ; for I have known the rapture which delights in destroying its very being. I have scattered the broken lights of day and live in a silent place where time and change are dumb.

PAST. We have great feasts for you, my master, and kegs of wine from Cyprus.

PRESENT. I do not need to feast, my body is a phantom made of thought. *(They shrink back shuddering.)* I will not feed it, for it grows and creeps about me holding delight to my eyes and horror to the deep joy that gleams within my heart. *(Past weeps.)* Do not weep so, but tell me did men of old listen to their own hearts and learn from them what nothing else could tell ?

PAST. Yes, yes, indeed, dear master, if you will but come away from this dread place I can show you the scripts of the wisest among them.

PRESENT. Bring them here.

PAST. I fear there are very few I could bring here. The Central Truth casts a bewilderment upon men's thoughts.

PRESENT. Bring what you can.

PAST. One short passage from St. Augustine *(as he opens his bag)*. Two or three from the Greeks. One poem from Persia. One inscription from Egypt. Three sentences from Shankar-âchârya and from the Tao——.

PRESENT. Enough, enough ; show me the most ancient of them all.

(They become absorbed in a scroll.)

FUTURE *sings*.

PAST. Hush, foolish boy.

FUTURE. I would speak with our master.

PAST. Wait then until he chooses to listen to you.

(A knock is heard at the door guarded by THE FUTURE. He goes to it and looks out.)

FUTURE *(returning)*. A fair young girl, in great distress, is asking for our master. She says he alone can help her.

PRESENT. What is that you say ?

FUTURE. A lady, weeping, sir, says you can help her.

PRESENT. What does she need?

FUTURE. She has heard you have achieved the great quest and have found the philosopher's stone. She is saddened by the ebb and flow of life, and seeks to know the mystery of being.

PRESENT. Tell her to search in her own heart.

FUTURE. Sir, she is almost fainting at the door, and hoped you would heal her with a touch.

PRESENT. I must help all that ask me. Bring her in.

FUTURE. She may not enter, sir.

PAST. You know, sir, we may admit no one to your presence here.

PRESENT. Then I will go to her.

FUTURE. She lies like a crushed white flower at the door.

PRESENT. Poor child, it is a pity she should fade so soon. I will go to her (*half rises*), and yet, and yet—

PAST. You do well to hesitate, master; will you not rather come to the record room and I will show you how a certain man named Adam lived happily until a woman—

FUTURE. Silence, old scandalmonger.

PRESENT. Enough of this clamour; I will come with you (*to FUTURE*).

FUTURE. She is a lovely lady, and will give you hours of great joy.

PRESENT (*stopping short*). Is that your meaning? Away, away, both of you (*casts aside the scrolls*). Close the great doors and dare to disturb my peace no more.

(*He returns to his throne and seats himself as at first. Music is heard outside, and THE PAST and FUTURE dance a kind of quarrel dance, THE FUTURE doing his best to prevent THE PAST from collecting his scrolls, and THE PAST preventing THE FUTURE from reaching THE PRESENT to pluck at his sleeve.*)

FUTURE. Why do you spoil my plot? We should have been safe for millions of years if you had not begun your foolish story about Adam.

PAST. Young ragamuffin, what do I care? In any case I

am safe. My records cannot be blotted out; they are stamped upon the stuff of life, and will recur eternally.

FUTURE. Your records will go with you when our master swallows us.

PAST. I'm not so sure of that.

FUTURE. Old monument! Can you not remember how you told me that unless we can persuade him to rejoice in wine and song and women, home and all the rest of it, we ourselves must fade and fade until we die?

PAST. The three will become one.

FUTURE. When the three have become one, where are you and I? Philosopher without wisdom, have you no common sense?

PAST (*blinking at him provokingly*). As usual, the Future has to ask questions of the Past.

FUTURE (*grunts*).

PAST. After all, what does it matter? Your being continually merges into his, and, as a matter of fact, I make my dinner off both of you.

FUTURE. But that is all pretence; we don't mind a little self-sacrifice by way of pretence. But in reality! no! no! Why it's downright murder! Our master sleeps too well; even now his trance approaches the state from which there is no return. I feel it in my very bones.

PAST. Why did you interrupt me just now when I had him deep in the ancients? Their inspirations can coil like serpents in our hearts; if you had not disturbed us with your foolish wench, he would soon have been beguiled.

FUTURE. I believe in the wench. She's a great power. What is a bit of fine writing to us when the passions rage?

PAST. And where would passions be if men had not fired them with thought, and peopled them with images of joy?

FUTURE. Oh words! words! They are nothing.

PAST. A word once flashed across the bosom of the depths, and all the stars of heaven sprang out to listen to it.

FUTURE. That was because the word was full of desire for the stars.

PAST. Maybe; but what is a man or woman that they

should be desired? It is the dreams and images of poets and singers that have made a mantle of sweet sounds and cast it over them so that their passions may bring them an unearthly joy.

FUTURE. Oh that I might lead her in, that he might see her loveliness!

PAST. The wild words of the singers have made you see enchantment in her breath, a thunder-cloud in her hair. He knows, he knows, that she is nothing but a carcase like any other beast.

FUTURE. Horrible old man, away with you! (*Pursues and batters the old fellow, who takes refuge on a high place whence he looks down like a gargoyle.*) Oh, great master, awake, and save me from this old devourer!

PRESENT. You have but to know yourself as one with me and death can never touch you.

FUTURE. I love you, I love you, but I cannot hold your hand, I cannot know you. I am a delight, a rapture beyond, always beyond——.

PRESENT. I see a strange light trembling round your hair in tender rainbow tints.

FUTURE. Oh master, turn your terrible eyes away. They blaze and burn up all my fancies in their light. I would not die.

VOICE *outside chants with a terrible wail.* I am lost, I am lost. Thousands of years I must wander 'mid phantoms of time.

FUTURE. Listen to the cry of her you will not save. It is the cry of the whole world. It is the cry of the unmeasured hosts of souls. If you would go to them and rule them, the fair soul of earth would lay her head upon your heart and hang her lovely arms about your neck and sing songs of your noble deeds to all things.

PRESENT. There is no need for me. There is within them all a secret shrine of blessedness.

FUTURE. But man is born to make a beautiful thing of Sorrow. He does not care for Happiness.

PRESENT. He can make little beauty till he has burned with the supreme desire, his brief madness can but accomplish brief allayments.

FUTURE. Oh, you will teach great tidings. This one woman saved, means that the world would burn with rapture.

PRESENT. Child! child! know this riddle and ponder it. The supreme desire is to be without the supreme desire. That I have known.

FUTURE (*in agony at seeing THE PRESENT once more lapse into trance*). Master, master, wait, wait till we are old. I am so young.

PRESENT (*speaking with a far-off voice*). Seek the imperishable while the tides of life are on the flood. Then they can carry you beyond all mortal hope. For those who wait for the dark time of feeble will can only sink and drown.

FUTURE. I have lost hope.

PRESENT. Then give me your hand.

FUTURE. I give it. (*As their hands meet he becomes transfigured with joy.*) Oh Time! Time! you are slain in the unchanging rapture of Truth.

PAST (*leaps down with a scream, a wail of wild music is heard*). Come away, come away, we shall die, we shall die.

PRESENT (*to THE FUTURE*). The old ways of the changing, world cry to you. Can you master them?

FUTURE. Oh Truth, great virgin, that melts down life and death and gives us them to drink out of your cup!

PAST. Who cares for Truth? Come away, come away, or we die. (*He drags THE FUTURE away and leaves him fainting at the foot of the throne.*)

PRESENT. Now are you glad at heart, poor hungerers for harvest, thirsters after life?

PAST. Come away from this dreadful place. See, see, great master, how it has killed this child; he was so full of joy and life.

PRESENT. He is a phantom. You are a phantom. Let all phantoms know themselves as phantoms, and the goal is reached.

PAST. Is the goal Truth?

PRESENT. She is burned up in Being. The Gods may labour in the fields of Time but I remain. The ten winds may sweep through Space, but the dust returns to its own place.

PAST AND FUTURE. What is this mystery?

PRESENT. The smallest of the small is the greatest of the great.

PAST. What is that smallest thing that is so wonderful ?

PRESENT. That smallest thing is NOW, for Eternity is found in it.

FUTURE (*kneels in a rapture*). Oh let me die, and live in you alone !

PRESENT. Where I am there is no Death ; it is a phantasy of phantoms.

PAST. You are the master in the Place of Being, and Time must be the servant at your gate ! (*kneels tremblingly*).

PRESENT. Where I am there is no Fear. All Life is mine ; all possession is a burden ; for I see Time as it is and am at Peace. (*He gently raises them to their feet.*)

FLORENCE FARR.

QUERES INDIANS AND ATLANTIS

A NOTEWORTHY article by Mr. John M. Gunn on the "History of the Queres Pueblos of Laguna and Arizona," has appeared in the October and November issues of the *American Records of the Past*. The Pueblos of New Mexico and Arizona are a subject of great interest to those of our American cousins who have in their blood the fever of antiquarian research ; for the Pueblos preserve in a land in which antiquities are scarce the most interesting traces of a past civilisation. In the latter part of his article, Mr. Gunn discusses at some length the origins of the Queres Indians, who at present number seven tribes: Acoma, Laguna, Zia, Santa Ana, San Felipe, Santo Domingo and Cochiti,—and who form the largest of nine nations of the Pueblo Indians according to the classification of the early Spanish explorers. Who are these Queres Indians ; who were their ancestors, and where did they come from ?

Hano is their own name for their people ; literally translated it means "down east," but it may be a Phœnician word, as

Hanno was a name common among the Phœnicians. When a Queres Indian commences to tell a story he begins by saying "Humma-ha," an introductory phrase that now has no more significance than our "once upon a time"; but Mr. Gunn tells us that the words literally mean "when east," and were evidently used to introduce a class of stories brought from an eastern country.

One of the most widely diffused of their traditions is called the "Exodus from Shipop," and narrates that in an eastern country all the people came out of a big water into which poured all the rivers of the earth; and though these rivers flowed for ages, never was the big water augmented, but it would rise and fall at intervals. When the first people came out of this water (evidently the sea), the land was soft, or as the Queres express it, "not ripe"; and not finding ground on which to build, these first people journeyed south, until, pitching on a suitable spot, they built a village or pueblo which they called "Kush-kut-ret,"—White House, or White Village.

The same tradition refers to a country east of the unripe land, and therefore across the sea or big water, out of which the people came, a country of no mean extent, for it was considered a remarkable feat to make a journey round it, and but one man is said to have ever made the trip. This island (for such it must have been), the island of Shipop, was the cradle of the Queres nation. Now in the water which surrounded the island lived a monstrous animal or fish that vomited water. This fish came up and threw such quantities of water over the land that it was submerged, and all the people who had remained on the island perished.

In the following sentences Mr. Gunn modernises the tradition. "Let us follow," he says, "these argonauts of the western hemisphere, as their boats leave the island. Their course is west; they reach the coast of Florida at a time when that peninsula was shoals and shifting sand-bars, or vast swamps and marshes. Not finding a suitable place to land, they continue on to the south, skirting the coast, till they reach the south-west extremity of the peninsula. Here on the islands or keys they build their first habitations or first settlement on the North

American Continent, and call it Kush-kut-ret, or the White Village. Here the traditions are verified by archæological discoveries of vast Pueblo ruins on the keys and west coast of Florida, constructed of conch shells. There is a faint tradition among the Lagunas and Acomas that their ancestors built structures of some kind of shells, and the colour of these shells may have suggested the name for their village. On the islands and mainland of Florida are vast quantities of broken pottery, a silent but undisputed witness that a superior race of Indians once inhabited the peninsula. . . . Was the island of Shipop Plato's Atlantis, which Ignatius Donnelly attempts to prove existed at one time in the Atlantic Ocean? . . . Suppose we could prove that the Queres were Atlanteans; we should still be in the dark. We have no authentic history of Atlantis. The incomplete narration of Plato and the ancient tradition placed it somewhere in the West. However, there is one thing reasonably certain, the Queres Indians are a remnant of a people far advanced in civilisation."

Thus far Mr. Gunn; and to hazard the possibility of Atlantis being a fact in order to account for anything under the sun is a considerable length for a scientist to go. It may be pointed out that the romantic theory of the destruction of the Queres' fatherland by the marine monster, the Wa-wa-keh, as it is called, points to some seismic disturbance of nature producing a catastrophe such as that which sank Atlantis below the water so many years ago.

E. J. C.

It is absolutely true, I suppose, that gaining general knowledge in youth is not incompatible with concentration; but relatively it is not true, because not practicable. Society compels us, if we are to take any stand therein, to keep up with the times, and we are not here to grumble with the age, but to adapt ourselves to it: the earth is brimming too full of humanity to allow room for asceticism and seclusion, which are necessary conditions of individual advancement. In old times men had it at command, but we have not.

E. BURNE-JONES.

THE MART OF SOULS

By accident a man once overstepped the edge of the Seen.

How he compassed it he never knew, nor could he ever find his way thither again; but for this once, by the mercy or the mockery of the Gods, he stood within their places.

Here he saw two placid beings playing ball with coloured globes. Neither gained nor lost, as the great spheres rose and fell in measured order. And the man thought how uninteresting is the game of destiny when one sees it as the Gods see. For the players seemed equal gods, and their indifference was equal. The man stood on the fields of space and watched them, watched their sleepless eyes, their large serenity.

"My Lords," he said after awhile, "can nothing be done to vary the monotony of the game?"

They answered: "Nothing, so long as the law of rhythm rules the spheres."

"Do ye seek then for the perfect balance?"

"We seek nothing. The perfect balance is only attainable in the perfect rhythm, even as ye see it here." And they went on playing.

And it seemed to the man that, as they played, he saw the globes leaving long trails of light in waves that ebbed and flowed, regular in beat and even time. And a madness of horror came on him at the game, so that he prayed them: "Cease!"

They answered him nothing.

Then pleaded he with them: "Cease but for a moment so that mine eyes may find rest. Also I need counsel. Not for nothing have I been brought beyond the edge of the Seen, and I would learn the meaning of the things I am aware of here."

The coloured globes rose and fell unceasingly.

Looking round, the man was conscious of one who stood at

the back of him, clad in thin flames, through which his body quivered whitely as if in molten heat.

“Thy name?”

“I am thy guide. Let that suffice, for the keys of knowledge are within my hand.”

The traveller made obeisance to the two beings whose sleepless eyes unmoved were fixed on the rising and falling globes.

“What is the game they play?” he asked, though as he asked he knew.

“The game of life and death. A fine game at the beginning . . . but the Gods know no weariness nor shadow of turning.”

“Are not the Gods all-knowing? Know they not the end of the game and the winner thereof?”

“It is a game which has no ending, and its name is change. Nor is there any winner nor any loser, else the balance were imperfect.”

“Whither rise the globes, and whither do they fall?”

“Each falling globe falls to the Mart of Souls, where it may choose for itself the vesture in which it shall be wrapped, the colour it shall wear. This is the globe of life. The rising globe shakes off its vestments and seeks silence in the House of Rest, till its turn comes to descend again. And this is death.”

“The Mart of Souls, the House of Rest, . . . may I not see these strange things?”

“Am not I here to show, and thou to see? Lean thou over the edge of space, and cry into the void. There lies the House of Rest.”

“Hath space a boundary?”

“That which is nameable is already bounded. That which thou canst neither name, nor feel, nor span with word or thought alone is limitless.”

“How great is knowledge!” cried the man.

“Nay,” said his guide, “the search alone is great.”

“Yet surely must we feel our ignorance before we gain knowledge, reach high to obtain the fruit of reward?”

“As surely must we feel knowledge to gauge our ignorance.

For with what other measure is it measureable? We must be full to know our emptiness, empty that we may know that we are full. And, surely too, that which we grasp, we grasp but to fling away to reach still higher fruit."

"A hard saying." And the man stepped to the edge of space and bent over into the void. And he saw great spheres whirling round in measured order, each keeping his own path. And beyond the spheres stood emptiness with hands wide spread.

Then the man cried across the gulf: "Ho, there! I would ask thee where lies the House of Rest?"

And silence echoed back, and in the echo of his question heard he the answer from the empty-handed void: "I am the door; none passeth through the gateposts but through me,"—so that the man drew back in awe.

His guide watched him steadily.

"Oh thou," cried the man, "what am I? For I thought my hair rose on my head and that the winds blew through me, even as though my bones were withdrawn from their fleshy covering. Am I alive, or do I dwell among the dead? . . . Am I spirit?"

"Nay, thou art very much all man. For behold thy curiosity, thy braggart questioning; and lastly behold thy fear, fear of the void, of the great emptiness that thou didst challenge."

"All life fears death, even as all fulness is in fear of emptiness."

"Yet without that emptiness could there be no fulness. Man, is not the balance true?"

"Lead me hence!"

"Nay. By thine own will and of thine own good pleasure lookedst thou into the gulf. Thine own power must move thee after thou hast supped the draught to the dregs."

And it seemed to the man that the force of his own thought, his own desire, yea, and his own fear held him facing that naked void. And he hung there watching, till darkness swept up from the limits of space and hid the gulf in a denseness which there was no piercing. And the darkness flooded his soul, so that the drink his soul drained was leaden dark to taste. Bitterness and

despair rattled their wings above his head, so that he had no strength to fight, or curse, or pray, but could only lie moaning in the weakness that was his.

"Thou art man all through," said his guide.

"And thou art no man, else thou wouldst give me help."

"In this place each can but help himself. Nevertheless, by helping himself he helps others, else the task were too hard for him."

"You drive me to plunge into the void."

"Nay, I drive thee not. Also I withhold my hand. The choice is thine."

"Oh fool, what should I choose but the means of escape?"

"Look then that thou takest it. The choice is thine."

Then, as the man hung gazing hungry-eyed into the denseness of the silence, from out the void sprang a spiral form of light which shook the darkness and the silence so that they quivered into light and song. And the man forgot his fear and lay watching while the light shook the foundations of the darkness that had been. And he found himself able to move from the chasm, back or forwards as he chose.

"Oh guide, what means this loosening of the chains which bound me?" he asked.

"Thyself loosened what thyself didst bind."

"But how? Nearly I perished by a leap in the abyss."

"Didst thou not know that as despair laid thee by the heels, his brother hope bore thee over the verge of the chasm? Thou didst leap; it was the path of safety."

"Nay, but I leapt not. Else were I in the house of dread, or crushed among those whirling spheres, instead of resting on the edge of space as heretofore."

"O man, place and space, verge and void, are but within thyself."

"And the light, the sudden fire that smote itself upon the darkness and the silence, and made light and song?"

"Thou didst see the reflection of the darkness and it was light, hear the echo of the silence and it was song."

"I will go hence, for I have seen and heard enough."

"Nay, there is no going backward. Look behind thee."

And the man turned; and behold, his footsteps and the path he had trodden were wrapped from his sight in a flame of dew, and in a mist of fire.

Then the man set his face forward, following each foothold with his eyes. Before him rose a fiery pillar, and it seemed to him that the foundations of that pillar were above, out of sight in the vastness of the whirling ether; while below, fathoms beyond his ken, was poised the mighty capital. Again he looked his question, and again the answer came:

"Height and depth are one in the thought of the Gods. What thou callest 'below' is but the reflection of that which is 'above'; they are one and the same measure in the scales. Pass thou through the doorway."

Now the man saw no doorway save the fiery pillar, turning every way in blinding light; nor saw he any threshold, only a space of fire. Yet he set foot forward boldly, and it seemed to him that leagues of flame raced by him, full of whispering tongues, and voices that sang strange things. He gazed up into the depths of the fire. Then he thought he saw tongues of flame detach themselves from the fire, and pass upward to the foundations of the great pillar. And these flames quivered as though winged, and passed in exquisite colour; in blue purer than the faith of angels, and fairer than the breath of purity; in gold exceeding all the wisdom of the holy ones; in rose, that self-illuminated glowed like the love of God. And he said nothing, for the silence of comprehension was his. Nor saw he what became of the mounting tongues of fire that passed beyond the roots of the pillar. Nor dare he ask his guide. And the pillar turned as he passed into the outer courts of space.

There, where he had expected silence sevenfold, reigned deeps of sound, as though that silence broke itself in chords and harmonies. And he saw no colour there, nor black, nor white; nothing but colour's absence; nameless, invisible.

Then said his guide: "Lo, we approach the Mart of Souls. Behold, how they come naked to the market-place."

And the man was aware, by what sense he knew not, of thin flame-shapes that sped beside him, neither pressing forward, nor giving place. Nor could he distinguish how they differed each

from each, though conscious of that difference in the colourless flame. He looked down, and behold a whirlpool swirled and swept unceasingly before him, the brim of which was stained as though with dyes. Above his head hung a mighty upturned chalice, from whose lip drained a measure as of honey; and it seemed to the man that drop by drop fell into the swirl of the pool, and laid itself along the brim.

"How can they buy themselves vestures, these that are but naked flame?" he asked.

It seemed as though his guide smiled. "They buy with that which they cast off when they passed the House of Rest,—that fiery pillar, which did hold thy soul in awe. Didst thou not see them pass thee as a flame of fire? Naked flame, sayest thou? Rather the flame seeking its own soul for a covering. Watch thou the business of the Mart."

And the man saw the thin pale flame-shapes gather round the margin of the pool. Behind them crept strange mists and pallid shadows; shapeless, yet holding potential forms; form of ripples, of waves, of the strange clouds that lie about the sky at sunset, of all things unearthly, yet which mimic earth. And the shapeless shadows, too, crept down to the lip of the pool. As they reached the edge where the dyed waters leapt, flame and shadow fused and welded into one, and stood a moment fully formed upon the brink. And the man saw through and through each soul as it stood in its winding sheet of mist. Behind, beyond, and through the colours of the vesture, running from the honeyed chalice and the dyed waves, up through the shadows round the separate white flames, the man saw past and future linked in the present; the individual life manifest from that which is called its beginning to that which men call the end. So that to him for the moment, as to each soul, all hearts were open, and from him no secrets were hid. And he saw this knowledge burning in the flame of each.

Then the shadow-flames circled round the pool as though in mystic dance; and the sound of them as they drifted by was as the music of a spell. Deeper hues swept from the brim of the pool to the edges of the shadows, and thicker, ever thicker fell the drops of honey from the chalice over them. The shadows

took shape and colour before the man, standing for a moment men like himself, and yet unlike. For they stood as men may stand on Judgment Day, victim and priest, judge and sinner, one and the same, each himself, yet each but part of the rest, judging the earth in himself, and himself in the earth. Then the colours thickened, each hue losing its poignant individuality, merging each in each. And as the colours blurred so grew the forms more dense. And as the density increased, so did each shadow—erst while vast—diminish, drawing to its centre, till it seemed to the man that he looked but on a swarm of bees circling round the rim of one gigantic honey pool. The dyed brim seemed to throw out flowers, great-petalled blossoms of amber and orange and scarlet and sapphire, reaching from edge to edge of the whirling water. There was the taste and taint of honey in the air.

The man, bending low over the pool, felt the dew of the honey on his mouth as he saw the swarm of bees circle round the inner lip of the flower-brimmed basin. He stretched out his hands, and as he stretched them out the honeyed water leapt and bubbled, then swirled again. The bees were gone.

Only the honey dripped from the chalice, and the flowers drew in their petals to dye again the brim of the pool. Far off sounded the voices of the fiery pillar; far off, too, lay the great void, the fields of space and the sleepless Gods at play with their coloured globes. The flame-winged guide stood back. Yet all, gods, guide, void and flame were in himself, and he held the knowledge in his own consciousness. He looked into the seething pool; and his own face, transfigured, met him in the depths. Then knew he that once again he stood in his own land. And a seal of forgetfulness—honey sweet—lay on his understanding. So of that which he beheld he said no word.

M. U. GREEN.

“ORTHODOXY may be gathered in handfuls from any hedge, but a mind appears only now and then.”

“OF a bad man as of a bad dog, the silence is more to be dreaded than the voice.”—DEMOPHILUS.

THE PURPORT OF PAIN

I.

It is remarkable how often our reason is called upon, not merely to rectify, but even to reverse, the verdict of our sense-impressions. Not that our sense-impressions, *as* sense-impressions, are wrong; not that the aspect of the object that excites our sense-impressions is wanting in reality for us; the error lies, as a rule, in the instinctive inference that we make from the impression. This inference oftentimes not only needs revising, but even reversing by the wider reason, that is to say, by the reason which is based on the whole of our accumulated knowledge. It is as though that wider reason constituted a court of appeal from the lower court, that of instinctive inference; and, on appeal, the decision of the lower court often has to be reversed by the higher.

A familiar instance of what I mean is the question of the relative movements of the earth and the sun. The court of instinctive inference gives its verdict that the sun goes round the earth; the court of appeal reverses the decision, and pronounces that the earth goes round the sun.

Another example of the revision of the rulings of the preliminary court by the matured judgment is the location of physical pain. Do we burn our finger we forthwith assume that the pain we feel is in the finger. But, with widening knowledge, we learn that unless the nerve communication between the brain and the finger is complete no pain is felt. Without the sympathetic telegraphic system, the physical vibration initiated at the finger remains a physical vibration. Moreover, in a case of the recent amputation of an arm or a leg, the patient often imagines that he still feels pain in the extremity of the amputated limb, and nothing but the evidence of sight or touch will disabuse him of this notion.

Consideration, then, leads us to the conclusion that physical pain, as we know it, is not felt at the place where we perceive its cause to be. Physical pain at that place there may be, but that is not our pain; that is the pain—if pain it can be called—of the lives that go to make up our life. These lives are disturbed, as a rule, long before we ourselves are conscious of any sensation.

“When there is a disturbance with which the consciousness in the cells of the bodies, or in the centres, cannot cope; when the equilibrium among the various powers of the body is so disturbed that it cannot by itself set right the state of things; then, only, there is a descent or manifestation of the higher power to re-establish harmony. In ordinary disturbances, the reflex activities of the nerves and nerve centres . . . bring about the adjustment without troubling the indwelling consciousness.”*

Physical pain, then, only comes into existence for us when the brain has been communicated with; consciousness has been troubled, and becomes aware of an abnormality at some part of the body.

Arriving at this point, a moment's further thought and we perceive that pain is neither a matter of the tissue, nor yet of the brain, but of the consciousness. For, not only is it needful that the sympathetic nervous system should transmit the message from the burnt finger to the brain, but, if the pain is to be felt, consciousness must be free to attend thereto. If, at the time of the receipt of the message, the ego should have his attention directed elsewhere, it is quite possible for the message to pass unheeded, be it ever so urgent.

It is only when we are at liberty to receive the sensation, or—put in Theosophical terminology—when the ego directs his attention to the astral body, that we feel pain. As our consciousness vibrates with the astral body, so does it become one with the disturbance thereon, and pain is thought to be, and felt as, a part of itself.† But if the attention of the ego is concentrated

* *Studies in the “Bhagavad Gītā,”* by The Dreamer. Third Series, p. 115.

† It will be observed that I use the word *consciousness* in many cases for *self-consciousness*. I do this advisedly, so that one and the same word may describe the head-centre of life at the different stages of its evolution. I am not with those psychologists who hold that self-consciousness and consciousness are different in kind as well as in degree. I take them to be one and the same at a different period of evolution.

on another field, and the urgency of the message is not sufficiently great to loosen its attention from that field, no pain or suffering is felt.

To support this proposition deductively is easy. The soldier on the field of battle knows not that he has been wounded until the excitement of the fight slackens. He feels not the wound as the bullet strikes his arm. So intent is his consciousness elsewhere that, no matter how great the physical disturbance, for the time being he is unaware of it. The hypnotised subject may have like freedom from all sensation, howsoever severe is the shock to the physical organism. Other illustrations will occur to everyone.

Consciousness, then, may be so intently focussed on the astral plane that all vibrations from the physical pass unperceived. And the same principle holds good when we go deeper into the microcosmic system. If the consciousness is intently functioning on the mental plane, the message from the physical may reach the astral, creating a vast disturbance there, and still fail to come within the cognisance of the ego. Instances of this it is unnecessary to cite.

From thence follows the corollary that we suffer simply because we fail to keep our attention on that which is above the plane of the suffering. There can be no physical pain while consciousness is absorbed by feeling or desire; there can be no astral suffering while consciousness is absorbed by the workings of the pure mind.

And still further, into the land beyond the three worlds, would we carry the principle:—there can be no mental suffering while the consciousness is steadfast in its hold on that Kingdom where all separation ceases; by looking towards the Divine is the human transcended. We suffer solely because we are unable to raise our consciousness to the serener spheres above the suffering.

II.

But at this point I conceive someone interjecting: "All this is very well; all this is very true. We grant it. But—it is mere academics. The real *crux* is, how are we to raise our consciousness above the sphere of the pain? The effect of pain

is irresistibly to drag the consciousness down to its own *locale*. What mockery is this! Do you tell a drowning man that if he will only raise himself up into the air above he will not be drowned?"

The answer comes: "Verily of yourselves ye cannot do this thing, but the means wherewith it shall be done are provided for you."

In truth, the living forces that, again and again, raise consciousness above the plane of its suffering are now in us and around us. By means of them much, very much, has been already done; the rest, we may confidently trust, will be accomplished in the æons that are to come.

From the point of view of their action upon us, the living forces referred to appear as of two orders, a phase, in fact, of the eternal pair of opposites. One, which we will call the "positive" or attractive force, comes into operation mainly in the later stages of human evolution. The other, which we will call the "negative" or propelling force, is for the earlier stages of human evolution.* The first finds its expression in our consciousness as joy or bliss; the second finds its expression in our consciousness as pain or suffering. In this, the mediant stage of human evolution, both forces operate; now one, now the other preponderating, as the mind, thrown out of the *tâmasic* state, oscillates between them.

It is the consideration of the negative, the propelling force, that, I think, will reveal to us one of the great meanings of those chastisements which, we read, are the manifestations of Divine Love.

For we may take it that the main evolutionary process of the consciousness on the *nivṛitti mārga*, the upward arc, is its gradual withdrawal from the lower worlds to the higher, while, at the same time, maintaining a control over those lower worlds from which it withdraws. But if, during this evolutionary process, the time should come when the consciousness has been brought into perfect harmony with the lower worlds in which it finds itself, whence are we to derive the incentive

* Cf. Mrs. Besant in her *Study in Consciousness*—Introduction: "Will has its two aspects of attraction and repulsion, of inbreathing and outbreathing."

to that withdrawal by which alone upward progress can be made?

Arrived at such a *laya* point, the consciousness performs all that is necessary for the sustenance and the satisfaction of the physical body and its own activities, receiving back from them all that it needs. The routine functions are gone through again and again, and, if there be no disturbance, what is to prevent them going on again and again to infinity? Instead of moving round the spiral, consciousness, surely, would move round the circle, and the same point be reached millennium after millennium. The positive force, that which will be its stimulus when farther on the path, the Light above, the "Glory of the Lord," is not yet seen, seen but dimly, or seen but fitfully.

The consciousness of most of us has not yet come so far within the reach of the attractive force that it readily responds to its attraction. Therefore it is that, while we are yet children, the force to raise us up must needs be the propelling. Pain is the only means by which further growth can be brought about.

And so, from the outside, the microcosmic kingdom is disturbed. The self-sufficing satisfaction of a consciousness in harmony with its environment is broken in upon; the orderly workings become disorderly; we are in pain.

Eras there are in the life of the body politic when the normal evolutionary method has to give place to the abnormal revolutionary; only thus can the kingdom rise to higher things. The revolution will, in all likelihood, mean pain and suffering both for the state and for the ruler thereof; it may mean the disintegration of the state, and that the ruler is driven out entirely from the kingdom that he had ruled.

Even so is it with the ruler of the body physical:—the breaking up of the harmony between himself and his kingdom will, in all likelihood, mean pain and suffering for him and for the myriad lives below him; but we see that it is needful if either the one or the other is to get out of the circular track on to that of the spiral.

III.

At first sight, as says my imaginary objector, it would seem that the tendency of pain—pain physical we will suppose—would

be in direction the reverse of the grand sweep of the evolutionary Life-wave ; at first sight it would seem that it would bring the consciousness deeper down into the vehicle from which it had, in some measure, already extricated itself.

That something like this is the immediate effect of pain—the effect for the time being—is, doubtless, true. But, since the very essence of pain is a dissonance between consciousness and its vehicle, the further effect—and the effect that remains in the consciousness—is that that which was before assumed to be one is now perceived to be twain ; the vehicle is now perceived to be, not of the subjective, but of the objective world.

Concords are very difficult to realise as disparate harmonics ; discords are necessarily so realised. Withal the *full* realisation of the outwardness of any vehicle, it may be granted, only comes with the death of that vehicle.

But we have a further and much more difficult lesson to learn, that not even death can teach ; we have to learn to live *in* the body, and yet to know that our consciousness is not *of* the body. This is the lesson that a life that is not an harmonious life, but often discordant with its vehicle, alone can bring home to us in this the day of our school-time.

Moreover, we may note that it is by pain consciousness becomes conscious of its bondage to the flesh, and thereby is the desire begotten to burst the bonds. “When the repulsion aspect energises there is separation, driving apart.”*

And so we see through pain must our growth proceed till pain be overpast. Only by the bruising of the outer, the inner is set free. And when, in the fulness of time, we are ready to arise to a larger and more beautiful world, then, by the very action of the pain that is laid upon us is that pain transcended.

Maeterlinck gets a glimpse of the law when he writes : Our “loftiest reasons for sorrow must be on the eve of becoming reasons for gladness.”

And with what wondrous touch does George Eliot describe the same in her book *Romola* ? The great and gracious heart of the heroine stirred to its depths by the love human ; then purified and raised by suffering to the love divine. Truly, by

* *A Study in Consciousness* : Annie Besant. Introduction.

pain the consciousness becomes free of pain and enters into joy.

Then may we not leave our short study concerning pain with two strengthened convictions?—the one stilling the fierce rebellion of “the natural man” in the face of it; the other giving us, with regard to it, a sure and certain hope for the time that is to come. For do we not perceive something of its necessity?—and do we not perceive something of the necessity of its transitoriness?

Urged forward by pain is the Soul till it reaches its self-consciousness. Again urged forward by pain is the Soul till it reaches a consciousness of that self-consciousness; but more seldom now is the goad needed, for visions of the Beyond more often come and longer stay.

So does the Soul slowly cross over the threshold into the Light, suffering on the way transcended again, and yet again, until suffering has no more dominion over it, and it reaches its rightful Home in the Realm of Bliss.

POWIS HOULT.

THE PROTESTANT SPIRIT

FROM time to time in the world's history we see the rising up of a spirit of revolt against the existing condition of things, a spirit that challenges all authority, and rejects all tradition. It appears when some religion, some social polity, some convention, has lost, wholly or partially, its indwelling life, and offers to the world a shell instead of a content, a stone instead of bread. It appears when an authority has lost its inherent power and rests on mere prescription; when a creed is an empty formula instead of the expression of a life. When abuses have accumulated, when dust has gathered thickly over ancient jewels, when priesthood has become a profession, and religious rule a prize for ambition, then arises the Protestant spirit, and sweeps like a storm-wind over the minds of men. It is one of the purifying agencies in the treasure-houses of the spiritual Guardians of Humanity, the wind

which scatters the fogs of blind credulity, and chases away the miasma of intellectual sloth.

Such revolts may be seen now at work in India, in the movements known as the Brahmo Samâj and the Ârya Samâj—movements which cause much distress to the religious minds in the country from their narrowness and aggressiveness, but serve an admirable purpose in stimulating Hinduism to shake off its impurities and purge itself of superstitions. But the historical example of such a revolt, the greatest in recorded history, is that which takes as its own the name of Protestantism, and marches under it as under a battle-flag. It may show us at one and the same time the uses and the dangers of the Protestant spirit.

Looking back to the fifteenth and sixteenth centuries, we can see the Roman Catholic Church, the historical representative of Christianity, had reached a point at which some great change was necessary if Christianity were not to sink under a mass of superstitions and immoralities. The corruptions of the priesthood, reaching their worst depths in Rome, which should have been the centre of life and inspiration; the frightful cruelties of the Inquisition, crushing out thought with death and torture; the unrestrained licence of a brutal nobility, which bought immunity for oppression and rapine with bribes of gold and lands to the Church as portress of heaven; all these and many another evil were choking the life out of religion in Europe, and a reform was imperatively necessary to save Christianity from destruction at the hands of her own household.

Two lines of reform were traced out at this critical moment: one, that identified with the name of Erasmus, scholarly, moderate, conservative; the other, that identified with the names of Martin Luther and Calvin, popular, headlong, revolutionary. It was then as it was later in the French Revolution, with its Encyclopædists and its Montagnards; reason, education, orderly progress were on the side of the scholars, but the gigantic evils of the time—religious in one case, political in the other—forced on a cataclysm, which swept away alike both good and bad, the gold with the dross.

Erasmus was the type of the cultured and balanced reason, polished, refined, shrinking from the coarse, the blatant, and the

vulgar. If he pierced the ignorant and evil-living priesthood of his time with the keen rapier of his satire, he did it that a purer type might arise, not that an equally ignorant peasantry might erect themselves into ecclesiastical dictators ; if he broke the stately tyranny of mitred bishops, it was not to submit to the vulgar oppression of petty and loud-voiced fanatics, sprung from the mire. He sought to revive and then enthrone learning, and to give to the reason the authority claimed by prescription. Could he have had his way, the western Church had not been rent in twain, the progressive part of Rome's heritage had not been torn from her, the dignity of the ancient ceremonial and the spiritual value of the mystic tradition had remained unimpaired, and the iconoclastic forces of ignorance allied with fanaticism had not desolated the pastures of Christianity.

The movement which by its followers is called the Reformation substituted—so far as the will and the teaching of Martin Luther and Calvin were concerned—but one tyranny for another, a Book for a Pope. “The Bible and the Bible alone is the religion of Protestants.” Calvin burned Servetus as readily as Rome burned Bruno, and in fanaticism and narrowness the Reformers rivalled Rome. None the less Protestantism, while shrouding the spiritual, stimulated the intellectual, and contained within itself forces needed for the evolution of the future. For while it is true that the Reformers but substituted one tyranny for another, and one that was, on the whole, worse, as being quite as oppressive while also blatant and vulgar, yet it is also true that the spirit which rose up against the tyranny of the time and smote it, was the spirit which inevitably generated a similar resistance against the new tyranny, and ensured the application of the principle that overthrew the Pope to the overthrowing of all tyrannies that would fain fetter the soaring intellect of man. It was easy for the Reformers to say to the reason to which they appealed: “Thus far shalt thou go, and no further.” Their descendants appealed to the same reason against the puny barriers they set up.

The Protestant spirit, despite the faults of its youth, its crudeness, its blatancy, its vulgarity, was none the less, in its essence, the spirit that made possible the advances of modern

science. It questioned, it challenged, everything; and however iconoclastic such a spirit might be in the domain of religion—as iconoclastic as a blind man might be who found his way obstructed by priceless pictures, the value of which could not be gauged by his sightless eyes—none the less was it invaluable on the physical plane, where the means at its disposal were adequate for the investigation of the problems surrounding it. When the Protestant spirit awoke, religion in the West had extended her authority over all physical questions, and checked all efforts to understand nature with her perverted “Thus saith the Lord.” The world had not yet existed for 6,000 years, therefore the geological records were untrue; the Jews were the chosen nation, the vanguard of humanity, therefore the civilisations of the past were fabulous; the earth was the centre of the universe, for which the sun, moon, and stars were created, therefore astronomical facts were fictions; and so on, and on. Science could only breathe by tearing down the biblical prison which shut it from the air, and the Protestant spirit which had enthroned the Bible on the ruins of the papacy, enthroned science on the ruins of the Bible. Both the papacy and the Bible were to be rebuilt, but never again was either to become a fortress to frown a silent world into submission.

Enjoying as we do to-day the freedom to think and the freedom to speak, we should do ill to forget the meed of gratitude we owe to that spirit which has won for us this freedom. True, in the days of its battling it destroyed much that was fair and gracious; but the things it destroyed can blossom anew, while the freedom which it won is the condition of intellectual progress.

The harmful work of the Protestant spirit is seen in its later effects on religion, for while it did much to cut off the heads of the weeds of superstition, it did nothing to destroy their roots. A superstition is only uprooted when knowledge explains its origin and its growth, and this the Protestant spirit could not do, seeing only the grotesqueness of its above-ground manifestation. Why is it that in every country in which the Protestant spirit has triumphed, scepticism and materialism have followed in its track? Why are the Protestant Churches helpless before the ever-advancing flood of unbelief? Is it not because the reason,

to which Protestantism appeals, has so far failed to pierce into the region where are the facts on which religion is founded, and because here religious Protestants appeal to authority while everywhere else they decry it ?

The mistake—a mistake natural and perhaps inevitable—has lain in erecting the reason as limited by the physical brain into the sole arbiter of truth. The divinely lucent Intelligence, the Wisdom aspect of the Self, is indeed that arbiter ; but its broken reflection in the human brain, dominated moreover by Activity, and showing the restless instability of knowledge-hunting rather than the calm security of possessed wisdom, is but poorly equipped for that high office. In things of the physical plane, within reach of the senses, it is a trustworthy guide, when undistorted by passion and prejudice. Moreover, however imperfect it may be, it is the only guide man has, and is to the man what the eye is to the body. Vision may not be perfect, but it is better than the groping touch of the blind as a medium for understanding surrounding objects. Man walks better through the world with the opened eye of reason than by groping his way with the fumbling touches of ignorance and foolish credulity. None the less does reason hinder the spread of knowledge when it unreasonably affirms the all-sufficiency and independence of the physical universe, and shuts its ears to all the whispers of nature, which suggests that it is face to face with a part only and not with the whole. Reason, as evolution proceeds, will learn to perfect and control one vehicle after the other, each subtler than the preceding one, and will thus come into touch with subtler regions of the universe, the existence of which for it is at present unproven. The existence of those regions will, in millennia to come, rest for it on the same basis as does now the existence of the physical universe ; but at the present time it is as incapable of penetrating them as is a fish of investigating the nature of meadow land, or of soaring into the upper regions of the atmosphere. On things watery the fish's judgment may be reliable, but its opinions on things terrestrial and aerial are not weighty.

The reason, free from prejudice, may arrive at the certitude that man is a being in touch with regions beyond the physical, as the physical is now understood. It can recognise the exist-

ence in man of a power to respond to impressions other than those which reach him through his senses, and it can argue, by analogy, that these vague and indeterminate impressions are the prophecy of the opening to him of another region of the universe through the development of another organ of perception, as the first faint recognitions of light and shade adumbrated the coming development of the eye. It may further establish by irrefragable proofs the fact that in some individuals of the human race this response has been clear and definite, and that they have "seen" where others are still groping; that these are the men who have changed the course of history and reshaped the lives of men—Manu, Pythagoras, the Buddha, the Christ, Muhammad, to name but a few; and it may perceive that the power of these men rests on the presence in the mass of mankind of a faculty which answers vaguely where they answer clearly—a faculty embryonic in the mass, developed in themselves, but guaranteeing to that mass the truth of their sayings; were it not for this, their declarations would be regarded as ravings, not as inspirations. It may study the records of the mystics and geniuses of all ages, and weigh the definite evidence for the existence of a state of consciousness beyond the normal, in which the method of working of the intelligence in search for truth is by direct cognition instead of by ratiocination.

It is by the recognition of the reality and value of the mystic state of consciousness that the Protestant spirit will cease to be the herald of materialism, and it is to the absence of mysticism in the Protestant communities that is due their declension in spirituality. Of all forms of religion, Protestantism is the one that most needs the "Inner Light," and it is the one from which that Light has been most markedly absent. And yet not wholly absent. Leaving Jacob Boehme, that prince of mystics, aside, the Light shines out clearly in Fox, amid all his extravagances, and the Society of Friends was a voice uplifted in the desert, testifying to a firm belief in the illumination and guidance of the Spirit. Nor can we ignore, although they be marred by fanaticism and crude emotion, the phenomena of "conversion," accompanied, wherever it has been real, with a sense of the divine Presence, of the rending of the veil which hides the spiritual universe, and of the

flooding of the soul with God. These are true mystic experiences, and are far more valuable "evidences" of the truth of a religion—whatever errors it may also contain—than the laboured arguments of a Paley. The pity has been that the lack of self-restraint and of delicacy in these outbursts has revolted the colder judgments of the educated and rational, and they have looked on them with contempt as the ravings of the ignorant and sentimental. They have failed to remember that the human soul, in the marvel of a sudden realisation of the inner world, has no time to think of external trivialities, and if the outburst occurs in a body in which self-restraint is not congenital, it will be likely to jar on refined susceptibilities. Manners are sometimes forgotten even by educated people on the deck of a foundering ship, or in the stalls of a theatre on fire; and what are such things in comparison with a sudden flash which reveals the worlds invisible and the profundities of the immortal soul? If a similar flash could open those same depths to the cultured and the intellectual, then should we have, instead of loud "revivals," a wave of true and elevated mysticism, and as it swept over the arid wastes of knowledge divorced from religion "the desert would rejoice and blossom as the rose."

Only such a wave can restore to the Protestant communities the religion which is withering among them under the keen blasts of scholarly criticism and the ice of scientific disdain. The criticism and the science are alike the results of the Protestant spirit, and they have come to stay, and to exert an ever-increasing influence over the minds of educated men. Protestantism, in its worthier aspect, is the critical and scientific attitude of the reason, approaching all problems submitted to it for solution; as such it must endure. Protestantism, in its narrower meaning, is a mere passing revolt against a particular form of religion, and as such has no future. A religion cannot be made out of protests against another man's creed; we live by "Yeas," not by "Nays." If Protestantism is to live as a religion, it must emerge from the regions of negation into those of affirmation, and this it can only do if the spirit of mysticism revives within it, and leads it forth into a sweeter and a richer air. It must base its affirmations on facts recognised in the mystic state of consciousness; it must

boldly cast aside its books, its legends and its creeds; it must trust to the living spirit and no longer to the dead letter; it must proclaim, on the sure basis of human experience, the living Christ within as the redeeming Saviour, and the living Master Jesus without, as the Head and Shepherd of His Church.

ANNIE BESANT.

THE PERFECT SERMON, OR THE ASCLEPIUS

A SERMON OF THRICE-GREATEST HERMES TO ASCLEPIUS

(CONCLUDED FROM vol. xxxv., p. 528)

XXXIII.

[XII. M.] Now on the subject of a "void,"—which seems to almost all a thing of vast importance,—I hold the following view.

Naught is, naught could have been, naught ever will be void.

For all the members of the cosmos are completely full; so that cosmos itself is full and [quite] complete with bodies, diverse in quality and form, possessing each its proper kind and size.

And of these bodies—one's greater than another, or another's less than is another, by difference of strength and size.

Of course, the stronger of them are more easily perceived, just as the larger [are]. The lesser ones, however, or the more minute, can scarcely be perceived, or not at all—those which we know are things [at all] by sense of touch alone.

Whence many come to think they are not bodies, and that there are void spaces,—which is impossible.

So also [for the space] which is called extra-cosmic,—if there be any (which I do not believe)—[then] is it filled by Him with things intelligible, that is things of like nature with His own divinity; just as this cosmos which is called the sensible, is fully filled with bodies and with animals, consonant with its proper nature and its quality.

[Bodies] the proper shape of which we do not all behold,

but [see] some large beyond their proper measure, some very small; either because of the great space which lies between [them and ourselves], or else because our sight is dull; so that they seem to us to be minute, or by the multitude are thought not to exist at all, because of their too great tenuity.

I mean the daimones, who, I believe, have their abode with us, and heroes, who abide between the purest part of air above us and the earth,—where it is ever cloudless, and no [movement from the] motion of a single star* [disturbs the peace].

Because of this, Asclepius, thou shalt call nothing void; unless thou wilt declare of what that's void, that thou dost say is void;—for instance, void of fire, of water, or things like to these.

For if it should fall out, that it should seem that anything is able to be void of things like these,—though that which seemeth void be little or be big, it still cannot be void of spirit and of air.

XXXIV.

In like way must we also talk concerning “space,”—a term which by itself is void of “sense.”†

For space seems what it is from that of which it is [the space]. For if the qualifying‡ word is cut away, the sense is maimed.

Wherefore we shall [more] rightly say the space of water, space of fire, or [space] of things like these.

For as it is impossible that aught be void; so is space also in itself not possible to be distinguished what it is.

For if you postulate a space without that [thing] of which it is [the space], it will appear to be void space,—which I do not believe exists in cosmos.

If nothing, then, is void, so also space by its own self does not show what it is unless you add to it lengths, breadths [and depths],—just as you add the proper marks§ unto men's bodies.

These things, then, being thus, Asclepius, and ye who are

* Planet, presumably.

† *Intellectu caret.*

‡ *Principale*,—lit., principal.

§ *Signa*; characteristics, presumably.

with [him],—know the intelligible cosmos (that is, [the one] which is discerned by contemplation of the mind alone) is bodiless ; nor can aught corporal be mingled with its nature,—[by corporal I mean] what can be known by quality, by quantity, and numbers. For there is nothing of *this* kind in that.

This cosmos, then, which is called sensible, is the receptacle of all things sensible,—of species, qualities, or bodies.

But not a single one of these can quicken without God. For God is all, and by Him [are] all things, and all [are] of His will.

For that He is all goodness, fitness, wisdom, unchangeable,—that can be sensed and understood by His own self alone.

Without Him naught hath been, nor is, nor will be.

For all things are from Him, in Him, and through Him,—both multitudinous qualities, and mighty quantities, and magnitudes exceeding every means of measurement, and species of all forms ;—which things, if thou should'st understand, Asclepius, thou wilt give thanks to God.

And if thou should'st observe it* as a whole, thou wilt be taught, by means of the true reason, that cosmos in itself is knowable to sense,† and that all things in it are wrapped as in a vesture by that higher cosmos‡ [spoken of above].

XXXV.

Now every single class of living thing,§ Asclepius, of whatsoever kind, or it be mortal or be rational, whether it be endowed with soul, or without one, just as each has its class,|| so does each several [class] have images of its own class.

And though each separate class of animal has in it every form of its own class, still in the selfsame [kind of] form, the units differ from each other.

And so although the class of men is of one kind, so that a

* *Sci.*, the cosmos.

† *Sensibilem* ; probably referring to the *sensus par excellence*, that is, the higher or cosmic sense.

‡ That is, the intelligible cosmos ; presumably the æon.

§ *Animalium*.

|| *Genus*.

man can be distinguished by his [general] look, still individual men within the sameness of their [common] form do differ from each other.

For the idea* which is divine, is bodiless, and is whatever is grasped by the mind.

So that although these two,† from which the general form and body are derived, are bodiless, it is impossible that any single form should be produced exactly like another,—because the moments of the hours and points of inclination [when they 're born] are different.

But they are changed as many times as there are moments in the hour of that revolving circle in which abides that God whom we have called All-formed.‡

The species,§ then, persists, as frequently producing from itself as many images, and as diverse, as there are moments in the cosmic revolution,—a cosmos which doth [ever] change in revolution. But the idea|| [itself] is neither changed nor turned.

So are the forms of every single genus permanent, [and yet] dissimilar in the same [general] form.

XXXVI.

ASCLEPIUS. And does the cosmos have a species, O Thrice-greatest one?

TRISMEGISTUS. Dost not thou see, Asclepius, that all has been explained to thee as though to one asleep?

For what is cosmos, or of what doth it consist, if not of all things born?

This,¶ then, you may assert of heaven, and earth,** and elements. For though the other things possess more frequent change of species, [still even] heaven, [by its] becoming moist, or dry, or

* *Species*; meaning here apparently the *genus* or class.

† Apparently the idea and mind.

‡ See chap. xix. above.

§ That is, apparently, the "divine species," or idea, the *genus*.

|| *Species*.

¶ That is, that there are genera embracing many species.

** The earth here being the general earth as set over against heaven, and not one of the elements of this earth.

cold, or hot, or clear, or dull, [all] in one kind* of heaven,—these [too] are frequent changes into species.†

Earth hath, moreover, always many changes in *its* species;—both when she brings forth fruits, and when she also nourishes her bringings-forth with the return of all the fruits; the diverse qualities and quantities of air, its stoppings and its flowings; and before all the qualities of trees, of flowers, and berries, of scents, of savours—species!

Fire [also] brings about most numerous conversions, and divine. For these are all-formed images of sun and moon‡; they're, as it were, like our own mirrors, which with their emulous resplendence give us back the likenesses of our own images.

XXXVII.

[XIII. M.] But§ now let this suffice about such things; and let us once again return to man and reason,—gift divine, from which man has the name of rational animal.

Less to be wondered at are the things said of man,—though they are [still] to be admired. Nay, of all marvels that which wins our wonder [most] is that man has been able to find out the nature of the gods and bring it into play.

Since, then, our earliest progenitors were in great error||,—seeing they had no rational faith about the gods, and that they paid no heed unto their cult and holy worship,—they chanced upon an art whereby they made gods [for themselves].¶

To this invention they conjoined a power that suited it, [derived] from cosmic nature; and blending these together, since souls they could not make, [they set about] evoking daimons' souls or those of angels; [and thus] attached them to their

* *Specie.*

† The construction is here confused and elliptical.

‡ Presumably of the ideal sun and moon.

§ The first six paragraphs of this chapter are quoted in Latin, with two slight verbal variants, by Augustine, *De Civitate Dei*, xxiv., xxvi.

|| Ménard thinks he can distinguish the hand of a Christian scribe in this sentence, which he translates with great freedom, "*qui s'égarèrent dans l'incrédulité.*" A more careful translation, however, does not seem to favour this hypothesis. Hermes says simply that primitive mankind were ignorant of the gods and so in error.

¶ That is, presumably, images.

sacred images and holy mysteries, so that the statues should, by means of these, possess the powers of doing good and the reverse.

For thy forebear, Asclepius, the first discoverer of medicine, to whom there is a temple hallowed, on Libya's Mount,* hard by the shore of crocodiles,† in which his cosmic man‡ reposes, that is to say his body; for that the rest [of him], or better still, the whole (if that a man when wholly [plunged] in consciousness of life,§ be better), hath gone back home to heaven,—still furnishing, [but] now by his divinity, the sick with all the remedies which he was wont in days gone by to give by art of medicine.

Hermes, which is the name of my forebear, whose home is in a place called after him,|| doth aid and guard all mortal [men] who come to him from every side.¶

As for Osiris' [spouse] ; how many are the blessings that we know Isis bestows when she's propitious; how many does she injure when she's wrath!

For that the terrene and the cosmic gods are easily enraged, in that they are created and composed of the two natures.

And for this cause it comes to pass that these are called the "sacred animals" by the Egyptians, and that each several state** gives service to the souls of those whose souls have been made holy,†† while they were still alive; so that [the several states] are governed by the laws [of their peculiar sacred animals], and called after their names.

It is because of this, Asclepius, those [animals] which are

* *In monte Libyæ*; compare chap. xxvii. above.

† *In monte Libyæ circa littus crocodilorum*. Does this refer to a Crocodilopolis (κροκοδείλων πόλις, Ptol., iv. 5, §65)? And if so, to which of these cities, for there were several? The best known of these is Arsinoë in the Faiyūm; but there was also another down south, in the Thebaid, on the W. bank of the Nile, lat. 25°6', of which remains are still visible at Embeshanda, on the verge of the Libyan desert. See Smith's *Dict. of Gk. and Rom. Geography* (London; 1878), *sub voc.*

‡ Presumably his mummy.

§ *In sensu vitæ*.

|| Hermopolis, therefore (compare Lact., *D. Instit.*, i. 6); that is to say, Hermopolis Magna (Ἑρμοῦ πόλις μεγάλη), the modern Eshmūn, on the left bank of the Nile, about lat. 27°4'.

¶ To get wisdom. Augustine's quotation ends here.

** Or, city.

†† Or, consecrated.

considered by some states deserving of their worship, in others are thought otherwise; and on account of this the states of the Egyptians wage each with other frequent war.

XXXVIII.

ASCLEPIUS. And of what nature, O Thrice-greatest one, may be the quality of those who are considered terrene gods?

TRISMEGISTUS. It doth consist, Asclepius, of plants, and stones, and spices, which contain the nature of [their own] divinity.

And for this cause they are delighted with repeated sacrifice, with hymns, and lauds, and sweetest sounds, tuned to the key of heaven's harmonious song.*

So that what is of heavenly nature,† being drawn down into the images by means of heavenly use and practices, may be enabled to endure with joy the nature of mankind, and sojourn with it for long periods of time.

Thus is it that man is the maker of the gods.

But do not, O Asclepius, I pray thee, think the doings of the terrene gods are the result of chance.

The heavenly gods dwell in the heights of heaven, each filling up and watching o'er the rank he hath received; whereas these gods of ours,‡ each in its way,—by looking after certain things, foretelling others by oracles and prophecy, foreseeing others, and duly helping them along,—act as allies of men, as though they were our relatives and friends.

XXXIX.

[XIV. M.] ASCLEPIUS. What part of the economy,§ Thrice-greatest one, does the Heimarmenē,|| or Fate, then occupy? For do not the celestial gods rule over generals¶; the terrene occupy particulars?

* Compare "God's song" in chap. xlii. (end) above.

† Namely, the nature of the gods.

‡ The gods that we have made, the terrene gods.

§ *Rationis*; lit., reason.

|| *Εἰμαρμένη*.

¶ *Catholicorum*.

TRISMEGISTUS. That which we call Heimarmenē, Asclepius, is the necessity of all things that are born,* bound ever to themselves with interlinked enchainments.

This, then, is either the effector of all things, or it is highest God, or what is made the second God by God Himself,—or else the discipline† of all things both in heaven and on earth, established by the laws of the divine.

And so these twain, Fate and Necessity, are bound to one another mutually by inseparable cohesion.‡

The former of them, the Heimarmenē, gives birth to the beginnings of all things; Necessity compels the end of [all] depending from these principals.

On these doth Order follow, that is their warp-and-woof, and Time's arrangement for the perfecting of [all] things. For there is naught without the interblend of Order.

That cosmos§ is made perfect in all things; for cosmos' self is vehicled|| in Order, or totally consists of Order.

XL.

So, then, these three, Fate, [and] Necessity, [and] Order, are most immediately effected by God's will, who rules the cosmos by His law and by His holy reason.

From these, accordingly, all willing or not-willing is altogether foreign, according to God's will.¶

They are not moved by wrath nor swayed by favour, but are the instruments of the eternal Reason's self-compulsion, which is [the reason] of Eternity,** that never can be turned aside, or changed, or be destroyed.

First, then, is Fate, which, as it were, by casting in the seed, supplies the embryo of all that are to be.

Follows Necessity, whereby they all are forcibly compelled unto their end.

* Or, borne, *quæ geruntur*. † *Disciplina* = ? *gnōsis*. ‡ *Glutino*.

§ *Mundus* = cosmos, meaning also order in Greek.

|| *Gestatur*.

¶ *Divinitus*.

** That is, the æon.

Third, Order [comes], preserving warp-and-woof of [all] the things which Fate and [which] Necessity arrange.*

This, then, is the Eternity, which neither doth begin nor cease to be, which, fixed by law unchangeable, abides in the unceasing motion of its course.

It rises and it sets, by turns, throughout its limbs ;† so that by reason of time's changes it often rises with the very limbs with which it [once] had set.

For [its] sphericity,—its law of revolution,—is of this nature, that all things are so straitly joined to their own selves, that no one knows what's the beginning of their revolution ;‡ since they appear for ever all to go before and follow after their own selves.

Good and bad issues,§ [therefore] are commingled in all cosmic things.

[XV. M.] And now it hath been told you on each several point,—as man hath power [to tell], and God hath willed it and permitted it.

This, then, alone remains that we should do,—bless God and give Him praise ; and so return to taking thought for body ['s comfort].

For now sufficiently have we been filled with feast of mind by our discourse on sacred things.

XLI.

Now when they came forth from the holy place,|| they turned their faces towards the south¶ when they began their prayers to God.

For when the sun is setting, should anyone desire to pray

* Fate, thus, seems to be regarded as the Creator, Order as the Preserver, and Necessity as the Destroyer or Regenerator.

† *Membra* ; that is, parts, presumably constellations.

‡ *Volubilitatis* ; that is, their turning into themselves ; the symbol of which was the serpent swallowing its tail.

§ *Eventus et fors*.

|| *De adyto* ; "down^ufrom," literally.

¶ This is apparently an error for south-west or west.

to God, he ought to turn him thitherwards;* so also at the rising of the same, unto that spot which lies beneath the sun.†

As they were just beginning to recite the prayer, Asclepius did whisper :

Let us suggest to Father, Tat,—what he did bid us do,—that we should say our prayer to God with added incense and with unguents.

Whom when Thrice-greatest heard, he grew distressed and said :

Nay, nay, Asclepius—speak more propitious words! For this is like to profanation of [our] sacred rites,—when thou dost pray to God, to offer incense and the rest.

For naught is there of which He stands in need,—in that He is all things, or all are in Him.

But let us worship, pouring forth our thanks. For this is the best incense in God's sight,—when thanks are given to Him by men.‡

[We give] Thee grace, Thou highest [and] most excellent! For by Thy grace we have received the so great Light of Thy own gnosis.

O holy name, fit [name] to be adored, O name unique, by which the only God§ is to be blest through worship of [our] sire,—[of Thee] who deignest to afford to all a father's piety, and care, and love, and whatsoever virtue is more sweet [than these], endowing [us] with sense, [and] reason, [and] intelligence;—with sense that we may feel Thee; with reason that we may track thee out from the appearances of things;|| with means of recognition that we may joy in knowing Thee.

Saved by Thy power divine, let us rejoice that Thou hast shown Thyself to us in all Thy fulness. Let us rejoice that Thou hast deigned to consecrate us, [still] entombed in bodies, to eternity.

For this is the sole festival of praise worthy of man,—to know Thy majesty.

* That is, to the setting sun or the west.

† *Subsolanus*, lying beneath the sun; that is to say, eastern.

‡ For the three preceding paragraphs see also Lact., *D.I.*, vi. 25.

§ The cosmos presumably, as the one God.

|| *Suspicionibus*; hints, perhaps, and so phenomena.

We have known Thee; yea, by the single sense of our intelligence, we have perceived Thy Light supreme,—O Thou true Life of life, O fecund womb that giveth birth to every nature!

We have known Thee, O Thou completely filled with the cenception from Thyself of universal nature!

We have known Thee, O Thou eternal constancy!

For in the whole of this our prayer in worship of Thy Good, this favour only of Thy goodness do we crave;—that Thou wilt keep us constant in our love of knowing Thee,* and never let us be cut off from this [Light] path of life.

With this desire we [now] betake us to [our] pure and fleshless meal.†

G. R. S. MEAD.

* Or, of Thy gnosis.

† *Cœnam.*

THE DIVINITY OF MIND

“DON’T be afraid—of being independent in thought. It is a prerogative of man.

“This is the time for us to think highly of our species, to dream of development and the Divinity of Mind; we shall soon wash away such fancies in the Lethe of getting our bread. . . . Oh! it is a glorious thought, that in our nature’s ruin we yet possess our identity and stand isolated in revealed Creation as the Beings with Mind. It is grand to be in such peril as we are—I speak not lightly—to be born to free will; more independent than angels, for they cannot err by reason, having all things by intuition; higher than brutes, for they are impelled by the laws of instinct, to our observance inevitable; partaking of the nature of both, and with mind for our proper own, we ought not to shame our natures as we do.”

E. BURNE-JONES.

MY DOG AND I

I HAVE not been endowed by Providence with an ear for music, indeed the thing is a nuisance to me, a positive infliction. As for my dog, she will howl for just so long as a German band may choose to play.

So my dog and I have laid our heads together and constituted ourselves an Anti-Music League. And now as good Theosophists we claim, in accordance with modern practice, that music shall be anathema to the Society. Confidently relying on our total ignorance of the art we hereby denounce all musicians as vile torturers of Theosophical harmony, as outcasts from the pale of humanity,—and so we add our mite to promote the universal brotherhood of man.

We give notice that henceforth no member is to indulge in this most pernicious accomplishment. If the spirit so moves him he may indeed write mild protests to the REVIEW,—for above all things we cherish perfect freedom. Besides, if we don't allow this we may find it difficult to get at him. And then we will arise in our wrath. We will question his veracity (by reason of her sex it will be safer if my dog undertakes this), we will misrepresent his motives and reflect on his character, we will tear him principle from principle, and finally with his bleeding "lower quaternary" adorning my saddle we will return in triumph to Albemarle Street.

For above all things my dog and I shout for tolerance. "Without distinction of creed," say we, and if by this we choose to mean that nobody's opinion is to differ from our own, why it is only to make the thing practical.

We admit that our fad may possibly jostle others already in the field or even now in process of incubation. It is no part of our business to reconcile them; that task we leave to more gifted brains than ours. But we are always ready to help, my dog and I, and so we suggest that anything which appears to clash with our own particular dogma should be at once pronounced contrary to teaching.

S. V. T.

THE SECRET OF THE BEAUTIFUL

I SAT one evening by the fire in the twilight and thought on the words of the poet, the seer that I had been reading, and as I pondered there came before my mind ever and again the lines I knew so well.

“Beauty, Good and Knowledge are three sisters. They never can be sundered without tears.” And I mused on the truth of them, the sadness of them, and I realised to the full the bitterness of them, and there rose to my lips the eternal question that has been asked in all the ages : Where is the secret of beauty to be found ; why is fairness, alas, so often severed from virtue ; why is virtue found where beauty is not ? And for answer came only the silence of my own heart.

And as I mused it seemed that my eyes were closed to things physical and for a time I lived in the land of the unreal.

I was in a vast desert, full of stones and thorn bushes and desolation, and as far as the eye could reach, I saw nothing save the limitless horizon, and a shrill keen wind whistled round me and I shivered in loneliness. And there came a voice in my ear saying :

“Will you know the secret of the beautiful ? If so press on and faint not until you meet him who can tell you what you desire.”

And I answered to the strange voice, “I will.” So I walked on and on in the desolate place, and the stones cut me, and the briars tore my clothing, but I minded not, for was I not to learn that which above all things I desired to know. It seemed that I walked in the wilderness for days, and at the end I came into a lovely garden full of roses and fair flowers, and in the midst a fountain was playing and round the fountain was written in letters of gold : “This is the fountain of the Eternal Wisdom ; let him who wants knowledge drink of its waters.” And I put my

hand into the water and lifted some of the crystal drops in the palm and drank, and when I had drunk there rose up from the midst of the fountain the form of a great and beautiful woman. I gazed on her with wonder, and she spoke: "I am the spirit of true knowledge. What do you, O frail human being, desire of me?"

I said: "Fair lady, you who are all beauty, tell me the secret of things beautiful?"

And the lady answered: "There is but one secret of the beautiful and that is virtue. Learn virtue and you shall obtain beauty."

But I said: "In the world where I dwell are many fair and lovely people who are not virtuous, and many with no beauty who are strangely good, and many who are even repulsive to the outward eye and whose lives are yet beyond reproach."

And the fair lady smiled on me and said: "Listen and I will tell you all. Man lives on the planet you call the world not one life but thousands. In each life he bears a body suited to the deeds of his previous life, for the acts of one life make the body for the next. If in one life a man wears a body of great beauty then you know that in his previous existence he did deeds of beauty; if, however, vain of his beauty he does in his present life deeds of evil, then in the future must he return with a body evil to look upon, as reward for his misdeeds."

I said: "Are then all sins punished in the flesh?"

And she answered: "Sins of the flesh are punished in the flesh, and a depraved or diseased body is the outcome of moral disease in the past."

And I sighed and said: "Fair lady, why is this knowledge withheld from the dwellers on the earth, for all love beauty, and surely for the obtaining of it all would become virtuous?"

She said to me: "Such knowledge would not be right, for the sons of men must learn through suffering that beauty of the soul is above all things needful, and that beauty of the body is subordinate to it and comes after."

"Stay but one moment, gracious lady," I cried; "tell me but two things more. May I tell the dwellers on the earth the secret you have told me?"

She smiled and said : " Tell it to such as understand."

" And tell me why you dwell at the end of the wilderness, so that with so much pain I sought you."

She said : " Because all true knowledge is hard to seek after, and only they who endure and persevere can obtain it."

Then the lady vanished and the garden too, and I found myself at home again in the world of reality. And I told my secret to one I loved, but he laughed at me.

And a voice said in my heart : " Tell it to those only that understand."

And I answered : " But who are they ? "

The voice said : " Seek them out with diligence and you shall find them though they be few."

MARGARITA YATES.

WILLIAM LAW, AN ENGLISH MYSTIC OF THE EIGHTEENTH CENTURY

Two or three years ago I happened to come across the works of William Law, and in view of the articles on Boehme now appearing in *THE THEOSOPHICAL REVIEW*, it seems not altogether inopportune to call the attention of readers to the later writings of this English mystic, who is thought by some to have opened out to the capacities of a wider circle of students " the riches and wonders,"—" the seeds and birth of universal truth,"—to be found in Boehme.

For Law had at his command the power of words, he was therefore able to take what has been called " the dark riddle-writing,"—" the mystic incommunicableness,"—of the master, and, in some degree, set it forth in syllables assuredly not wanting in fire and inspiration.

But it is well to look to what he himself tells us as to this possibility of interpretation with regard to Boehme.

" He speaks to everyone," Law writes, " in the sound of a trumpet. And here to pretend to be an interpreter of him, or

make him fitter for our apprehension in these matters, is as vain as if a man should pipe through a straw, to make the sound of a trumpet better heard by us " (*The Way to Divine Knowledge*, p. 196).

And again (pp. 188-9): "Would you know the truths of Jacob Behmen"—words put into the mouth of Rusticus, one of the characters in this book, which is written in the form of dialogue—"you must see that you stand where he stood; you must begin where he began and seek only, as he tells you he did, the Heart of God, . . . and then it was that the Light of God broke in upon him. But you"—Academicus, another character—"full of your own reason, want to stand at the top of his ladder without the trouble of beginning at the bottom and going up step by step."

The suggestion as to the value of Law's writings, therefore, is not offered to those students who go direct to Boehme, but to those who, like the above-mentioned Academicus, desire to know something of Boehme, but also need something in the nature of a guide to the teachings.

"Though I have been reading for more than two years some or other of his books with the greatest attention," Academicus says, "and I everywhere find the greatest truths of the Gospel most fundamentally asserted, yet presently I am let into such depths as I know not where I am, and talked to in such new, intricate, and unintelligible language as seems quite impossible to be comprehended" (p. 188).

But even apart from any connection with Boehme, Law, I venture to think, will be found well worth reading on his own account by all those interested in the Christian form. There is, in his mystic books, the presentation of a very living Christianity.

Note what he says as to those who regard the *new birth* as a *figurative* expression and have no understanding of it as a real living process (*The Spirit of Love*, p. 18).

Again (pp. 116-7) the spiritual life is said to be "as truly a growth or vegetation as that of plants,"—"nothing but its own hunger can help it to the true food of its life."

Then the *atonement*. Rightly understood it has nothing to

do with the crude popular notion. It is that work of regeneration of which Law treats so thoroughly and so exhaustively. "Christ given *for* us," he writes (*The Spirit of Love*, p. 74), "is neither more nor less than Christ given *into* us. And he is in no other sense our full, perfect and sufficient atonement."

Law has sometimes been called *the* English mystic. Living at a time when thought bore the impress of Locke and Voltaire, when mystic tendencies or anything suggestive of hierarchy (note all that Law writes as to the Powers of Eternal Nature,—“the highest beings, cherubims, seraphims, all the host of angels and all intelligent spirits, etc.”) were out of court, when “morality” was regarded as “the essence of religion.”

The fact that Law's mind was cast in this mystic mould was not calculated to bring him popularity. Nor did he gain in popularity by his enthusiastic recognition of Boehme.

Herein may be some explanation for the plaint of Dr. Whyte to the students come together for a study of Law's life and works.

“The best books of Law's contemporaries,” he says, “are all more or less known to everyone who loves books. *Crusoe*, *Gulliver*, *Homer*, and the *Essay on Man*, *The Spectator*, *The Tatler*, *The Vicar of Wakefield*, *The Analogy*, and the *Sermons*, as well as Southey and Boswell—but many not ill-read men have never read a single line of William Law. And yet it may with perfect safety be said that there are very few authors in English literature, if there is one, whose works will better reward readers of an original and serious cast of mind than just these wholly forgotten works of William Law. In sheer intellectual strength Law is fully abreast of the very foremost of his illustrious contemporaries, while in that fertilising touch which is the true test of genius Law simply stands alone. And then his truly great and sanctified intellect worked exclusively, intensely and with unparalleled originality on the most interesting, the most important and the most productive of all subjects,—the Divine nature and human nature, sin, prayer, love and eternal life. Certainly fame is like a river that beareth up things light and swollen and drowns things weighty and solid.”

Speaking for himself, Dr. Whyte says: “The study of this

quite incomparable writer has been nothing less than an epoch in my life."

Law lived between the years 1687 and 1761. King's Cliffe was his birthplace and also the scene of his later years, from 1740 onwards. We read that these were years given up to "inward calm and peace, to charity and devotion," to that "turning with all the will, the desire and delight of the soul to God"—to quote Law himself—which is the very essence of mystic devotion.

Of the master in whom Law found his finest and deepest inspiration it has been said that he was "healthily and beautifully wise." These same words apply equally well to the disciple when we find him at Cliffe quietly pursuing the daily path of life and in every way fulfilling his "own proper and immediate business therein."

For there was no lack of sanity and robustness in Law. He sought whole-heartedly to bring his outer life into line with his teachings, with that inner life which is to be found in all that he writes.

Of these writings of his there are nine volumes, all in all, and they divide themselves into three divisions, following the three main divisions of Law's life—the order of his development—the controversial, the theological, the mystical.

Those who desire to learn something of Law's outer life may be referred to a book called *William Law, Non-juror and Mystic*, by J. H. Overton. Also to a thick, closely-printed volume full of interesting mystic lore, compiled by C. Walton, and entitled *Notes and Materials for an adequate Biography of the celebrated Divine and Theosopher William Law, etc., etc.* Herein, amidst other matter, are gathered together all the facts available.

We learn that Law was called Non-juror because he refused to take the oath of allegiance to George I. On this account he was also debarred from holding a living, although he had been received into Holy Orders. He became tutor to Gibbon, the historian's father, and lived with the Gibbon family at Putney, where we are told many came to consult him and were hospitably received by Mr. Gibbon. He was there known, Overton tells us, as the "Sage of Putney."

Boehme tells us that he beheld the mysteries of which he speaks "in so faltering a tongue." "In my earnest and Christian seeking and desire," he says, "wherein I suffered many a repulse, but resolved to put myself in hazard rather than give over and leave off, the gate was opened to me that in one quarter of an hour I saw and knew more than if I had been many years at an university," etc.

Law seemingly speaks nowhere of having had such direct vision. Still in those peaceful days at King's Cliffe when he rose every morning at 4 o'clock for the purpose of study and meditation it may be that he too beheld.

The tendency of the mystic is ever to seek the world's secret within. To quote Law's own words, man has within him "the height and depth of eternity" (*An Appeal to All who Doubt the Truths of the Gospel*, p. 117). The one immortality with him is the *new birth*. Without it "the Christian scheme is but a skeleton of empty words, a detail of strange mysteries between God and man that do nothing and have nothing to do" (*The Spirit of Prayer*, p. 71).

"Thou needest not, therefore," he writes (p. 33), "run here or there saying where is Christ? . . . For behold the Word, which is the Wisdom of God, is in thy heart; it is there as a Bruiser of the Serpent, as a Light unto thy feet and Lanthorn unto thy paths. It is there as an Holy Oil to soften and overcome the wrathful, fiery properties of thy nature and change them into the humble meekness of Light and Love. It is there as a *Speaking Word* of God in the soul; and as soon as thou art ready to hear, this eternal Speaking Word will speak Wisdom and Love in thy inward parts and bring forth the Birth of Christ with all His Holy Nature, Spirit and Tempers within thee."

This mystic way, which according to Emerson is "difficult, secret and beset with terrors," this way of the saint, by whom "all men are commanded," Law shows us to be possible, to be real, because of the Eternal Word which "lies hid in each one of us as a spark of the Divine Nature."

It is the "root and depth whence all faculties come forth as lines from a centre," the "seed that has wrapped up within it all the riches of eternity."

Man himself becomes this path, for there is in him the triune nature of Deity.

"Can it possibly be otherwise," writes Law (*An Appeal, etc.*, p. 79), "for if the creature cometh forth from the Father, Son and Holy Ghost as their created *image* and *likeness*, must not that which it hath from the Father be of the *nature* of the Father, that which it hath from the Son be of the *nature* of the Son, and that which it hath from the Holy Ghost be of the *nature* of the Holy Ghost? . . . For what else can be meant by the necessity of our being born again of the Word, or Son of God, being born of the Spirit of God, in order to our entrance into the Kingdom of Heaven? Is it not saying that the triune life of God must first have its birth in us before we can enter into the triune beatific Life or Presence of God" (p. 80).

"Ask not therefore" (*Spirit of Prayer*, p. 110) "how we shall enter into this Religion of Love and Salvation; for it is itself entered into us, it has taken possession of us from the beginning. It is Immanuel in every human soul; it lies as a Treasure of Heaven and Eternity in us . . . it will never leave us nor forsake us. Till with our last breath we die in the refusal of it. It is the Open Gate of our Redemption: we have not far to go to find it. It is every man's own Treasure; it is the root of Heaven, a seed of God sown into our souls by the Word of God; and, like a small grain of mustard seed, has a power of growing to be a Tree of Life."

And mark Law's universal standpoint.

"God is one," he writes, "human nature is one. Salvation is one, and the way to it is one; and that is the Desire of the soul turned to God. When this Desire is alive and breaks forth in any creature under Heaven, then the lost sheep is found. . . . Suppose this Desire to be awakened and fixed upon God, though in souls that never heard either the Law or Gospel, and then the Divine Life or Operation of God enters into them and the new birth in Christ is formed even in those who never heard His name" (p. 46).

"Difference of opinions or professions alters not the matter, it is the love of the world instead of God that constitutes the whole nature of the infidel" (*The Way to Divine Knowledge*, p. 152).

In his books Law shows himself to have been well read in both Literature and Philosophy. The mystic philosophy of Malebranche is said to have been a source of inspiration to him in his early manhood. This is easy to understand when we think of the teaching: "It is only God that we see with a vision that is immediate and direct," and the effect such teaching would be likely to have on one of Law's temperament.

The self-same mystic way is here again revealed. The gradual freeing of oneself from "the illusion of the senses, of the imagination, of the impressions caused by the imagination of others," and a turning towards those "ideas only which the Spirit receives in the union it of necessity has with the Word of Wisdom,"—"with the Eternal Truth, the Eternal Law and Order." As regards the general literature of mysticism Law writes:

"I thank God that I have been a diligent reader through all ages of the Church from the apostolic Dionysius the Areopagite down to the great Fénelon, Archbishop of Cambray, the illuminated Guion and M. Bertot."

It was the German philosopher and mystic, Boehme, however, who most completely answered to Law's need. We read that it was somewhere between the years 1733 and 1737 that he first came across the master who was henceforth to fill his life. We have his own vigorous words to tell us what he experienced in this moment of such supreme importance to him.

"When I first began to read him," he writes, "he put me into a perfect sweat. But as I discovered sound truths and the glimmerings of a deep ground and sense even in the passages not then clearly intelligible to me and found myself strongly prompted in my heart to dig in these writings, I followed the impulse with continual aspiration and prayer to God for His help and divine illumination if I was called to understand them. By reading in this manner again and again and from time to time, I perceived that my heart felt well and my understanding opened gradually: till at length I found what a treasure was hid in that field."

It was this finding of his own teacher and master that fanned into flame the fire of mysticism already possessed by Law—that caused the seed planted by Malebranche in far-off undergraduate

days to spring up and burst forth into the fulness of mature growth. Boehme, Law regards as "the one original guide" to the philosophy of the new life (see *Spirit of Prayer*, First Dialogue). The two following passages are interesting, and may be compared with what H. P. Blavatsky says in the *Secret Doctrine* (vol. i., p. 536, n.e.)

"The illustrious Sir Isaac Newton, when he wrote his *Principia* and published to the world his great doctrine of attraction and of those laws of nature by which the planets began and continue to move in their orbits, could have told the world that the true and infallible ground of what he there advanced was to be found in the Teutonic Theosopher, in his first property of Eternal Nature; he could have told them that he had been a diligent reader of that wonderful author, that he had made large extracts out of him" (see *An Appeal*, etc.).

And again in *The Spirit of Love* :

"Here, also, that is in these three properties of the desire, you see the ground and reason of the three great laws of matter and motion lately discovered and so much celebrated, and need no more to be told that the illustrious Sir Isaac ploughed with Behmen's heifer when he brought forth the discovery of them."

We have already seen that Law was amongst the Non-jurors. This fighting quality shows itself in his early writings as a powerful controversial ability. Dr. Whyte writes :

"Little sympathy as I have with many of Law's earlier ecclesiastical contentions—as little as he latterly had himself—yet I cannot but confess to the strength of understanding, the ripeness of learning, the clearness of eye, and withal the noble seriousness of mind that Law discovers to his readers on his first appearance in the arena of theological controversy."

He goes on to tell us that Leslie Stephen, alluding to Law's debate with Tindal, the Deist, pays this tribute to him :

"The question raised is how such a master of English and of reasoning should have sunk into such oblivion."

One cannot pass on to the mystic period without just a glance at *The Serious Call*—the book by which Law is mostly known. It shows remarkable insight into human nature, and great power of imagination. The character sketches are masterly

productions and reveal many a humorous touch, as indeed do the dialogues of Law's later mystic works. (See *The Spirit of Love*, p. 99; *The Way to Divine Knowledge*, p. 192; *The Spirit of Prayer*, p. 52). Canon Overton, writing of *The Serious Call*, says :

"If any one could conceive—as one cannot—of Law taking part in such light productions, what admirable papers he could have contributed to the *Spectator*! Steele and Addison at their very best do not rise higher as humorists than Law did."

In the prefatory advertisement to a book called *A Demonstration of the Gross and Fundamental Errors of a late Book called : A Plain Account of the Nature and End of the Sacrament of the Lord's Supper, etc.*, we read that it was written after William Law had become greatly influenced by the writings of Jacob Behmen. This was followed by two other books: *The Grounds and Reasons of Christian Regeneration* and *An Earnest and Serious Answer to Dr. Trapp's Discourse of the Folly, Sin and Danger of Being Righteous Over-much*.

But the four books that seem fully representative of Law's mystic period and to sum up his teachings in essentials are (1) *An Appeal to All who Doubt the Truths of the Gospel or the Fundamental Doctrines of Christianity Demonstrated*; (2) *The Spirit of Prayer, or the Soul Rising out of the Vanity of Time into the Riches of Eternity*; (3) *The Way to Divine Knowledge*; (4) *The Spirit of Love, or the Full Birth, End, Truth and Life of Regeneration*. These books are sometimes called Law's "philosophical works." *The Spirit of Prayer* and *The Spirit of Love* Dr. Whyte calls "truly golden books" and speaks of the dialogues (they are written in dialogue form), as having "nothing less than a Platonic depth and beauty."

ELSIE GORING.

(TO BE CONCLUDED)

IDEAS project themselves with the same force by which they are conceived.—BALZAC, *Père Goriot*.

FROM A STUDENT'S EASY CHAIR

" SAMHAIN "

WE are face to face to-day with the difficult task of reconstructing the arts. In sculpture Monsieur Rodin has defied all convention, and stone loses its poise and solidity, and becomes a veiled phantasm; and in painting the Impressionists and the Pre-Raphaelites are rather two contending philosophies than two rival schools.

The standards of literature are less shaken by bewildering fluctuations, except in the one branch of the drama, but this branch manifests a remarkable activity, reviving ancient formulæ, and experimenting along new lines; its every single particular is at the moment the object of impassioned criticism. And certainly opportunities do not lack for contrasting the various forms of drama, and appraising the divers methods of its representation.

Drama has to-day set sail for many new shores, and has extended her boundaries by many golden regions; she has, on the other hand, become more aggressively commercial, and the time is not far distant, according to George Bernard Shaw's latest pronouncement, when theatres will become mere touting lobbies to big hotels, and will be thrown in for nothing and a trifle over to people who can afford the supper.

The dramatic current most definitely to be perceived in the swirl is the Irish National Theatre Movement. Isolated playwrights of various nationalities have given us plays of unusual excellence and significance. Mr. Lawrence Housman's *Prunella*, for instance, struck a new note in the literature of the stage. But his inspiration is obviously dissimilar to the inspiration underlying such a play, as, say, *The Admirable Crichton*. The Irish National Theatre, on the other hand, is homogeneous in its aims and ideals; it has created or discovered a little band of

playwrights to feed its needs ; and it stands, moreover, through the generosity of Miss Horniman, as the first endowed theatre in any English-speaking country.

The time is ripe for a restatement of its claims ; and very appropriately, Mr. W. B. Yeats, the High Priest of the movement, devotes the current number of *Samhain*, the occasional review he edits, to critical essays on the work and methods of the Irish National Theatre Society, and to the publication of two little plays of Irish life, one by Lady Gregory, and the other by J. M. Synge.

The essays throw out tendrils in various directions, and we follow these until they blossom into shadowy forests of trees, where it is sweet to lose the way. But they are no mere dreamy speculations ; there is solid substance at the core. Mr. Yeats's own views on the meaning and mission of literature in general, and of the drama in particular, are inevitably of greater interest than his incursions into the domain of the Stage-Manager, though the bringing of his theories to the test of practice gives results full of instruction.

Anyone who has witnessed the performances of the Irish National Theatre will realise how the soul is set free to follow the thought and emotion of the drama by the absence of tawdry distractions of scenery and violent gesture. "As long as drama was full of poetical beauty," says Mr. Yeats, "full of description, full of philosophy, as long as its words were the very vesture of sorrow and laughter, the players understood that their art was essentially conventional, artificial, ceremonious."

While fully allowing the importance in acting of ceremony and convention, it appears to the present writer that Mr. Yeats shackles too severely the voice of the players. After all, the voice has a different value from mere scenery, or even gesture. Restraint could be attained without the rigorous imprisonment he advocates, which indeed tends to make voice production mechanical.

Miss Florence Farr, who has, Mr. Yeats says, maybe the most beautiful voice on the English stage, and whose method of speaking verse has his whole approval, gave a recital recently at which she chanted to the psalter poems of Mr. Yeats, transla-

tions from the Gaelic by Lady Gregory, and other pieces. Her methods, however, eliminated spontaneity—surely one of the most important qualities in art—and the delicate aroma of the poems seemed often to vanish.

In *East and West* Mrs. Boole tells how one time, when she was suffering from serious over-strain, she sat before a pile of coloured silks and let her fingers choose the colours and work them upon cloth without conscious direction. She thus achieved the amazing colour-glow of early Indian needlework, the secret of reproducing which has never yet been found. If the fingers may learn to obey the inner and greater self, why not the voice also?

It will of course be remembered that the convention of the actor is practised with a view to emphasising the reality behind his portrayal. Stage realism blurs and veils the vital meaning; but realism is as much Mr. Yeats's aim as the aim of the *impresario* who crowds the stage with railway-engines and race-horses.

In none of his writings does Mr. Yeats lay so much stress on the necessity for the direct study of men and women. Literature, he says, is but the praise of life; a farce and a tragedy are moments of intense life. His whole essay is a war against phrases and generalisations,—against the loose acceptance of untested statements.

“It is the change that followed the Renaissance and was completed by newspaper government and the scientific movement that has brought upon us all these phrases and generalisations made by minds that would grasp what they have never seen.”

Perhaps no more glorious battle has ever been waged against well-established conventions than is waged by Bernard Shaw in *John Bull's Other Island*,—but how deep-rooted such convictions are may be gathered from the criticisms quoted by Mr. Yeats on the two slight plays published in this number of *Samhain*,—criticisms which are founded on the premises that all policemen are bad, and all Irish women chaste. It is a false party-spirit and an unwise patriotism that is afraid of the truth. We lose our freedom, Mr. Yeats says, because we look for the root of reality, not in the centre, but somewhere in the whirling circum

ference. We who are believers, he adds later on, cannot see reality anywhere but in the soul itself.

So Mr. Yeats and the *impresario* stand as prototypes of the two camps whose quarrel under various confusing names has shaken the world from the beginning,—the one contending that reality lies in matter, and the other in mind.

Bernard Shaw calls definitions “booby-traps” and Mr. Yeats confesses he has no love for them,—still, Mr. Yeats ventures on a definition of National Literature.

“It is the work of writers who are moulded by influences that are moulding their country, and who write out of so deep a life that they are accepted there in the end.”

He says that the Irish Theatre has confined itself upon practical grounds, and possibly for the moment only, to plays upon Irish subjects; but does he forget that above a certain plane nationality merges itself into something infinitely wider and greater and disappears?

Mr. Yeats's own plays, *The Shadowy Waters*, *The Hour-Glass*, *The King's Threshold*, performed by the Irish National Theatre, and *Where there is Nothing*, performed by the Stage Society, do not belong to any nation or to any time. Perhaps this is why Mr. Yeats is able to combat in this essay with so much wisdom and tolerance the somewhat narrow and local spirit which is a real danger threatening the Gaelic movement.

“There is no racial road to beauty,” says Fiona Macleod, “nor to any excellence. Genius, which leads thither, beckons neither to tribe nor clan, but only to one soul here and another there. . . . There is no law set upon beauty. It has no geography. It is the domain of the spirit.”

There is no racial road to beauty; still, some countries seem a little nearer the Way; sometimes we fancy there are signs that Ireland is one of them.

D. N. D.

It is a brave act of valour to condemn death, but where life is more terrible than death, it is then the truest valour to dare to live.

SIR THOMAS BROWNE, *Religio Medici*.

FLOTSAM AND JETSAM

SEVERAL papers have published an extraordinary account of a Welsh seeress and revivalist, a certain Mrs. Jones, of Egryn.

The account is written by Mr. Beriah G.

A Welsh Seeress Evans, who tells us that Mrs. Jones is an ordinary Welsh peasant woman, who for thirty-eight years has lived without being suspected of possessing any extraordinary gift (*charisma*, to use the language of the communities made familiar to us by Paul).

[But] within a fortnight she has converted practically the whole adult population of the district—her husband, to whom she had been wedded for seventeen years, being among her first converts, and all her neighbours following suit. The character of the neighbourhood has been transformed as by magic.

From the first night when she entered upon her public work, and up to the time of writing, her mission has always been attended by remarkable phenomena in the heavens and upon the earth. She has her special “star” in the heavens, which was never seen before her mission commenced, and the appearance of which is her signal to attend a meeting. Without its appearing she will not go; when it comes nothing will stop her.

* * *

THE following account of Mr. Evans’ personal experience in Mrs. Jones’ company is one of the most extraordinary we have ever seen recorded in the columns of a daily paper, The Phantom Star and we reproduce it as given in *The Daily News* of February 9th.

When, after several hours’ friendly chat with Mrs. Jones in her own house, I rose to leave, she stopped me with the remark :

“You had better wait that you may see the Light for yourself. It would be a pity for you to go back without seeing it”—just as though offering to show me her dairy, or pen of prize fowls.

I waited and saw.

After tea, having two miles to walk to the chapel where the service was to be held, it behoved us to be early on the move. Besides myself, there

were present the Rev. Llewelyn Morgan, Harlech, the Rev. Roger Williams, Dyffyn, and one other. Mrs. Jones came in dressed for her journey. Going outside, she immediately returned, remarking :

"We cannot start yet, the Light has not come."

Five minutes later she again went out, returning promptly to say :

"Now we can go. The Light has come"—just as though she said the cab was at the door !

The announcement was received with a perceptible tremor by one—the only unbelieving—member of our little company. We had just passed the level-crossing of the Cambrian Railway in the fields when Mrs. Jones directed our attention to the southern sky. While she yet spoke, between us and the hills, and apparently two miles away, there suddenly flashed forth an enormous luminous star flashing forth an intensely brilliant white light, and emitting from its whole circumference dazzling sparklets like flashing rays from a diamond.

"It may be the head light of the train ?" faintly suggested our doubting Thomas.

"No," was Mrs. Jones's quiet reply ; "it is too high for that."

Even as she spoke, and as though in corroboration, the star made a sudden huge jump towards the mountains, returning almost immediately to its old position, and then rushing at an immense speed straight for us. Then came the unmistakable rumbling roar of the train approaching from the direction of Barmouth.

"I thought it was the train," came with a sigh of relief from our unbeliever.

False hope !

"No," was Mrs. Jones' confident contradiction. "That is not the train light, which has yet to come."

And a second light, very different in character from the first, became as she spoke perceptible at some distance below the star, both obviously rushing towards us. As the train drew near the "star" disappeared. With a rush and a roar the train was past. But before our Thomas' sigh of thankfulness at the disappearance of the "star" was well out the mysterious star reappeared nearer, and if possible more brilliant than ever. Then it vanished as suddenly as it had at first appeared.

"Wait !" was Mrs. Jones' quiet injunction.

In a moment, high up on the hillside, quite two miles away from where the "star" had been a moment previously, a "light" again flashed out, illuminating the heather as though bathed in brilliant sunlight. Again it vanished—only again to reappear a mile further north, evidently circling the valley, and in the direction for which we were bound.

* * *

It is to be noticed that the account is corroborated by the straightforward giving of the names of witnesses of repute, and

The Blood-red
Light does not depend on the assertion of an individual. But Mr. Evans, who had spent several hours in the presence of Mrs. Jones, saw more than the others, and he thus describes his further experience :

So far the "Light" and "Star" had been equally visible to and seen alike by the five who formed our company. Now it made a distinction.

Having left the fields and proceeded some distance along the main road, all five walking abreast, I suddenly saw three brilliant rays of dazzling white light strike across the road from mountain to sea, throwing the stone wall into bold relief, every stone and interstice, every little fern and bit of moss, as clearly visible as at noonday, or as though a searchlight had been turned on that particular spot. There was not a living soul near, nor a house from which the light could have come.

Another short half-mile, and a blood-red light, apparently within a foot of the ground, appeared to me in the centre of the village street just before us. I said nothing until we had reached the spot. The red light had disappeared as suddenly and as mysteriously as it had come—and there was absolutely nothing which could conceivably account for its having been there a moment before.

"Mrs. Jones," I said—and this was the first intimation the three other members of the party had of what I had seen—"unless I am mistaken your Light still accompanies us."

"Yes," she calmly replied. "I kept silent on both occasions to see whether any of you had perceived it for yourselves. The first time you know it was white; but I have seen it sometimes blood-red, as you saw it now!"

I had not told Mrs. Jones what the nature of the Lights I had seen was; but no sooner had I intimated that I had seen the Light than she described the two appearances precisely as I have described them above, thus establishing beyond question the fact that we had both seen the self-same manifestation.

Those are the simple facts. I offer no comment on them. I only state what I saw.

The means whereby these manifestations occurred was, as we see, a peasant woman who for thirty-eight years had lived on a farm in close touch with nature. She feels the life-flows and obeys her feelings; she sees, and her sight intensifies her sense; she does not doubt because she feels and sees with the "sense." The doubting mind would dull this sense. But it is only after the passing through the passion of that doubt, that true Vision

dawns, and there is clarity throughout the whole nature,—mind as well as sense.

* * *

FROM time to time we have received a number of cuttings referring to a series of experiments, conducted by Dr. Elmer Gates, which are claimed to demonstrate objectively the existence of the “soul.” Such a way of stating the matter is, of course, a contradiction in terms, for the “soul” is *ex hypothesi* a superphysical something, and cannot be seen objectively. If, however, the facts are as stated, it may be that the Professor has succeeded in creating conditions whereby the “etheric double,” which is a *physical* something, normally invisible, may be rendered temporarily visible. The latest account we have seen is to be found in *T.P.’s Weekly* for December 2nd, under the heading: “Can the Soul be made Visible?” and is as follows:

The Etheric
Double

A strange sight was lately witnessed and testified to by the experimenters in the laboratory of psychology near Chevy Chase, Mass. We may term this sight a mere illusion, hallucination, phantom, or what you will; yet the fact remains that we have the testimony of most reliable and common-sense observers that something was seen—something not called up by wildest imagination, but evinced through the agency of hard, mathematically-exact science, which never lies.

Professor Elmer Gates, director in chief at the laboratory, has been experimenting with some light rays about five octaves above the violet, a form of “wave” energy similar to the well-known X-rays, but as different from them as they are from sound. This new radiant force is invisible when produced in an ordinary room. What Professor Elmer Gates did was to make it visible by throwing it upon a wall coated with a substance, the colour of which is changed by the action of the new rays in question. This substance is rhodopsin, which is the visual essence of the eye and sensitive to light, of course. The Professor extracts his supply from the eyes of newly killed animals. All known inorganic and inanimate substances, when under the illumination of Gates’ new “light”-rays, become transparent. Unlike the X-rays, these new rays shine through metals, bones, and similar substances, which are placed between the tube emitting them and the wall sensitised with rhodopsin, and this without throwing any shadow or making the colour of the wall to change. Life, however, is opaque under these rays; living objects throw a shadow, which exists as long as life animates the object under examination.

A live rat is placed in a hermetically-sealed glass tube, which is held in

the path of the rays and in front of the wall sensitised with rhodopsin. As long as the rat is alive, then, it throws a shadow. On killing it, it is found to become suddenly transparent after a certain lapse of time. And now comes the strange phenomenon observed by the Professor and his assistants. At the very instant the rat becomes transparent a shadow of exactly the same shape is marked to pass as it were out and beyond the glass tube, and vanish as it passes upward on the rhodopsined wall. Two of Professor Gates' assistants aver they have marked this strange shadow in the full course of its ascension up the sensitive surface revealing it. The startling aspect of this phenomenon is that if this escaping shadow—let us term it an organism—could be so treated as to let us know if it possesses life, then we would, for the first time since Creation, have proof, however inductive, of the continuity of life after that which we call death has taken place. And this inductive proof is obtained through the agency of science, which inevitably must tell the truth. If you are now to see distinctly a certain shadow cast by a something emanating from the body of a rat, a horse, ay, a man or woman, at the moment of cessation of what to us is existence—something passing through all barriers made by man, and passing upwards into space—what shall you say this something is?

The troubled sceptic of Ecclesiastes says, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" But the twentieth century may see further than any of the prophetic seers of the Old Testament, and this through science, that imaginative projection of certainties into the unknown. Professor Gates hopes to diagnose that organism, so we term it at present, which leaves the dying rat, and throws its shadow on the rhodopsined wall. Then biology and psychology will have projected across that awful chasm separating life from death, and the continuity of personality and identity after death may become scientifically demonstrated. Yet even the attainment of this may not necessarily demonstrate the immortality of man either as theologians instruct us or merely in an endless void; it may only prove that this life of ours continues somewhere and somehow beyond the control of this inherent factor of our present existence—death. Many of our scientifically inclined readers may ask, Why is the rat opaque when still alive in the glass tube? The best and easiest answer to this question is given by relating another experiment of Professor Gates.

He had a room lined entirely with sheet-lead. The lead was connected with the earth by means of conductors passing through a galvanometer sufficiently sensitive to measure the amount of electricity emitting from a person in the room. By means of this apparatus he has shown that the body has its every muscle and nerve electrically excited whenever exercised. If you lift up your arm, and keep the muscles of it taut and tense, they give off more electricity than when at rest. During the exercise of the mind, too, there are electric discharges into the surrounding atmosphere; hypnotism obtains through them. In every living thing there are electrical waves hurrying in

all directions through muscle and nerve. But light waves, which also are electrical, cannot penetrate electrical impulses such as even a live rat throws off, but are baffled, turned aside. Hence it is the animal, while alive in the tube, remains opaque.

We should be much obliged if any of our colleagues in America would furnish us with a first hand report of these experiments as given by the experimenters themselves, if such an account exists, so that the *naïf* glosses of journalism may be eliminated.

THE HOUSES OF RIMMON

PROTINUS hærentem decerpsi pollice florem ;
Tangitur et tacto concipit illa sinu.

Jamque gravis Thracem et læva Propontidis intrat
Fitque potens voti, Marsque creatus erat.

OVID, *Fasti*, v. 253.

A NEW year is now beginning from the point of view of old Mother Earth, and significant changes have taken place in the character of the rites almost all over the world this month.

Symbols of death and rebirth and their mystic concomitant of initiation ceremonies meet us as we travel like a modern Fortunatus from Persia to Japan, and back again to a Jewish synagogue in western Europe.

February, the mystic and melancholy month, has been driven away by the more cheerful March, sacred to the originally mild and bucolic Mars, with his woodpecker, his wolf, and his spear ; Mars, born of flowers, symbolising the re-birth ever repeated in all living organisms. It seems almost, as one follows these primitive cults connected with the sun and the changing seasons which it creates and destroys alternately, as if Nature herself were trying to bind earth's children with her own moralising and mystic tie, by teaching them the necessity of constant death to the old, veiling in allegories the perpetual possibility of the new life, and illustrating in symbol the perfect goal.

When the New Year came for Ancient Rome with the 1st of

March; the Vestals renewed the sacred fire and the evergreen laurels were hung in the houses of the Flamens; and yet at the same time the strange figure of the priestess of Jupiter appears, a solitary figure in deep mourning. Her function we do not exactly know, but it is certain that sacrifice of human life was at one time a terribly realistic symbol connected with the welcome of the new-born spring.

We shall see this solemn figure again in May when the weeding out of the unfit is represented in dramatic rites amid weeping and wailing and gnashing of teeth.

The ecclesiastical new year in Jewry still retains its connection with the solar cycle and coincides with the vernal equinox, although the civil year does not begin till September 30th. After the many elaborate attempts to adjust their year to the sun they have adopted a system of cycles introduced by one Calippus and corrected by Hillel in 360 A.D.

According to this calculation it is now 5,666 years since Adam and Eve, and by means of the insertion of a thirteenth month at irregular intervals they manage to keep in relation to the seasons without ever being quite accurate. This year is one of the so-called intercalary years, the month of Adar occurring twice over. Veadar (or Adar 2) begins on the 8th of March. The Jewish almanac is therefore, it will be seen, a thing to be approached with caution. The only soothing thing about it being that the present system will be retained till "Kingdom come."

The Fast of Esther and Purim occur on the 20th and 21st of this month.

As it happens it is also the new year in Islam, March 6th being the first of Muharram 1323 A.H. In pre-islamic Arabia there was also an intercalary month, but it was made an occasion for a selection of orgies in connection with the worship of the Syrian Astarte, and was therefore cut out of the year by the Prophet.

The Sunnites, *i.e.*, the whole of Turkey and Muhammedan India, keep the 7th Muharram to commemorate the creation of "the world, the pen, fate and death." The Shiahs of Persia have ten days' mourning for the martyrdom of Hosein, a descen-

dant of the Prophet, during which time they indulge in the luxury of mortification to an extreme degree. Their era, by the way, beginning ten years later than that of Sunnites, introduces fresh cause for confusion in Islamic chronology.

A small and pathetic festival is observed in Japan this month called the Feast of Dolls :

Once a year from rich and poor
Come the dolls that never die,
Children's hands that nursed them lie
Out of reach of hope or fear,
Only dolls do death defy
Once a year.

It is a part of the curious belief of the nation that inanimate things can be given life by association with human beings. How many of us firmly believed this in our childhood ! But even Japanese dolls wear out in time, and when they must be considered quite dead they are dedicated to the God Kōjin, a half-Buddhist half-Shinto divinity, who dwells in his sacred tree. In a little shrine by the tree are placed the small remains, but only after the death of its possessor.

Lafcadio Hearn says that he saw at a Dolls' Festival in the Governor's House at Izumo, dolls a hundred years old in their ancient court costumes.

Many other feasts and fasts there are in many lands—in temples standing cheek by jowl with each other, whose worshippers do not even understand each others' language, much less the significance of the others' rites and ceremonies.

What a confusion of tongues and a chaos of customs reigns on this little earth, whose many kingdoms, each so important in their own eyes, are but as so many little allotment gardens on a small mud-ball in the solar system !

When, in all the world, will there be but one religion ?
When may we begin to write history that need not be re-written ?
“*Ad Græcas Calendas !*”

ECHO.

FROM MANY LANDS

Contributors of matter under this heading are requested kindly to bear in mind that not only accounts of the general activities of the various sections or groups of the Theosophical Society are desired, but above all things notes on the various aspects of the Theosophical Movement in general. It should also be borne in mind by our readers that such occasional accounts reflect but a small portion of what is actually going on in the Society, much less in the Theosophical Movement throughout the world.—EDS.

FROM SWEDEN

FROM Helsingfors, Finland, where Theosophical activities are privately carried on, since the Government does not permit public meetings, we hear that much good work is being done, and that interest in Theosophical ideas is rapidly spreading. Since October last regular "social gatherings" have been held, with lectures and discussions. The attendances have been most encouraging.

The public meetings, in Stockholm, Copenhagen and Gothenburg, on Sunday forenoons, have proved very successful, as a great many people whose duties prevent them attending the evening lectures are thus given an opportunity of which they eagerly avail themselves. The membership of the various branches is steadily increasing, and the formation of new branches and centres is augmenting the strength of the Section.

The Swedish people are becoming more and more averse from the institution known as the "State Church," and no opportunity of divesting her of her time-honoured authority is missed. Prior to this year, for example, all educational matters were subordinate to the Church, but now, by Act of Parliament, it has been decided that the higher schools should have a special administration, independent of the Church. The board-schools, however, have not yet obtained this advantage, but public opinion is beginning to demand a change in the same direction for them. At a recent meeting of an association of students and workmen, held at Upsala, the following significant words

were uttered: "The Church is too far behind the common level of culture to retain her leading position in the administration of the schools. She is not able to see the discord between modern culture and the text-books she ordains. The religious text-books ought to be selected by the teachers in the same way as the other school-books, by free competition, apart from the confession. The education of our people must include religious teaching, based on the Bible, but devoid of confessional character. For these reasons the ministers of the State Church ought no longer to be the leaders of the education of the people. So much the more, as the principle of the 'State Church' will prove untenable in course of time."

FROM BELGIUM

In the early days of January, Dr. Hallo, of Amsterdam, paid a short visit to Brussels in order to help the members there in their work. By means of five lectures and conversazioni he tried to stimulate members and enquirers to undertake a more serious study of Theosophy. The movement in Belgium is not yet very strong, but promises well. Originally the interest in things Theosophic arose more from those attracted by the psychic and "miraculous" than from those with intellectual leanings. As a result of this one sometimes finds somewhat greater importance attached to psychic development and clairvoyance than is altogether wise or useful. But as members attain greater experience in Theosophic work, this phase will gradually find its right place and proportion to the whole, as indeed, is already the case to a great extent.

FROM HOLLAND

During the first years of the Theosophical Movement in Holland the greater part of the energy available had to be devoted to propaganda work, and in making people aware that there existed such a thing as "Theosophy." Nobody knew about it, or cared to know. Our chief difficulty was that we were ignored. Since then things have changed greatly, and nowadays most people are well aware of the existence of Theosophical teaching, which, however, they usually view with unfriendly feelings. It is remarkable to see how the more reactionary orthodox preacher unites with the more liberal clergyman in proclaiming the Theosophical system either worthless or dangerous.

On the one hand we are told that our chief conceptions are fundamentally at variance with Christian teachings; and, on the other hand, that all that is good in Theosophy is already to be found in

Christianity, so that our Movement is totally superfluous ! But both parties are preaching and writing against us, and thereby saving us a great deal of troublesome propaganda work.

The time when the Churches in Holland will introduce or suffer the introduction of the mystical element into their teachings would seem to be as yet far distant, and the courage of the Rev. Dr. Baehler is the more to be admired, for he has publicly confessed his faith in a Christ-principle, which not only enlightened the Teacher Jesus, but also all the other great religious teachers that the world has known. This principle, he says, never spoke more powerfully than through Gautama in India and through Jesus in Palestine. Many important teachings (amongst which he mentions reincarnation and karma) have been better preserved in Buddhism than in Christianity ; therefore, he says, Christianity would profit by going to school to Buddhism, *so far as such teachings are concerned.*

On account of this profession of faith, a movement has arisen in the Church to expel Dr. Baehler from the clergy as a heretic, and as one who has publicly preferred Buddhism to Christianity. In his defence Dr. Baehler argues that he has certainly not done this by saying that *on some points* Buddhist teachings might be superior to the Christian conceptions. However, Dr. Baehler's idea of the Christ-principle and of Christianity is so really mystical, broad and spiritual, that it is to be feared that the great majority of the clergy will not be able to appreciate it, and that the spirit of narrow-mindedness will prevail. Needless to say, the Dutch Theosophists are watching, with great interest, the further development of this case, as consequences of great importance to the Christian Church in Holland seem likely to ensue.

FROM GREAT BRITAIN

Since the middle of January the three Federations of London, South Western and Northern Branches have held their quarterly meetings. Mr. Keightley presided at the South Western Federation, and lectured on "The Life Web and the Permanent Atom," and on "Human Evolution." He continued his work in the South-West in a series of lectures in Bath, Plymouth, Exeter and Southampton.

Miss Ward presided at the Northern Federation, and in addition to her lectures in Harrogate made a tour of many of the Northern towns. The subject for discussion was "Evidences and Arguments for Reincarnation" and to this no less than thirty papers had been

contributed. It was of course impossible to deal with so many papers in a single afternoon, and they will be brought out in pamphlet form as *Transactions* of the Northern Federation. A concert given on the Sunday afternoon was in the nature of an experiment, and was undoubtedly felt to be a successful one. It departed from ordinary lines in introducing into its programme two short addresses on music by Dr. Crow and Mr. Van Manen.

In his presidential address Prof. Charles Richet, who succeeds Prof. Barrett as President of the Society of Psychical Research, claimed that certain of the "borderland" sciences, such as clairvoyance, telepathy, materialisation, etc., were worthy of a place amongst the "elect" sciences. He would help towards this desirable end by divesting them of such questionable names as "occult," "spiritist" or "psychical," and would propose for them the more fitting term of "metapsychics." He pointed out the need of a text-book for this science, showing the present state of the investigation, and expressed his belief that at a not distant time new facts would furnish some other hypothesis than those of purely human forces, spirits of the dead or genii and angels, as accountable for psychic manifestations.

T.P.'s Weekly, having already dealt with the subject of reincarnation, finds need to take it up again in view of the growing belief in this doctrine. And for this fuller explanation it sees the necessity of dealing with it, not as an isolated belief, but in relationship with those other Theosophical doctrines of karma, perpetual progress and the constitution of man, without which it cannot be properly understood.

X. Y. Z.

IF your decision involve the happiness of another you know your own course; follow nature, and remember the soul is above the mind, and the heart greater than the brain; for it is mind that makes man, but soul that makes man angel. Man as the seat of mind is isolated in the universe, for angels that are above him and beasts that are below him are mindless, but it is soul that links him with higher beings and distinguishes him from the lower also. Therefore, develope it to the full, and if you have one who may serve for a personification of all humanity, expend your love there and it will orb from its centre wider and wider, like circles in water when a stone is thrown therein. But self-denial and self-disappointment . . . is even better discipline to the soul than that.—E. BURNE-JONES.

REVIEWS AND NOTICES

PYTHAGORICA

The Golden Verses of Pythagoras and Other Pythagorean Fragments.
 Selected and arranged by Florence M. Firth. With an
 Introduction by Annie Besant. (London: The Theosophical
 Publishing Society; 1905. Price 2s. 6d. net.)

THIS well-printed and prettily got-up little volume contains the reproduction of well-known English translations of some *disjecta membra* of Pythagorean tradition. The translations used are those of Hall, Rowe (Dacier), Bridgman, and Thomas Taylor. The *disjecta membra* are those found in Hierocles, Democrates, Demophilus, Stobæus, Sextus, and Iamblichus,—a series of names widely deranged from the chronological standpoint.

The little volume has occasional headings of symbolical design and the reproduction of a head of the Philosopher in relief,—which we do not remember to have seen before; and we hope it will be the means of bringing back some memory of a great thing to the minds of many who otherwise would never take the trouble to go in search of the Mathēsis.

What thoughts are not stirred by a glance at such a book? How deep the neglect of what is of greatest value for the understanding of the birth of the scientific spirit into the world,—that such a book should be needed! But indeed the work of interpretation of the Pythagorean fragments in the Pythagorean spirit has still to be done, and we require new translations to begin with.

Let me illustrate this with reference to one or two of the “symbols”—or rather let Plutarch, an initiate into the mysteries of the Egyptians, speak on the matter, and let me dot some of his i's and cross some of his t's in notes which, though somewhat improper in a review, may be forgiven for this once. In his “sermon” (*logos*) *On Isis and Osiris* (ch. x.), the Priest of Apollo writes:

“The Egyptians say that Pythagoras was the hearer of

Ænuphis of Heliopolis. And Pythagoras especially, as it appears, having contemplated and contemplating,* brought back to the memory of his men† their‡ symbolic and mysterious [art], combining the dogmas [of the Gods] in dark sayings.

“For most of the Pythagoric messages leave out nothing of what are called the hieroglyphic writings§:—for instance, ‘Eat not on what bears two’;|| ‘Sit not down on measure’;¶ ‘Plant not phoenix’;** ‘Stir not fire with knife †† in house.’”

Nor should it be supposed that such symbols were unknown in Greece before the time of Pythagoras,—for proof of which (one out of many) we will turn to Hesiod, who lived 300 years before the Sage of Samos. If we were to translate the saying we have in mind (*Op. et Dies*, 741 f.) according to the logical outcome of popular tradition it would run in everyday language: “Don’t cut your nails on Sunday.” But let us turn to the text of Hesiod and translate according to the meaning of the words in his day,—or better still, going further back to their still more primitive or root signification,—and we get the following fair phrase:

Nor from five-branched at fire-blooming of Gods
Cut dry from green with flashing blade.

* *θανυασθεῖς καὶ θανύσας*,—passive and active voice of the same verb, connected with the root of *θαῦμα*, generally translated “wonder,” but meaning radically “look at with awe,”—hence *θεωρία* (“theory”),—and hence the “Platonic” (? “Pythagorean”) saying: “The beginning of philosophy is wonder.”

† *Sci.*, disciples, or “Greeks.”

‡ *Sci.*, the “Egyptian.”

§ Lit., “letters,”—*sci.*, of a “word” or “saying” (*logos*).

|| *ἐπὶ δίφρου* (= *δι-φόρου*),—variously translated “off a chair,” “on a chariot,” hence “on a journey.” “That which bears two” is that which both carries two and brings forth two at the same time; the *logos* is, thus, I believe, a warning against falling into duality of any kind, and hence an injunction to gain unity.

¶ The *χοῖνιξ* was a dry measure, the standard of a man’s (slave’s) daily allowance of corn. Hence, perhaps, in one sense, the *logos* means “Be not content with your ‘daily bread’”; but it of course has many other meanings connected with the idea of “that which measures,”—*e.g.*, “Rest not on measure, but move in the immeasurable.”

** *φοῖνιξ*,—means a “Phœnician” (opp. to an “Egyptian”); a date palm (as opp. to a pine); and a phœnix; in colour it was purple-red, purple or crimson. *φύτεύειν* means “plant,” also “engender,” “beget.” The phœnix *proper* rose again from its own ashes; its colour was golden; its opposite’s was purple.

†† *μάχαρα*,—was in Homeric times the technical term for the sacred sacrificial knife. The knife kills, and divides the victim’s body; the fire transmutes it and consumes it. This symbol is generally said to mean: “Do not provoke an angry man.” But this leaves out of consideration the concluding words “in house,”—as opposed to temple,—that is, perhaps, in one’s house as opposed to one’s temple within.

This ancient morsel of gnostic wisdom Hesiod has preserved, I believe, from the "Orphic" fragments still in circulation in his day in Bœotia,—among the descendants of a people of an Older Greece. I have translated according to the most primitive meaning of the words with which I am acquainted. In later days it was thought that "five-branched" was the hand, and that it referred to the prohibition against paring the nails, "cutting dead from quick," at a feast of the Gods, or in a temple.

If, however, I am justified in my version, we have in this "oracle" a link with a very early tradition in Greece, which in later times was revived by Neo-Platonists and Neo-Pythagoreans,—that is to say by Hellenistic Theosophy in its renewed contact with the ancient Chaldæan mystery tradition. The fire symbolism is once more before us, and the "five-branched" is man,—the lopped tree or stock. Cf. *Lk.*, xxiii. 31: "For if they do these things in the moist stock [A.V. green tree] what shall be done in the dry?" This *logos* was said by the Master on His way to crucifixion,—to His being hanged on the dry stock or cross.

G. R. S. M.

A "NEW THOUGHT" BOOKLET.

The Heart of Humanity, and the Growth of God in Man. By Sydney Hallifax. (London: R. Brimley Johnson, 1904. Price 2s. 6d.)

THIS is in many respects an interesting unconventional book, containing many acute reflections, and evidently written by one who is in the habit of hewing out truth for himself. It is always refreshing to find a man who does his own thinking. The motto on the title-page is good:

The seeds of Godlike power are in us still,
Gods are we, bards, saints, heroes, if we will.

All the same we have more than once wished in the course of reading these chapters, as one always does in reading deliverances of the "new thought," that their beautiful sentiments about spiritual life had a little more organic unity, and were based to a greater extent, as they well might be, on a solid framework of spiritual knowledge.

A few extracts from among the good things said—we give their

substance merely, for want of space to quote *literatim*—will illustrate for Theosophists what we mean ; thus :

The pouring out of life or love is the supreme method of uniting the heart of the object of it to the one who loves.

There is a profound inner union in all religions, pagan included.

There is no artificial distinction between time and eternity.

The life that is, and the life that is to come, are alike centred in the ego that is now and here.

There is no creed that does not contribute something to the sum total of our knowledge of truth. All creeds belong to me, rather than I to any one of them.

Nothing can be more gratuitous than to assume that man becomes a fully developed spiritual being suddenly possessing all the powers of mature spiritual manhood, without first having passed through the successive stages which have for their analogy the development of physical man from the human embryo.

The difference between a childish faith and the faith of a spiritual child is, trust with its eyes shut, and trust with its eyes open.

The uniqueness of Jesus' personality lay in his being able to say, truthfully and literally, "I know whence I am."

When the Apostle said : "Let this mind be in you which was also in Christ Jesus," he was emphasising the fundamental conception that there are in man a number of planes of existence, as well as of thought and feeling.

To accept our destiny as union with God, is to enter into co-operation with the spiritual forces which draw us towards it. Thus we pass from death unto life ; and the soul experiences the truth of the newly discovered logion of Jesus : "Let not him that seeketh . . . cease from his search until he find, and when he finds he shall wonder ; wondering he shall reach the kingdom, and when he reaches the kingdom he shall have rest."

Although climate, physical environment, and racial characteristics vary, yet the source of spiritual life in all climates is the same, namely, Love.

We rise on our dead selves as stepping-stones to our ultimate goal, and this ultimate goal, which is union of the human will with the divine will, does not mean the destruction of personality but the perpetuation and enlargement of personality.

"Not my will, but Thine be done," means really : "I pray that,

in me as an individual, not my life be lived, but that Thy life be lived." It is this which constitutes a Son of God.

The spread of Buddhism, Christianity, and Mohammedanism among races other than those that gave them birth, adds substantial proof to the organic unity of the psychical characteristics of mankind, and also reveals the continual variation and progression of the spiritual idea.

There is but one will of God—that man might know Him, and become like unto Him.

C. G. C.

AN ECLECTIC STOIC

Seneca: A Selection. By H. C. Sidley. (London: Bell & Sons; 1904. Price 1s. net.)

ALREADY in their series of "Life and Light Books," Messrs. Bell & Sons have given us reproductions of Long's translation of the *Meditations of Marcus Aurelius* and of the *Discourses of Epictetus*; they now present us with a selection from the writings of the third person of that philosophic trinity, in the translation of Aubrey Stewart, compiled by Mr. H. C. Sidley, who prefixes a short introduction.

It is pleasant to find these monuments of ancient thinking,—especially that phase of it which commended itself most favourably to the practical Roman mind,—appearing in a series that contains tractates by moderns on what is called in the southern northern New World the "New Thought,"—though such thought is as old as the hills,—for its older forms lend it a dignity which its modern expressions not unfrequently fail to achieve.

We believe that this is the maiden effort in literature of Mr. H. C. Sidley, and congratulate him on the choice of subject, and hope that he will continue to labour in this field with the industry he displays in the present small volume.

Ethic, the practical application of knowledge to life, was the ideal of Lucius Annæus; logic and physic with those of the Porch were ever subordinate to this end,—a most excellent end for the life of man in the world. There was, however, among some of them knowledge of other phases and other combinations of the factors, for, strangely enough, the "Vision of Scipio" is Stoic,—practical within as well as practical without.

G. R. S. M.

CAN ANY GOOD THING COME OUT OF NAZARETH ?

Empirical Essays. By a Cocksure—ahem ! we beg pardon—By the Author of “Unthinkables.” (London : Simpkin, Marshall & Co. ; 1904.)

IT is delightful (in its way) to know precisely and categorically what we ought to think about “Rome, Jerusalem and an Ideal,” “The Ten Commandments,” “Karma and Reincarnation” and “The Higher Agnosticism,” which are the subjects of these lively papers ; and still more satisfactory to find that, on the whole, we were right about them even before the Author finally settled the matter. For, of course, the highest testimony to his learning and intelligence is that, on the whole, he agrees with *us* ! Nevertheless, “we have a few things against him,” as the author of *Revelations* puts it. The broad generalisations of the first two papers are not inconsistent (such generalisations never are !) with a good many inaccuracies of detail ; and Bible criticism has done much work since our author made up his stock of convictions. To his capital summary as to Karma and Reincarnation our objection lies at the outset. A man who practically accepts the whole of H. P. B.’s teaching should not describe her as “a Russian adventuress who, however marvellous her powers and unique her personality, was a detected and self-acknowledged trickster.” The S.P.R. in its early and discredited days could think of no better means of rehabilitating its own position than by unmasking *somebody’s* tricks—no matter whose ; and they selected Mr. Hodgson to flesh his maiden sword upon H. P. B. for this purpose. But then, they also consistently denied her teaching. But our author, who accepts her doctrine, should remember that “we do not gather grapes of thorns nor figs of thistles” ; the Higher Powers (God, if you like it better) are not likely to have entrusted the secrets of the new light for transmission through so foul a channel as he represents it. It is his mistake—a blunder worse than a crime—to fancy he will gain from his readers excuse for his own eccentricities by calling H. P. B. names and talking, loudly and loosely, of the “vagaries” and the “foolish credulity” of Theosophists. Notwithstanding this fault, however, he is fighting on our side ; and hereafter, with a trifle of modesty and somewhat of better manners added to his present qualifications, may do something to which we can give more unmixed commendation.

A. A. W.

AN ASTRAL GOSPEL

The Life of the Lord Jesus Christ, the Great Master of the Cross and Serpent: Along with His Discourses to His Disciples, according to the Testimony of Saint Matthew the Apostle and Evangelist. Rendered from the Original Documents. By Holden E. Sampson. (Loudsville, Ga., U.S.A.; 1904. Price 2\$.)

It is difficult to know what sort of notice the admirers of this sort of thing can expect from a responsible reviewer, whose interest in the matter can only be the psychological and psychic problem presented by the minds of those who launch their revelation on the world as the *summum* of all wisdom vouchsafed by the highest authorities in the universe.

As students of such psychic matters we can easily believe that the writer or recorder of this astral experience is perfectly honest; we can quite believe that the astral counterfeit of an old professor of theology, Dr. Asa Mahan, one time Principal of Oberlin University, U.S.A., who had made an immense impression on the Rev. Mr. Sampson in his student days, should in these later times have appeared unto his former pupil; nor are we even astonished when we read: "Five years ago, in a strange country, and in the strangest of all manners, I once more met Asa Mahan. He came to me in Spirit-form. I knew him at once. He then told me that his name was 'Emmanuel.' From that time I have never known an hour of my life in which I have felt the absence of Emmanuel. He is with me as the immediate Medium, or Mediator, of the Light, Truth, and Wisdom; the Power, Grace, and Inspiration; by which I have been led onward and upward, to the very Heaven of Heavens, into the Presence of Jehovah."

When we read this we have no doubt but that the Rev. Mr. Sampson is honest (we have come across dozens of such cases)—but there's the pity of it all!

The idea that dominates the introductory psychic atmosphere is that there are libraries, hidden libraries, guarded by the "Magian Experts" where are stored up all the originals of the now terribly defaced scriptures of the Christians. Naturally Emmanuel has the run of these originals, and hence the restoration of the first Gospel to its true text—which judging by the contents of the volume before us must have been several hundred times as long as the *textus receptus*. Indeed the matter is nothing if not diffuse and involved, consisting

mostly of the exposition of an elaborated neo-gnostic scheme put into the mouth of Jesus.

Now we have not the slightest objection to the putting on record of all and every psychic experience, even the most fantastic, if honestly recorded; it is part and parcel of the content of the "astral" and often of the religious experience of mankind. But at the same time we contend that if this mass of impressions and emotions is not submitted to the control of the critical reason, "astralism" is an open door to madness rather than a short cut to true illumination.

Take up anywhere these 400 pages, on which so much labour and love have evidently been expended, and what is the general impression? It is that it is all most modern of the modern—impregnated throughout with all that medley of "new thought," "metaphysical science," etc., to which modern Theosophy has indirectly given birth, with all the tags and tatters of thought and phrasing that flutter in the Theosophic air of to-day, whether derivable from modern writings or from the revived interest in ancient theosophies.

But when we are solemnly asked to believe that all this was not only the substance, but the actual form of the original discourses of Jesus to His disciples, we can only say the subliminal self of the writer has got its time-periods mixed.

Open the pages anywhere and what do we read? For instance on p. 142 *in a discourse of Jesus, supposed to have been delivered 1,900 years ago* :

"Man has risen from the Cell-state to the Human state by the slow process of Evolution, which Philosophers have demonstrated by their observations and research in the fields of Physical Science."

And again in the same discourse :

"Therefore the Human Constitution is like a telescope."

Evolution and the telescope are somewhat anachronistic, to say the least of it, and should have made the recorder of these subliminal impressions pause and put to himself the question : If the time-periods and general style of "Emmanuel" are so anachronistic, may not the general subject and its importance be equally topsy-turvy when tested by the canons of connected reason, and mutually corrective human intercourse?

But we have little doubt that Mr. Sampson, even as he believes with all his heart himself in his self-revelation, and has not the smallest idea of the over-weening megalomania of his subjective consciousness, will get a number of simple and inexperienced folk new to

psychism to accept his new-wrought apocalypse as being verily from a region of pure light. Nay, there may even be a certain number of people who have ample opportunity to know better if they would only take the trouble to study psychic literature critically, who will be inclined to give credence to what in its last analysis is but the fortuitous arrangement of ideas in an astral kaleidoscope.

We do not, however, mean to say that the publication of such a psychic record is not of utility, for it may be made of great service by a discriminating student and will give him a very useful insight into the chaotic region of mixed apocalyptic and its subtle dangers.

This "recovered Gospel" is evidently intended as the scripture of a new religious movement, and it will be interesting to see what success it meets with, for there is nothing of this kind that has not so far met with some measure of notice and following from certain classes, in the United States, whose nervous organisation is marvellously responsive to every kind of psychic stimulus. The text throughout is filled with the highest claims of authority and the promise of the revelation of the supremest mysteries, especially to those who can believe that "intellect and reason is a disease" (p. 141) and that "inspiration, intuition and instinct" (p. 150) are the only safe guides of "abnormal" humanity to restore them to their original Adamic state of purity, beauty and wisdom.

G. R. S. M.

A GLEANER OF WRECKAGE

Introspective Essays. By Grace A. Murray. (London: Elliot Stock; 1904. Price 5s. net.)

IN one of his *Leaves of Grass*, Walt Whitman tells how he walked by the shores of Paumanok, and watched the sediment cast up by the sea-ripples,—“chaff, straw, splinters of wood, weeds and the sea-gluten”; and he thought how he and his poems, “me and mine,” signified at the utmost but “a little washed up drift . . . buoyed hither from many moods, one contradicting another, from the storm, the long calm, the darkness, the swell.”

The shores of thought are strewn to-day with the wreckage of philosophy and creed, and many earnest thinkers wander along them bewildered by the immensities and mysteries that press in on every side. “Whoever you are,” they say with Walt Whitman, “we too lie in drifts at your feet.” Some pick up the broken fragments, and

strive to piece them together into a raft serviceable for a short and perilous adventure ; to some the ocean itself whispers strange consolations, and they listen to it and ask no more ; others see on the horizon the distant gleam of lands they have traversed in the far past, and away in the future the gleam of more glorious adventure.

The writer of this little book of *Introspective Essays* belongs to the class of mind that seeks to collect salvage from the wrecks. The Essays are, as she calls them in her preface, "mere fragments," and she claims that they contain "a mingling of idealism and pessimism, of faith and unfaith ; but in the latter case there is no mocking spirit." We see her groping laboriously, hesitating over this piece of driftwood and that, and finally building up on somewhat familiar lines a shelter from the devastations of doubt. Her subjects cover a wide field ; she touches upon Truth, Illusion and Disillusion, Sympathy, the Finite and the Infinite, Nature ; but, as was to be expected from her method, her little pieces lack illumination,—lack even that individuality whose chief interest to her is "the magnetic power of attracting attention." We do not quite see the reason for her rejections and choices ; we do not understand why the shelter she has made for herself should appear securer than those she has passed by. In her note on the Finite and the Infinite, she puts aside mental religion as unsatisfying to the emotions ; the belief in reincarnation, she says, cannot touch the heart ; and extreme Evangelical views are repellent to her. Here in her own words is the structure of faith she rears : "To some of us who dig down deeper—yet perhaps not too deep—and with a greater earnestness, very different thoughts come. They picture a God, worn and weary with long strife, battling against a very powerful and a very determined foe, climbing to victory very slowly, very painfully, His great idea of conquest being to save mankind and bring them eventually to another life far away from the sorrowful one hitherto known."

It does not appear to us that Miss Murray has dug too deep. We think that she sees only fragments, and sometimes unessential fragments, of the huge systems of philosophy and religion she touches upon, "scum, scales from shining rocks, leaves of salt lettuce left by the tide."

But it is only given to a few to find the real treasure on those shores, hoarse and sibilant "where the fierce old Mother endlessly cries for her castaways."

D. N. D.

ENGLISH ASTROLOGY IN FRENCH

L'Astrologie Exotérique et Esotérique. Par Alan Leo, P.S.A.
(Paris : Publications Astrologiques, 9, Rue Jouvenet ; 1905.
Prix 1fr. 50.)

THIS is a translation into French of four lectures delivered in London in 1899. Now that Astrology seems to be having a little "revival" of its own in France, owing to the discovery that horoscopes of members of the same family betray obvious similarities, Mr. Alan Leo has done wisely, we think, to give the "subtle-witted French" an opportunity of sharing in his ideas. The ordinary topics pertaining to the study of elementary Astrology are treated in Mr. Alan Leo's well-known fashion.

It being superfluous to praise a writer of Mr. Leo's reputation, there is, perhaps, no harm in pointing out that the defect in these lectures is the tendency of the author to dart off at tangents, merely pecking at questions which merit more drastic treatment. But this is, we believe, a tendency which Mr. Leo has himself recognised, and has taken some pains to correct in his later writings.

It is also thoroughly characteristic of the lecturer that he gaily waltzes in where we should think the very Lords of Karma would by this time fear to tread. We refer, of course, to Napoleon I.'s horoscope. Napoleon's horoscope is a standing astrological joke—the date itself, much more the ascendant, is in question. We are inclined, however, to agree with Mr. Leo's view. Browning's *Incident of the French Camp*, if historical, would seem to indicate that Libra, not Scorpio was rising, while the three splendid aspects to Mars from Jupiter, Venus, and Uranus, which obtained on August 15th, 1769, are all in favour of the orthodox date. "Soldiers, this battle must be a thunderclap!" absolutely demands strong aspect between Mars and Uranus, and if there were not one (the trine) already in existence, we should have to make one.

R. C.

DU PREL'S LAST WORDS

La Mort, l'Au delà, la Vie dans l'Au delà. (Paris : Bibliothèque Chacornac ; 1905. Prix 3fr. 50.)

OF this, the last work of the lamented Baron du Prel, we spoke at the time of its first publication. We have now to welcome a transla-

tion into French made by a devoted member of our Society, Mme. Agathe Haemmerlé, and enriched with a portrait, and a brief biographical notice by Col. Albert de Rochas, from which we take the following :

“ The work of which we publish a translation is the last which appeared during Baron du Prel’s lifetime—as it were, the crowning of his career. It seems as if God had preserved his strength until the moment when he succeeded in reaching a full and complete conviction as to the fate which awaits us after death, founded upon the only evidence which can be admitted by minds brought up under the education of modern science. For my own part, I am certain that he lives ever, under a new form ; and that, as death has power only upon the physical manifestation of the soul, he is pursuing, on the other side of the tomb, the glorious work which Providence has assigned him, the hastening of the intellectual and moral evolution of humanity.”

We hope that this translation will make the work known to many to whom the German language is a difficulty, and help them to the author’s firm conviction of a life which does not cease at the death of the body. In his own words: “ As long as man remains in doubt whether he is a being physical and mortal, or a being metaphysical and immortal, he has no right to value himself on his personal consciousness ; and to limit himself to regard death as a leap into darkness is unworthy most of all of a philosopher, whose first duty is (as Socrates teaches us) to *know himself*.”

A. A. W.

MAGAZINES AND PAMPHLETS

Theosophist, January. “ Old Diary Leaves ” are this month filled with a journey to Ceylon. Next follows Mr. Leadbeater’s vigorous lecture, “ Vegetarianism and Occultism ” ; then Miss McQueen’s “ Faith as a Propelling Force in Evolution.” Kannoo Mal has an interesting paper on “ Philosophical Jainism viewed in the light of Hinduism and Modern Science,” bringing forward the evidence that Jainism is even older than Buddhism, instead of being a mere offshoot from it in later times. Capt. C. Stuart-Prince gives a sympathetic study of “ The Religion of Japan.” It seems to us somewhat strange in an article by G. K. Ai entitled “ Sri and Christ ” to be referred for a criticism on the Advaita doctrine to a work by the Rev. H. Haigh ; surely a Hindu can find sufficient material for such a discussion without going to the Missionaries ! The desperate anxiety

for what is called a "Personal God" brings us into strange company all the world over; and it seems to us very needless. The writer himself has put quite well what can be said for his "Personal God"—and the "Personal Goddess" who so naturally and logically follows. The Report of the Convention is dealt with elsewhere.

Theosophy in India, January. Here the Editor, in looking back over his year's work, makes appeal for more contributors and more legible contributions,—two points on which all Editors on this side of the "Black Water" will heartily sympathise with him. G. P. discusses the remedies provided by Theosophy for the prevalent state of discontent; S. continues his exceedingly interesting study of Mantras; and adds a note upon von Suess' view of the formation of the crust of the earth, pointing out its closer approximation to those of *The Secret Doctrine*. This is followed by a very practical and useful paper on "Vairâgya" (or Non-attachment), by C. G. K., and by M. Venkata Rao's "Story of Chudala Sikhidhvâja."

Also from India: a good number of the *Theosophic Gleaner*; *Indian Opinion*, a weekly magazine published in Natal, from the English portion of which we gather (without any feeling of astonishment) that the Indians there feel that they have serious grounds for complaint as to their treatment by the whites; *East and West*, with much good reading, but nothing which specially concerns our Society; and the *Indian Review*.

The Vâhan, February. In this number we have letters on "Theosophy and Music," and the words "Our Daily Bread" in the Lord's Prayer; from E. J. C. a very beautiful prayer to Horus from the funeral *stêlē* of an Egyptian lady; and questions as to Multiplex Personalities, the relation of early Christian teaching to the Esoteric Doctrine, and a valuable reply from B. K. as to the Theosophical view of what Mr. Myers and his friends call Telepathy. We heartily concur with the statement that there is "great need that our seers should try to tell us more in detail the actual nature of their observations and experiences" on this matter. A single case, fully detailed and explained by one who can *see*, is of more value than a volume of system-spinning. Mr. Leadbeater, in *The Other Side of Death*, has done something of this kind as to a few of Mr. Myers' cases; but much remains to be done.

Lotus Journal, February, continues Mrs. Besant's lecture on "Womanhood in India," and Mr. Leadbeater's Travels in South California; Mr. Tovey's "Jacob Boehme" is concluded; Miss

Howsin gives an interesting summary of the highly mystic "Libretto" of Mozart's *Magic Flute*, and Esta furnishes a pleasant child's story of "The Snow Fairies."

Bulletin Théosophique, February, notices a letter of complaints against the Society sent with a resignation of membership, and replies to them, as a fair summary of reproaches often made. Shortly: "Theosophy disdains the Social Problem. . . . It goes so far as to approve war. . . . It is easy to talk of the necessity of reforming oneself when we are assured of a luxurious life by the labour of others. . . . With the doctrine of karma for a pillow, the Theosophist is absorbed in the cultivation of himself, . . . etc., etc." . . . Finally: "Why do not the Great Beings *prove* the superiority of their knowledge? I have only found in the Society claims on my *faith*, never additions to my *knowledge*." The grievance is to a certain extent well founded. The Society (not "sleeping" on the pillow of karma, but very much wideawake on it) does, and always will, refuse to be made the instrument of anyone's private "fad." It cannot be made into a Peace Society, a Vegetarian Society, an Anti-vivisection Society or a Socialistic organisation. All these are good for any of its members who feel themselves called to work in this way; but the Society itself is on the plane of the Providence "which sendeth rain upon the evil and the good"; it sympathises intensely with the sufferings of the oppressed, but also can be sorry for the infinitely greater injury done to himself by the oppressor. If anyone finds himself incapable of this *higher* toleration, the certainty of the "Great Beings" that all things, without exception, shall end in peace and love at the Kalpa's close, it is better for him that he *should* leave the Society, to work for mankind in his own way, perhaps a better one, but *not* ours.

Revue Théosophique, January. Mr. Leadbeater and Mrs. Besant furnish the contents of this number; but we are glad that space has been found for Mlle. Blech's charming "Theosophical Story." That the spots upon the White Robe of Innocence may be, in fact, the slow and secret working of the process of development of the gorgeous devices of the Robe of Glory, is a truth that fifty years back no one would have dared to hint—at least in England; but the world has moved far since then.

De Theosofische Beweging. We have to congratulate our Dutch brethren that they find themselves able to print and furnish to the members of the Section this substitute for our own *Vâhan*. In addi-

tion to full particulars of the work of the Section itself it promises to give a view of the Theosophical Movement all over the world. We wish it every success. Possibly, as the Federation shapes itself, this duty may be taken up by it, instead of being left to the individual Sections.

Theosophia, January, in addition to translations from Mrs. Besant and the inexhaustible study of the great Pyramid, has a quaint "Fantasy" on the Betrayal by Judas, from C. J. Schuver; and begins what has lately been called a "Review of Reviews," to be furnished by Dr. Denier van der Gon.

Théosophie, February, is wisely devoting much of its limited space to answering questions, starting with the very practical one: "Why have the Theosophical doctrines made so little way in our country [Belgium]?"

Der Vâhan, January. Here Mme. von Schewitsch continues her paper on "Universal Love." After a farther portion of "Old Diary Leaves," we have an unsigned discussion of the never to be finally decided question: "Did Buddha deny the existence in man of an individual Ego?" I suppose that we should feel it a compliment that a considerable portion of Dr. Currie's article in our December number entitled "Haeckel and Religion" is translated with the note that it seems sufficiently interesting to be set before Haeckel's own countrymen. "Questions and Answers," original and from the *Vâhan*, follow; and reviews of new books fill a larger space than usual.

Lucifer-Gnosis, December, continues Dr. Steiner's important study "How do We Attain the Knowledge of Higher Worlds?" also "From the Âkâsha-Chronicle," and "From the Book of Adepts"; and translates "The Mysteries of Egypt," from Ed. Schuré's *Great Initiates*.

Also: *Teosofisk Tidskrift*.

South African Theosophist, December, reprints Mrs. Besant's lecture "Is Theosophy Anti-Christian?" and has a very sympathetic study of Japanese Ethics by Percy Sturdee, and a pleasant paper on Folk Lore, read by Miss E. Rogers before the Johannesburg Branch.

Theosophy in Australasia, December, has a lively collection of extracts under the head of "Outlook"; Mr. Leadbeater's Chicago Address on "The Work of the T.S."; a story "In the Toils of the Tempter," and Questions and Answers.

New Zealand Theosophical Magazine, December and January Here

the Editor very naturally quotes Mr. W. J. Colville, who says that New Zealand "is peopled by some of the most highly progressed men and women on this planet." That is intelligible, and no doubt many, in the Colony and outside it, will fully agree; but when we are assured, by way of news, that "the understanding of 'Lohengrin' and 'Parsifal' leads *directly* to the understanding of the Great Lords of Compassion," we hesitate, and doubt if the Hindu Pandits would recognise that as a step on the Path. The French ex-member who resigned because some one defended war in one of our magazines, should read J. H. S.'s paper, a very careful and valuable study of when and where war does, and must, come into the scheme of evolution.

Theosofisch Maandblad received; also *Fragments*, a new monthly which comes to us from Seattle, Wash., U.S.A. We wish every success to the publishers, in their aim to "bring into wider circulation the truths of Theosophy, presented in a simple and attractive manner." Their first number seems to answer well to this programme, and we hope they will go on, and prosper.

We have also received a reprint of "A Sketch of Theosophy and Occultism," prepared for the *Encyclopædia Americana* by A. P. Warrington, F.T.S. (Norfolk, Va.). We congratulate the Editors of the *Encyclopædia* for their common sense in placing this subject in the hands of a Theosophist. In England it would probably have been allotted to a clergyman—with the natural results. We congratulate *ourselves* that it has been placed in the capable hands of Mr. Warrington, who has furnished a brief but complete and well-written statement of the meaning of Theosophy and the history of the Theosophical Society.

Of other magazines we have *Modern Astrology*, of which we wish we were learned enough to speak more fully. Mrs. Leo's paper on "Jupiter the Uplifter"—"Some thoughts of mine to fellow students of the spiritual side of Astrology," as she describes it, is more within our reach and admiration; the Horoscopes we can only look on with the awe of the uninitiated; *La Nuova Parola*; *Mind*, from which we must rescue this "appreciation" of Mrs. Besant: "Always she is instructive, interesting, helpful. Her sincerity is evident as the granite upon which your hand rests. Her earnestness is like a rushing stream. Her poise like a calm lake. Her modesty is like the violet"; *Notes and Queries*; *Psycho-Therapeutic Journal*; *The Crank*; *The Humanitarian*.

W.

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ON THE WATCH-TOWER

OF the out-crop of literature concerning Tibet to which the recent British Mission has given rise, the most interesting and most sumptuous volumes are undoubtedly those of Mr. Perceval Landon, the observant and well-informed correspondent of *The Times*, from whose letters we have already quoted from time to time in these pages. In his two volumes, adorned with a luxury of excellent photogravures of stupendous scenery, spots of ideal beauty and strikingly picturesque buildings, Mr. Landon devotes a page or two to a subject which he thinks will prove of special interest to Theosophists. He apparently does so in a kindly spirit, so that we may be put into possession of what he considers to be the basic source of information for our beliefs. Referring to the well-known legend of the Mongol Emperor who put the claims of the rival religionists to the test of miracle working, the Buddhist representative coming out victorious by the magical levitation of the wine-cup from the table to the imperial lips, Mr. Landon writes :

Landon's
"Lhasa"

It is not unlikely that the supernatural powers claimed to this day among certain sections of the lamas had their origin in this curious legend.

Madame Blavatsky has drawn attention to these claims, and it may be doubted whether much popular enthusiasm would ever have been displayed for the shadowy tenets of Theosophy if it had not been for these attractive suggestions. . . . The earlier teachers of Lamaism are undoubtedly credited with curious non-human capacities, and the manner in which these mighty men of old encountered and defeated the obstacles devised by their enemies, or put into their path by the conditions of nature, are probably the basis of the Theosophist contention.

I have been at some pains to ascertain the origin of this belief, which Madame Blavatsky has been perhaps chiefly responsible for spreading.

Hereupon follows a list of names of lamas, to whom supernatural powers or Siddhis were attributed; Mr. Landon quotes them as those of the "most learned teachers" who were the sources of the doctrine of H. P. B., and then continues :

"I have given these uncouth names in order to place on a proper footing the supernatural claims of Theosophists for Tibetan Lamaism. I have myself no doubt that in these traditions lies the origin of many of their beliefs, and I am glad to provide such material for acquiescence or argument as these supply. The word Mahatma is not known in Tibet.

* * *

IN thanking Mr. Landon for his exertions on our behalf, we might refer him to the Tibetan and Sanskrit texts published by the Buddhist Text Society, under the presidency of Babu Sarat Chandra Das at Calcutta, where he would have found innumerable other names of Siddhi-possessors without the trouble of crossing the passes into Tibet. And for a matter of that he might also add to the list *ad infinitum*, by reference to the literature of India, Ceylon, Burmah, Siam, China and Japan; or even without going so far afield, Chaldæa, Persia, Syria, Asia Minor, Egypt, might have supplied him with an endless list of other names, and Europe too, and also America among its indigenous populations, the relics of ancient civilisations. Indeed where in the world do we not find record of such things?

That the supernormal powers claimed by the lamas, however, should have their origin in the legend to which Mr. Landon refers is so wild a hypothesis that we can hardly believe it is put

forth seriously. That the lamas have ever claimed "supernatural powers" from the beginning of Lamaism is patent from everything we know of the history of Tibet. But that a belief in their claims is the origin of the conviction of Theosophists in the "powers latent" in man, and exercised by some men throughout all history, is contradicted by the whole of the literature of our movement since its beginning.

Madame Blavatsky, in her *Isis Unveiled*, the pioneer work of the modern Theosophical movement, showed herself entirely Catholic in her tastes, and her belief in such things dated from her first consciousness as a little child. She possessed some of these Siddhis from infancy, and this is the very simple reason why she believed in them. Thousands of members of the Theosophical Society believe in such things because they either possess some of these powers themselves or because they have had abundant evidence that others possess them. Hundreds of thousands and millions of people outside the Society believe for the same reason. What then does Mr. Landon intend by his fixing Lamaistic tradition on Theosophists as their special pack-saddle?

* * *

WE believe that without consulting anyone competent to give a reasonable view of the matter, he has adopted the newspaper persuasion that somehow or other Tibet is the Theosophical Mecca, and the Land of the Lamas the Holy Land of modern Theosophists.

The Theosophical
Mecca?

Under the same erroneous persuasion, presumably, he informs us that "the word Mahâtmâ is not known in Tibet." Who ever thought it was? Does Mr. Landon forget that the Indian Section of the Theosophical Society consists of some thousands of Hindus, many of whom read Sanskrit as easily as the educated in the West read Latin or Greek? Has he never heard that Mahâtmâ is one of the commonest forms of address even in the vernacular, as used by inferiors to superiors, so that a coolie would so call a police peon, if he wanted to ingratiate himself with the man in yellow. Mahâtmâ is Sanskrit, and means something very different from the fantastic notion spread by the vulgarity and ignorance that laughs at a foreigner speaking his

own language; personally we prefer the good English name Master to convey the ideal portrayed in the *Gîtâ* by the term Mahâtmâ (or Great Soul), and by many another name in other scriptures.

Tibet, again, is no more sacred to Theosophists than is any other land; they have heard, perhaps, as a body, more than most people of its dirt and squalor and superstition, the not unusual concomitants of sacred places the world over. The Sacred Land of the Theosophist is not defined by geographical considerations; such delimitations they leave to the professors of the cults.

* * *

THE only basis of fact in the whole of this absurd persuasion of the public with regard to Theosophists is that two Masters are said to live beyond the Abode of Snows, two

Concerning
Masters

only, and they not Tibetans, but Hindus.

And how many Masters are in physical bodies to-day? Who shall say?—but we have heard the number given by one acquainted with such matters as probably a hundred and fifty, scattered throughout the world,—in India, China, Syria, Persia, Egypt, Europe, America. Even with regard to H. P. Blavatsky herself, and her friendship with such Teachers and their pupils, Colonel Olcott speaks of as many as twenty of different nationalities, such as Egyptian, Hungarian and Greek, in his first *Old Diary Leaves*. It is, however, perhaps as well that the public have only two pseudonyms to make merry with; it does the august possessors of the real names no harm and diverts the attention of the public from more important matters.

* * *

NEVERTHELESS there is something in Tibet of interest for Theosophists besides this fact, which for most people even in the

Society can be at best only a piece of personal
What is of interest
in Tibet

gossip. That which is of chief interest is the question whether or no, under the many forms

of debased Buddhism in Tibet, superimposed on the indigenous superstitions, legends, and folk-lore of that part of Central Asia, there may not be some deep-down deposit of a very ancient tradition which H. P. B. once characterised as the Chaldæo-Aryan Tibetan.

H. P. B. certainly did not evolve what she has written out of the sources to which Mr. Landon refers; that must be patent to even the most superficial skimmer of her writings. Her claim is that there was and is a very ancient tradition in Central Asia (which she refers to as the once real "India" of antiquity); that commentaries on this tradition are preserved in Chinese, Mongolian, and Tibetan (though I am not certain of the latter), commentaries known only to those most learned in such matters. That all this is apart from the common beliefs of the general lamas.

Scholarship is not averse to the hypothesis of an ancient connection between the civilisation of Chaldæa and China; Tibet was on the line of connection. Babylonia has preserved for us the most primitive traditions of cosmogenesis known to the world. The cosmogenesis of *The Secret Doctrine* is strangely reminiscent of such ideas. And now it is Mr. Landon himself who speaks of that in Tibet which supports the anthropogenesis of that extraordinary work of H. P. B.'s in a curious fashion. For how does he explain the Atlantides grouped in colossal silence behind the Buddha in the Jo-kang at Lhasa, and also in a temple near Gyantse?

Who heard of such things in Tibet before the British Mission? Yet H. P. B. speaks of such things, was informed of such things. By whom and how? One thing, however, is certain, that the "Stanzas of Dzyan" did not come from Mr. Landon's list of lamas. Perhaps Surgeon-Major Waddell will throw more light on these statues when he publishes his account of the Mission.

* * *

WE congratulate our colleagues in France on the strength of their activity, a striking proof of which is the attack just delivered on their outworks by the self-styled

The Jesuits and
"Le Lotus bleu" "Company of Jesus." In *Études*, the literary organ of the French Jesuits, there have appeared two lengthy articles, entitled "Le Lotus bleu—i. Les Théosophes et la Théosophie," and "Le Lotus bleu—ii. Les Merveilles de la Théosophie," from the pen of M. Léonce de Grandmaison (Feb. and March, pp. 377-402, and pp. 625-

642). What the treatment of Theosophy in such a review must inevitably be, is, of course, a foregone conclusion. The present attack in no way differs from the well-known tactics of the members of the Company, which throughout its history has regrettably stood as a symbol of anything but the humanism of the Christ. We know what to expect from the start and we are not disappointed. An apparently not unsympathetic introduction, an air of endeavouring to be fair in the setting forth of the views of those attacked, the adroit keeping of the scandalous "Coulomb letters" as the *pièce de résistance* for the climax, with the conclusion as to Theosophy that :

Son mysticisme est une odieuse contrefaçon, son occultisme une duperie, son exotisme une façade. Sans points d'appui dans l'histoire, qu'elle réécrit effrontément, sans lumière pour l'esprit, qu'elle égare dans un dédale de visions contradictoires, elle finira comme ces obscures et raffinées sectes gnostiques, dans lesquelles elle a reconnu ses ancêtres. Dieu garde les âmes inquiètes des illusions du Lotus bleu.

* * *

WHAT especially distresses M. de Grandmaison is that Theosophy is making numerous adherents among Catholics; this he says is owing to the fact that Theosophists, instead of pointing out the differences between Theosophy and Christianity, as was once the case, are now insisting on their similarities.

The Better Way in Theosophy

Jésus-Christ, que le *Glossaire* de Mme. Blavatsky traitait en quantité négligeable, devient, sous la plume de sa continuatrice, "le grand et divin instructeur qui fonda l'Église chrétienne . . . ; le seul auquel l'âme chrétienne doive s'adresser comme à son maître, son guide et son seigneur."

One might almost have thought that this might have been considered a sign of grace in the graceless professors of Theosophy; by no means, it is a deep-laid plot, a calculated wile, whereby the souls of the Christian faithful may be enslaved to error. It cannot be—that would be too great a concession to human comity, too Christ-like a judgment for the self-designated "Company of Jesus"—that Theosophists are human beings striving to learn the great lessons of tolerance and justice and wise sympathy with their fellows, men and women endeavouring and growing towards a realisation of the better way; no, they must be a plotting company of enemies devising the most devious

methods of corrupting souls. Still there is no need to be surprised that so it appears to M. de Grandmaison; he cannot be expected to see aught but what he looks for, or to perform the miracle of freeing himself from the bonds that have been laid upon him by one of the most pitiless disciplines of self-suppression in the interests of a relentless policy known to history.

* * *

It is quite true that in the beginning H. P. B. and others waged war on what they considered to be the abuses of popular Christianity. But she waged no war on what she believed to be the Christ's teaching, and had the greatest possible reverence for the Master Himself. What she belaboured was the hide of ecclesiastical tradition and sectarianism dust-laden with the unintelligible dogmas of centuries; if the dust of that thwacking makes us sneeze, it is not surprising. It is a characteristic of dust when disturbed to do so.

But let us come to the bed-rock of the matter. M. de Grandmaison has treated Theosophy as though it were the dogmatically formulated *credo* of a Church; has treated Theosophists as though they were a body of men and women bound by decisions of Œcumenical Councils. In brief, he reflects into the Theosophical Society the conditions of his own Church. Again and again he assures us he is quoting from *official* documents; if he quotes from H. P. B. or Mrs. Besant, or Colonel Olcott, or our late colleague in France, Arthur Arnould, it is always *official*. Thus he would persuade his readers that the statements of these individuals are official pronouncements binding on the members of the Society and on Theosophy, instead of being, as everyone of these writers would be the first to admit, the way they saw the different problems they were dealing with at the time.

* * *

FAR otherwise is it, fortunately, with us. The only "Œcumenical Councils" we have had have decided on the objects of our Society and on the general rules of our organization. No formulation of any dogma has ever been attempted, and no one's opinions are binding on any one of us. Hundreds of writers have endeavored

What is
Theosophy?

to set forth what Theosophy is for them to-day, just as hundreds of thousands have attempted it in the past. All of this is useful and necessary ; but what counts in it all is not what people set down on paper but what they become in themselves. The reality of the Theosophical Movement is not to be found in books and magazines, but in the souls of its members. It is a life and an endeavour, not a formulation of dogmas. That which opposes Theosophy to what M. de Grandmaison must necessarily regard as Christianity, is not to be found in the antithesis of one set of dogmas to another set ; it consists fundamentally in an endeavour to reach towards a true universalism in religion, to pave the way for a practical humanism that shall embrace men and women of all creeds on the wide ground of a tolerance that transmutes itself from a negative indifference into a positive sympathy. In other words, it aims at bringing home to men the glorious possibility of the development within themselves of the active Christ-nature, that shall transform them into true Men, citizens of the world, into the freedom that transcends the bonds of man-made limitations. Thus it is that the Theosophical Society has had its door thrown open to "sinners" rather than to "saints" who have already found refuge elsewhere,—sinners for the most part who have had the doors of Churches slammed in their faces by the intolerance of the door-keepers. If M. de Grandmaison thinks he is serving the Christ by slamming yet another door in the faces of Theosophists with even more violence than usual, it is not for us to resent it ; for we have learned not infrequently more from those who think themselves our foes than from our friends. They do not hesitate to use the knife from fear of hurting us ; very necessary surgeons are they, servants in this of the Masters we love,—men and women like ourselves striving after the Only Desirable as we are striving. And because Theosophy teaches us this mystery among many others, we can read M. de Grandmaison's onslaught with quiet equanimity, and so return without bitterness to our work of endeavouring to understand some dim outlines of the divine economy which is only manifested in this world of apparent discord by contrasts and oppositions. But, as Christ taught Theosophy, we can hardly agree with our critic that it is anti-Christian.

THE TRUTH-SEEKER

THERE is rising from earth to heaven a mighty cry, a cry to which every thinker is adding force. Swayed here and there by the crowds of varying thoughts surging through the universe, the young Truth-Seeker adds his voice to the throng of petitioners and stands—emotions, will, intellect, all clamouring for this one sight only—at the beginning of that world-puzzle, Life.

“Truth,” he yearns, “where shall I find it? where even shall I seek it? Truth?” And, as the thought passes through his being, he sets forth, his heart overflowing with prayer, to seek it.

The enthusiasm of his youth carries him away; his young life-blood flows through his veins; he throws himself body and soul into the first path he sees; where others have sought Truth and found what *was* Truth to *them*, and which he believes will prove to be the Truth he desires.

This first path leads him along the track, worn and old and beaten down, with soothing resting-places at every turn, where the saints of all ages have wandered, finding their ideal in the truths of religion. He passes the resting-places in scorn. Many he sees there, working quietly, waiting patiently, even sleeping peacefully, but his wistful spirit bids him on and on.

Sometimes beautiful music almost soothes him; sweet singing makes him creep into hedgeways and halt for a little while only; little child-angels gather round him and ask him to stay with them.

He sees, indeed, that hundreds stop—enchanted by the music, calmed by the singing, urged into play by the child-angels; still he cannot rest, but drags himself—crawling, stumbling, yet ever forward.

Some have found what they desired here and he sees it in the happy attitudes and peaceful occupations of those who have

started, as full of life and zeal as he, and now contentedly passing away while fulfilling the duties of religion.

The Truth he seeks is not there ; and, at length, fearful of falling where he knows there will be only resignation of his will for him, he retraces his steps along the path he has just traversed and finds himself again at its entrance.

" I would have stayed there," he murmurs, " I would have stayed there gladly. It was perfect peace ; it was Truth to those who realised their desires in it. They sought what they found ; I did not seek what I saw. My Truth is elsewhere. I have yet to find it ! "

Then for a little while the restless spirit stops in its longing search. It is a little tired, a little disappointed and scarcely knows where to turn. There are pressing duties to be performed by the physical body in which it dwells.

The Seeker has no time, no strength, no desire to set out again after having taken one false road. But gradually the mists clear. He breathes freely and looks around him in search of another path which shall lead him to his goal.

Once more he chooses a beaten down track, one along which eager feet are pressing forward, for other restless spirits are hastening down it in their search for Truth. He hastens on fearlessly, praying in desire and aspiration, with all the strength of his mind, that he may find what he is seeking.

He passes many enchanting scenes. There he sees a lake on which white swans are floating and little vessels gaily sailing. One of these, propelled by maidens clothed in spotless white flowing robes, whose loose tresses are wafted to and fro by the breeze, stops as he passes and soft voices bid him help them with their craft.

All around him he sees travellers taking places eagerly in various vessels, but he passes wistfully slowly on, turning round now and then as if tempted to return and take his place among those happy ones who find Truth in helping on the beautiful.

He leaves behind one peaceful scene after another ; strong men tending blooming or faded flowers ; gentle women aiding helpless young things ; little children playing or working in pretty gardens.

Once he joins a group, but he feels a drowsiness stealing over him, and he forthwith parts from them and rushes to the very end of the road. Then he turns and sadly retraces his steps, never once looking back, never once heeding the soothing voices who hail him time after time.

Once more he stands sorrowfully at the entrance to the road : " Their rest is not Truth to me." And again the spirit sinks to sleep in the midst of the daily duties.

The Truth-Seeker cannot rest for long. The desire for what is real takes possession of him again. He tries to suppress the furious wandering of his spirit ; in vain. He looks round him, fearfully at first ; but soon the whole enthusiasm of his soul is released and gives once more full vent to the passions surging within him.

He flings his whole energy into his desire ; the ardour of his youth cannot let him do otherwise. He chooses a path down which hundreds of ardent beings, fresh and glowing with zeal, are thronging ; a path different from those down which he has passed before.

He sees, in the byways of the road, niches filled with learned books, instruments for the investigation and advancement of sciences, and making full use of them are many, some young, some old, but all contentedly using the means in their way for obtaining Truth.

He pauses many times, noticed by none. Once or twice, perhaps, a head is raised, and keen searching eyes meet his restless gaze with an air of calm surprise that he should be passing them all by.

Before him his comrades are passing on either side, seizing whatever unused means of gaining knowledge they see, all settling and glad to work on indefinitely.

He is attracted often and would stay here but for that inward something which will urge him on.

He reaches the end of this path and his mind rebels. " Why do I not find Truth in the path where these others find it ? I cannot find it with the saints ; I cannot find it with the artists ; and now the Truth of the philosophers has failed me. I will return and seek no more, but rest content with the things I

see around. My existence shall pass away without further search."

Impatiently the young Seeker returns along that peaceful and learned lane. Nowhere among the three great classes of men has he found Truth, and his spirit in its weariness sinks into semi-consciousness.

It slumbers on until once more it refuses to slumber longer. It rouses in the man that same sense of passionate longing, and bravely he responds to it.

Each time he has set out it has been along a wrong road ; each time he has returned the world has mocked him.

But the life courses through his veins, the soul expands through his whole being, and he knows he is ready to forfeit all in the cause of Truth—friends, success, home, ay ! and life itself. It is not enough for him only to *feel* this. He realises his helplessness, and with praying soul and heart he begs that he may be shown just the beginning of the road where he will find the Truth he seeks.

"I yield everything," he cries ; "I will render all for one glimpse of Truth, even to the very ego within me. I see no other road. I have tried all these and they have proved me false. I will give up my life. Perhaps in ridding myself of this body I shall find the Truth."

He prepares forcibly to separate spirit from matter, but his action is prevented and a clear voice speaks.

"My son, thou wilt gain naught by giving up the search. Nay, rather wilt thou lose all that thou hast hitherto gained and wilt be, perforce, obliged to start again at the beginning of the ladder. Why choosest thou ever a beaten and worn track ?

"Thou hast sought Truth in paths where there is no Truth for thee. Thou hast sought it in Religion, in Art, in Philosophy, and thou hast failed to find it.

"Many whom thou hast seen there, desired *Peace*, not *Truth*, and what they have wished for they have found. Many have found what is *Truth* to *them* ; for men's ideals are expressed in different ways, what is *Falsehood* to one is *Truth* to another ; what calms this man enrages that ; what unburdens one spirit enslaves the other.

“ Make thine own path. Choose for thy guide all that thou hast hitherto gained by experience. Then thou shalt find the Truth that thou seekest. Express thyself to thine uttermost. Then thou shalt not fail.”

New light dawns upon the Truth-Seeker's mind, and he looks around him. “ A path where none have trodden ! I see none,” he thinks. But the words, “ Make thine own path,” re-echo in his mind and he seeks an opening no more.

He turns his back on the old tracks and sets off where no feet but his have attempted to traverse.

He prays as he goes, and to his surprise his prayers take glorious forms of beautiful colours and shapes behind him as he passes on.

He sings, for the joy of his soul must find expression, so passionately overflowing is his spirit, and his songs change into sweet music, filling the air with sweetest sounds.

Here he sees little spirits caught in briars and made fast ; he frees them and they flutter round him, cheering him with thankful melodies.

There a thorny hedge rises in front of him, and for a moment he is baffled. He can see no way round, and the barrier is too high above him to be scaled. So he attacks it as he stands. He becomes weary ; he is torn ; nevertheless he continues with that same glad air radiating from him, to tear away at it. And it soon falls.

The seemingly great difficulty is overcome and he pushes his way through the ruins of the hedge, whose very brambles spring up as sweet flowers, making the air delicious with perfume. Encouraged by success, and never entertaining one doubt, fear or negative thought he pushes on.

In his positive and elated condition of soul and mind he scarcely heeds the smaller obstacles in his way ; he brushes them aside apparently unobservant of them, and each one overcome glorifies that part of the universe through which he is passing.

He is weary sometimes ; then he lies down to rest under the sky of Faith and sleeps, lulled by songs of Hope. On waking, his spirit, aglow with Charity towards the whole of creation, bids him march breast forward still.

Finally he sinks into unconsciousness of the material world and dreams.

A noble figure passes by him. On her breast is emblazoned Truth; in her hands she carries a banner, and on the banner is woven Life. No attendants has she save Faith, Hope and Charity.

Faith holds her hand firmly and is ready to guide her wherever the road proves a little rough; Hope trips gaily on ahead, never looking back, but pausing every now and then when obstacles stop the progress of Life for a little while; Charity follows, scattering around her flowers, smiles, and loving deeds.

So they pass on, and the Truth-Seeker's spirit passes after them, to start seeking for higher Truth in a higher sphere, followed by the attendants gathered and created by the expression of his own highest self in this world.

FEN HILL.

WILLIAM LAW, AN ENGLISH MYSTIC OF THE EIGHTEENTH CENTURY

(CONCLUDED FROM p. 64)

PREFIXED to *An Appeal, etc.*, there is this advertisement to the reader:

"I have nothing to say by way of preface or introduction. I only ask this favour of the reader, that he would not pass any censure upon this book from only dipping into this or that particular part of it, but give it one fair perusal in the order it is written and then I shall have neither right nor inclination to complain of any judgment he shall think fit to pass upon it."

With these words before one it seems hardly permissible to make extracts. Indeed, one feels that none of Law's books can be fairly dealt with in quotation. The few passages here produced—from a wealth of others that might equally well be set down—are given, therefore, as merely the barest indications

of the subjects treated, and in order to afford the reader some notion as to the style of their presentment.

Take, for instance, the subject of the freedom of the will.

"Thinking and willing," we read, "are eternal, they never began to be. . . . The soul, which is a *thinking, willing* being, is come forth or created out of that which hath *willed* and *thought* in God from all eternity. . . . And herein lies the true ground and depth of the uncontrollable *freedom* of our will and thoughts. They must have a *self-motion* and *self-direction*, because they came out of the self-existent God. They are eternal, Divine Powers that never began *to be*, and therefore cannot begin to be in subjection to anything. That which *thinks* and *wills* in the soul, is that very same unbeginning Breath which *thought* and *willed* in God before it was breathed into the form of a human soul; and therefore it is that will and thought cannot be bounded or constrained" (*An Appeal*, etc., p. 61).

"The creation, therefore, of a soul is not the creation of thinking and willing, or the making that *to be* and *to think* which before had nothing of being or thought; but it is the bringing of the *Powers* of thinking and willing out of their eternal state in the One God into a beginning state of self-conscious life distinct from God" (*Ibid.*, p. 62).

Law makes the following distinction between eternal nature and temporal nature. "Eternal Nature," we read in *The Spirit of Love*, p. 60, is "as universal, as unlimited as God Himself." And again, in *An Appeal*, p. 129 :

"The hidden Deity of Father, Son, and Holy Ghost, is from eternity to eternity *manifested*, made *visible, perceivable, sensible* in the united Glory of Fire, Light, and Spirit; this is the *beatific* Presence, the glorious Outbirth of the Holy Trinity; this is that eternal, universal nature which brings God into all creatures and all creatures into God, according to that degree and manner of life which they have in nature."

"Before, or without nature, the Deity is an entire, hidden, shut up, unknown, and unknowable Abyss" (*Spirit of Love*, p. 60). But "Eternal Nature" is "an Infinity or boundless opening of the Properties, Powers, Wonders and Glories of the hidden Deity" (*Ibid.*, p. 60).

It has "seven chief or fountain Properties that are the Doers or Workers of everything that is done in it"; in these "everything that is known, found and felt in all the Universe of Nature, in all the variety of creatures, has its rise, or cause, either mediately or immediately" (*Ibid.*, p. 61).

"Temporal Nature" is "this beginning, created system of sun, stars, and elements."

"The elements of this world stand in great strife and contrariety, and yet in great desire of *mixing* and *uniting*. . . hence the life and death of all temporal things," etc. (*An Appeal*, p. 119.)

"Temporal Nature," again, is "God manifested according to transitory things" (*Ibid.*, p. 109).

However, "strictly speaking, nothing *can begin* to be; the beginning of everything is nothing more than its beginning to be in a *new state*."

"Therefore, all temporary nature is a product, offspring or outbirth of eternal nature changed from its eternal to a temporary condition" (*Ibid.*, p. 110).

It is this temporal nature which "opened to us by the Spirit of God, becomes a volume of holy instruction to us," leading us "into the mysteries and secrets of eternity" (*Ibid.*, p. 117).

The subject of the elements is largely discussed in all these books, especially in *The Way to Divine Knowledge*, the book written as introduction to a proposed new edition of Boehme's works. Law died before he was able to carry out the intention.

In Law also, as in Boehme, we come across our old friends the *gunas*.

Desire, we read in *The Way to Divine Knowledge*, p. 237, is "the ground in which all the properties of nature dwell—the mother out of which they are all born. . . . The first property of the desire . . . is to *compress*, *inclose*, *shut up*, etc., whence cometh thickness, darkness, hardness, etc. But no sooner does the Desire begin to compress, shut up, but it brings forth its own greatest enemy and the highest resistance to itself. For it cannot compress or thicken, but by drawing or attracting; but drawing and attracting is quite contrary to shutting up or compressing; because drawing or attracting is *motion*, and every motion is contrary to shutting up or compressing together."

"Now as these two properties are two resistances . . . and seeing this desire cannot cease to be two contrary things, *viz.*, a *holding fast* and *moving away*, a *shutting in* and *going out*, both in the same degree of strength . . . these two contrarieties become a *whirling anguish* in itself and so bring forth a *third property* of Nature."

"Nature" alone "can rise no higher than this painful state" (*Ib.*, p. 240); "separated from God," "it is the life of Hell" (*Ib.*, p. 239). Nevertheless, "the creaturely substance" of all lies in these first three properties.

"Desire throughout Nature and Creature is but one and the same thing, branching itself out into various kinds and degrees of existence and operation" (*An Appeal*, p. 135). Therefore "take away *attraction* or *desire* from the creature of this world and you annihilate the creature" (p. 86).

Desire is "the first *something* or *substantiality* of Nature, in which the Light and Love and Spirit of God could manifest itself; for Spirit cannot work without something to work in and upon" (*The Way to Divine Knowledge*, p. 241). It "comes eternally from God, as a magic birth from the will," etc. (*Ib.*, p. 241).

These three properties "become the ground of an earthly, watery and airy materiality," etc. (*Ib.*, p. 245).

This leads on to the discussion of the other elements or properties. There is the "dark wrathful fire" and the fire that is "the power and strength, the glory and majesty of eternal nature." It is fire which, having its birth "in the midst of the seven properties" is "for ever changing the three first properties of nature into the three last properties of the Kingdom of Heaven." (*Ib.*, p. 245).

"If you ask what fire is in its own spiritual nature," writes Law in *An Appeal*, p. 133, "it is merely a desire and has no other nature than that of a *working desire* which is continually its own kindler."

If then "every desire is in itself, in its own essence, the kindling of fire, we are taught this great practical lesson, that our own desire is the kindler of our own fire, the Former and Raiser of *that life* which leads us. . . . Our desire is all, it does

all, and governs all, and all that we have and are, must arise from it, and therefore it is that the Scriptures saith, 'Keep thy heart with all diligence, for out of it are the issues of life.'

"We are apt to think that our imagination or desires may be played with, that they rise and fall away as nothing, because they do not always bring forth outward effects. But indeed they are the greatest reality we have, and are the true *formers* and *raisers* of all that is real and solid in us. All outward power that we exercise in the things about us is but as a *shadow* in comparison with that inward power that resides in our *will, imagination* and *desires*; these communicate with eternity and kindle a life which, always reaches either Heaven or Hell. . . .

"Now our desire is not only thus powerful, and productive of real effects, but it is always alive, always working and *creating* in us—I say creating, for it has no less power, it perpetually generates either life or death in us: and here lies the ground of the great efficacy of *Prayer*, which when it is the Prayer of the Heart, the Prayer of Faith, has a kindling and creating power, and forms and transforms the soul into everything that its desires reach after. It is the key to the Kingdom of Heaven and unlocks all its treasures; it opens, and extends, and moves that in us which has its being and motion in and with the Divine nature, and so brings us into a real union and communion with God."

"Long offices of Prayer, sounded only from the mouth or *impure* heart, may year after year be repeated to no advantage, they leave us to grow old in our poor weak state. . . .

"But when the eternal springs of the purified heart are stirred when they stretch after that God from whence they came; then it is that what we ask, we receive, and what we seek we find." It is such prayer "that heals the sick, saves the sinner, can remove mountains. . . . Because the working of will and desire is the first eternal source of all power."^a (*An Appeal, etc.*, pp. 133-135.)

Prayer and its degrees as steps in the Spiritual life are exhaustively treated in Law's book, *The Spirit of Prayer*. In this book, together with *The Spirit of Love*, we have the whole of the mystic path indicated. The "inspoken and indwelling Word" is the point whence the aspirant sets out on his quest, it is that

which makes the path possible. The "Marriage Feast"—"the entrance into the highest state of union that can be between God and the soul in this life" (*The Spirit of Love*, p. 131)—is the aim and end of this mystic path. The process of attainment is "the operation of the Light and Spirit of God *living and working in us*" (*The Spirit of Prayer*, p. 117). It is the motion, attraction and magnetism of the Holy Spirit.

Prayer should be "the working desire of the heart habitually turned towards God."

"Pray we must," says Law, "as sure as our heart is alive, and therefore when the state of our heart is not a Spirit of Prayer to God, we pray *without ceasing* to some other part of the creation. The man whose heart habitually tends towards the riches, honours, powers or pleasures of this life, is in a continual state of prayer towards all these things. The spirit stands bent towards them," etc. Prayers are valueless if "not *our own*, not the abundance of *our own* heart; not *found and felt* within us, as we feel our hunger and thirst" (*Ib.*, p. 119). Law goes on to say (*Ib.*, p. 120) "it is not the set form of words that is spoken against, but the heartless form, a form that has no relation to, or correspondence with, the state of the heart that uses it."

As regards manuals of devotion, their chief use, according to Law, is to show "to a dead and hardened heart, that has no prayer of its own . . . what a *state and spirit* of prayer it wants" (*Ib.*, p. 127).

As already said, it is in his book *The Way to Divine Knowledge* that Law treats more particularly of Boehme and his works.

"Jacob Behmen," Law tells us (pp. 195-6), "may be considered (1) As a teacher of the true ground of the Christian religion; (2) As a discoverer of the false Anti-Christian Church, from its first rise in Cain, through every age of the world, to its present state in all and every sect of the present divided Christendom; (3) As a guide to the Truth of all the mysteries of the Kingdom of God; (4) As a relater of depths opened in himself, of wonders which his spirit had seen and felt in his *Tenario Sancto*."

There are two sorts of people, we learn, to whom Boehme forbids the use of his books: those "not in the way of the

Prodigal, or lost son, returning to his Father" (*Ib.*, p. 196); and those "who give themselves up to reason as the true touchstone of Divine Truths" (*Ib.*, p. 197).

"The true understanding must flow from the *inward ground*, out of the living Word of God, etc." (*Ib.*, p. 198).

"Natural reason is no older than flesh and blood; it has no higher a nature or birth than *natural doubting*; it had no existence when nature began its first workings, and therefore can bear no witness to them" (*Ib.*, p. 201).

"Let the reader," however, "be warned not to dive farther into these very deep writings, nor plunge his will deeper, than so far as he apprehendeth; he should always rest satisfied with his apprehension, for in his apprehension, he standeth yet in that which hath reality" (*Ib.*, p. 205).

Asked as to the meaning of the term Mystery, Theophilus, Law's mouthpiece, answers: "You are to understand by it the *deep and true ground* of all things," and he goes on to tell of Eternal Nature—"the great scene" of God's "eternal wisdom and omnipotence" (*Ib.*, pp. 199-200).

Other Mysteries are alluded to and discussed. The Mystery of the *Creation and Fall of the Angels*—the Mystery of the *Ground of Christian Redemption*, its whole nature and absolute necessity (*Ib.*, p. 200).

"If man himself was not all these three things," writes Law (*Ib.*, p. 202), *viz.*: (1) A Birth of the Holy Deity; (2) a birth of eternal nature; and (3) a microcosm of all this great outward world, . . . no omnipotence of God could open the knowledge of Divine and natural things in him."

Anti-christ is the "Power and dominion of reason in religious matters" (*Ib.*, p. 203).

"There is no knowledge of anything, but where the thing itself is, and is found and possessed" (*Ib.*, p. 105).

In Boehme's books, Law tells us, we come across passages such as these: "All is magical"; "the Eternity is magical"; "Magic is the mother of all things"; "I speak from a magic ground."

"Vulgar reason," Law goes on to say, "is offended at these expressions because the word *magic* has been mostly used in a

bad sense. But do not you be frightened at the sound of these words ; they are not only innocent but truly good and wise, and deeply founded on the truth of things. They have the most Christian and Divine meaning," etc.

" Magic Power meaneth nothing but the *working of the will*, whether it be the Divine, or the creaturely will. . . . The will is the workman, and the work is that which it bringeth forth out of itself. So that by these words you are always to understand these two things, the *working* and the *work* of the Will " (*Ib.*, p. 212).

" Now this same working will of the Triune Deity, which manifested itself in an eternal nature, manifesteth itself in creaturely forms, all generated from, all enlivened and animated with, that same Trinity of Fire, Light and Spirit, that constitutes Eternal Nature. . . . Thus, all live in God and may work with God. . . . One Life, one Power, one Will, and one Happiness with God " (*Ib.*, p. 213).

" All is false and vain in religion but the working of the will . . . inwardly leaving all the workings of earthly self, all the *paper buildings* of natural reason, and turning to God with the whole will and working desire of the heart " (*Ib.*, p. 215).

Academicus asks as to the new edition of Boehme. He is anxious to procure several of the books. Law replies :

" If you have but two or three of his books it is enough ; for every book has all in it that you need to be taught, and sufficiently opens the ground of the whole mystery of the Christian Redemption," to enable a man to become " a true workman " himself (*Ib.*, p. 254).

" For it is your own heart, as finding the working Powers of nature and grace in itself, and simply given up in Faith to work with them, that is to be the key and guide to that knowledge you are to have of them ; whether it be from the Holy Scripture, or the writings of the author. For to this end he tells you he has written all : *viz.*, to help man to *seek* and find himself ; what is his birth, his state and place in nature ; what he is in body, soul, and spirit ; from what worlds all these three parts of him are come ; how they came to be as they are at present ; what his fall is and how he must rise out of it," etc. (*Ib.*, p. 255).

Readers of Law's books—of those belonging to the mystic period—can hardly fail to find in them a living, and in great measure, a Gnostic Christianity. But the presentment also strikes one as inadequate. From the modern Theosophic point of view it lacks completeness and coherence, in that Law presumably knew nothing about the teaching of reincarnation. Hence an absence of right proportion and true relationships.

To the same inevitable cramping of vision, as result of this "one life" way of looking at things, may be attributed, it seems to me, Law's somewhat too emphatic belittlement of learning and scholarship, he who himself was so good a scholar and in his writings such a master in the art of literary expression—delivering himself in a style vigorous, incisive and vivid. He admits the value of these things.

"Dear Academicus," says Theophilus (*The Way to Divine Knowledge*, p. 189), "be not uneasy. I am no more an enemy to learning than I am to that art which builds mills to grind our corn and houses for ourselves to dwell in. I esteem the liberal arts and sciences as the noblest of human things; I desire no man to dislike or renounce his skill in ancient and modern languages."

But then he goes on to say that all these things must stand in their proper places, every one is to be kept "within its own sphere"—the sphere of the "natural man." He writes elsewhere (*The Spirit of Love*, p. 29):

"The wisdom, the honour, the honesty and the religion of the natural man often does as much hurt to himself and others as his pride, self-love, envy and revenge, and are subject to the same humours and caprices; it is because nature is no better in one motion than in another, nor can be so until something supernatural is come into it . . . for self can have no notion but what is selfish, which way soever it goes or whatever it does in Church and State."

We see, in part of this last passage, Law's reaction against the confounding of ethics with religion. We shall, moreover, admit what he says to be true, as far as it goes. But we are conscious of incompleteness, because there is no place in this system for the long process of evolution needed in the upbuilding of the

“natural man”—the man ethical, artistic, intellectual—for the shaping and perfecting of the instrument to be eventually used by the man re-become divine—by the real man who, indeed, has never been anything else but divine.

Law realises, of course, that the process of regeneration takes time; but time for each individual is bounded by this one earth-life.

For Law, there are but two classes of men, the regenerate and the unregenerate; but two natures, the “old man” and the “new.” Those who reach not “the new birth,” the one immortality as preached by the Gospel, abide in the immortality of the fallen angels, which is and is called eternal death” (*A Short Confutation of Warburton's Defence*, p. 144).

In conversation with friends Law is reported to have expressed a belief as to the final restoration of the whole creation. It was his opinion that ultimately the fallen angels themselves would be “moved and stirred in the central depth of their spiritual natures,” and “the good seed buried therein under a tenfold depth of darkness” would be awakened “to a beginning of redemption and regeneration.”

What is called evil with Law, as in our Theosophical apprehension, has its essence in separateness and division both in nature and in man. While recognising profound truth in this, how difficult to approach any understanding of it save in the light of the Theosophical theory of evolution in its widest and most comprehensive sense!

By the very necessity of the case Law puts forward but the one ideal. There are no graduated steps to suit the varying capacities of men. Nor can he give that which shall appeal to all the varying temperaments of men, for he discovers but one aspect of the ideal. Still no half-measures satisfy him in this ideal as he sees it.

“The heart cannot enter into the spirit of prayer to God till that which I called the first *step* in the spiritual life is taken, which is the taking God for its all, or the giving itself up *wholly* to God” (*The Spirit of Prayer*, p. 135). And again (p. 55):

“But, my Friend, stop a little. It is indeed great joy that the Pearl of great price is found; but take notice that it is not

yours, you can have no possession of it till, as the merchant did, *you sell all that you have* and buy it. Now self is all that you have, it is your sole possession; you have no good of your own, nothing is yours but *this self*. The riches of self are your own riches, but all this self is to be parted with before the pearl is yours. Think of a lower price, or be unwilling to give thus much for it, plead as your excuse that you keep the commandments, and then you are that very rich young man in the Gospel who went away sorrowful from our Lord when He said, 'If thou wilt be perfect,' that is, if thou wilt obtain the pearl, 'sell all that thou hast and give to the poor'; that is, die to all thy possession of self, and then thou hast given all that thou hast to the poor; all that thou hast is devoted and used for the love of God and thy neighbour."

Speaking of Boehme, Emerson says: "When he asserts that 'in some sort, love is greater than God,' his heart beats so high that the thumping against his leathern coat is audible across the centuries."

But it is time to conclude this paper with a beautiful passage from the first pages of Law's book, *The Spirit of Love*:

"Now this is the ground and Original of the Spirit of Love in the creature, it is and must be a *Will to all Goodness*; and you have not the *Spirit of Love* till you have this Will to all Goodness, at all times and on all occasions. You may, indeed, do many works of love and delight in them, especially at such times as they are not inconvenient to you, or contradictory to your state, or temper, or occurrences in life. But the Spirit of Love is not in you, till it is the Spirit of your life, till you live *freely, willingly, and universally*, according to what it is. It needs no command to live its *own* life, or be what it is, no more than you need bid wrath be wrathful. And, therefore, when Love is the Spirit of your life, it will have the *freedom and universality* of a spirit; it will always live and work in Love, not because of *this* or *that, here* or *there*, but because the Spirit of Love can only love, wherever it is, or goes, or whatever is done to it. As the sparks know no motion but that of flying upwards, whether it be in the darkness of the night, or the light of the day, so the Spirit of Love is always in the same course; it knows no difference of time,

place, or persons; but whether it *gives* or *forgives*, *bears* or *forbears*, it is equally doing its own delightful work, equally blessed from itself. For the Spirit of Love, wherever it is, is its own *blessing* and *happiness*, because it is the *Truth* and *Reality* of God in the Soul, and therefore is in the same Joy of Life, and is the same good to itself, everywhere, and on every occasion.

“ Oh ! Sir, would you know the blessing of all blessings, it is this *God of Love* dwelling in your soul, and killing every root of bitterness which is the pain and torment of every earthly selfish love. For all wants are satisfied, all disorders of nature are removed, no life is any longer a burden, every day is a day of peace, everything you meet becomes a help to you, because everything you see or do is all done in the sweet gentle element of Love. For as Love has no by-ends, wills nothing but its *own increase*, so everything is as Oil to its Flame; it must have that which it wills, and cannot be disappointed, because everything naturally helps it to live in its *own way*, and to bring forth its *own work*. The Spirit of Love does not want to be rewarded, honoured, or esteemed; its only desire is to propagate itself and become the blessings and happiness of everything that wants it. And therefore it meets wrath, and evil, and hatred, and opposition with the same *one will*, as the Light meets the Darkness, only to overcome it with all its blessings. Did you want to avoid the wrath and ill-will, or to gain the favour of any persons, you might easily miss of your ends; but if you have no will but to *all goodness*, everything you meet, be it what it will, must be forced to be assistant to you. For the wrath of an enemy, the treachery of a friend, and every other evil, only helps the Spirit of Love to be more triumphant, to live its *own* life, and find all its blessings in a higher degree. Whether, therefore, you consider *perfection* or *happiness*, it is included in the Spirit of Love, and must be so, for this reason, because the infinitely perfect and happy God is mere Love, an *unchangeable Will to all Goodness*; and, therefore, every creature must be corrupt and unhappy, so far as it is led by any other will than the *one Will to all Goodness*.”

ELSIE GORING.

PHILO OF ALEXANDRIA ON THE MYSTERIES.

SEEMING that a study of the Trismegistic literature* is essentially a study in Hellenistic theology, no introduction to this literature would be adequate which did not insist upon the utility of a careful review of the writings of Philo, the famous Jewish Hellenist of Alexandria, and which did not point to the innumerable parallels which are traceable between the basic principles of the Jewish philosopher-mystic and the main ideas embodied in our tractates. To do this, however, in detail would require a volume, and as we are restricted to the narrow confines of a chapter, nothing but a few general outlines can be sketched in, the major part of our space being reserved for a consideration of what Philo has to say of the Logos, or Divine Reason of things, the central idea of his cosmos.

In perusing the voluminous writings† of our witness, the chief point on which we would insist at the very outset is that we are not studying a novel system devised by a single mind, we are not even face to face with a new departure in method, but that the writings of our Alexandrian‡ came at the end of a line of predecessors; true that Philo is now by far the most distinguished of such writers, but he follows in their steps. His method of allegorical interpretation is no new invention,§ least of all is his theology.

* This paper and the three that are intended to follow it form a chapter from the Prolegomena of my forthcoming work, which will consist of at least two volumes.—G. R. S. M.

† In all upwards of sixty Philonean tractates are preserved to us; and in addition we have also numerous fragments from lost works.

‡ Philo is known to the Jews as Yedidyah ha-Alakhsanderi.

§ Thus, in *D.V.C.*, § 3; *M.* ii. 475, P. 893 (*Ri.* v. 309, C. 65), referring to his beloved Therapeuts, he himself says: "They have also works of ancient authors who were once heads of their school, and left behind them many monuments of the method used in allegorical works." Nor was this "allegorising" Jewish only; it was common. It was applied to Homer; it was the method of the Stoics. Indeed, this "treatment (*θεραπεία*) of myths" was the only way in which the results of the philosophy and science of the time could be brought into touch with popular faith.

In brief, Philo is, first and foremost, an "apologist"; his writings are a defence of the Jewish myths and prophetic utterances, interpreted allegorically, in terms not of Hellenic philosophy proper, but rather of Hellenistic theology, that is of philosophy theologised, or of theology philosophised; in other words, in the language of the current cultured Alexandrian religio-philosophy of his day.

As Edersheim, in his admirable article,* says, speaking of this blend of the faith of the synagogue with the thinking of Greece: "It can scarcely be said that in the issue the substance and spirit were derived from Judaism, the form from Greece. Rather does it often seem as if the substance had been Greek and only the form Hebrew."

But here Edersheim seems to be not sufficiently alive to the fact that the "Greek thinking" was already in Hellenistic circles strongly theologised and firmly wedded to the ideas of apocalypse and revelation. How, indeed, could it have been otherwise in Egypt, in the face of the testimony of our present work?

Philo, then, does but follow the custom among the cultured of his day when he treats the stories of the patriarchs as myths, and the literally intractable narratives as the substance of an ethical mythology. It was the method of the religio-philosophy of the time, which found in allegorical interpretation the "antidote of impiety," and by its means unveiled the supposed under-meaning (*ὑπόνοια*) of the myths.

The importance of Philo, then, lies not so much in his originality, as in the fact that he hands on much that had been evolved before him; for, as Edersheim says, and as is clear to any careful student of the Philonean tractates: "His own writings do not give the impression of originality. Besides, he

The text I use is that of Richter (M. C. E.), *Philonis Judæi Opera Omnia*, in *Bibliotheca Sacra Patrum Ecclesiæ Græcorum* (Leipzig; 1828-1830), 8 vols. M. refers to the edition of Mangey; P. to the Paris edition; Rl. stands for that of Richter, thus abbreviated so as not to be confused with R., which elsewhere stands for Reitzenstein; C. stands for Conybeare's critical text of the *D.V.C.* (Oxford; 1895), the only really critical text of any tractate which we so far possess.

* "Philo," in Smith and Wace's *Dict. of Christ. Biog.* (London; 1887), iv. 357-389 —by far the best general study on the subject in English. Drummond's (J.) two volumes, *Philo Judæus or The Alexandrian Philosophy* (London; 1888), may also be consulted, but they leave much to be desired. The only English translation is that of Yonge (C. D.), *The Works of Philo Judæus* (London; 1854) in Bohn's Library; but it is by no means satisfactory, and I have in every instance of quotation made my own version.

repeatedly refers to the allegorical interpretation of others, as well as to canons of allegorism apparently generally recognised. He also enumerates differing allegorical interpretations of the same subjects. All this affords evidence of the existence of a school of Hellenist [Hellenistic rather] interpretation" (p. 362).

But this does not hold good only for the interpretation of "the myths of Israel" by Hellenistic Jews; it holds good of the whole cultured religious world of the time, and pre-eminently of the Hellenistic schools of every kind in Egypt. In brief, Philo's philosophy was often already philosophised myth before he ingeniously brought it into play for the interpretation of Hebrew story.

In short, the tractates of Philo and our Trismegistic sermons have both a common background—Hellenistic theology or theosophy. Both use a common language.

Philo, of course, like the rest of his contemporaries, had no idea of criticism in the modern sense; he was a thorough-going apologist of the Old Covenant documents. These were for him in their entirety the inerrant oracles of God Himself; nay, he even went to the extent of believing the apologetic Greek version to be literally inspired.*

Nevertheless he was, as a thinker, confronted with the same kind of difficulties as face us to-day with immeasurably greater distinctness. The ideas of God, of the world-order, and of the nature of man, were so far advanced in his day beyond the frequently crude and repugnant representations found in the ancient scriptures of his people, that he found it impossible to claim for them on their surface value the transcendency of the last word of wisdom from God to man, at any rate among the cultured to whom he addressed himself. These difficulties he accordingly sought to remove by an allegorical interpretation, whereby he read into them the views of the highest philosophical and religious environment of his time.

Having no idea of the philosophy of history, or of the history of religion, or of the canons of literary criticism, as we now understand these things, he never stopped to enquire whether the writers of the ancient documents intended their narratives to be

* Or "divinely prompted" (*De Vit. Mos.*, ii. 5-7).

taken as myths embodying an esoteric meaning ; much less did he ask himself, as we ask ourselves to-day, whether these writers had not in all probability frequently written up the myths of other nations into a history of their own patriarchs and other worthies ; on the contrary, he relieved them of all responsibility, and entirely eliminated the natural human element, by his theory of prophecy, which assumed that they had acted as impersonal, passive instruments of the divine inspiration.

But even Philo, when he came to work it out, could not maintain this absolutism of inspiration, and so we find him elsewhere unable to ascribe a consistent level of inspiration to his "Moses," who of course, in Philo's belief, wrote the Pentateuch from the first to the last word. Thus we find him even in the "Five Fifths" making a threefold classification of inspiration : (i.) the Sacred Oracles "spoken directly of God by His interpreter the prophet" ; (ii.) those prophetically delivered "in the form of question and answer" ; and (iii.) those "proceeding from Moses himself while in some state of inspiration and under the influence of the deity."*

But what is most pleasant is to find that Philo admitted the great philosophers of Greece into his holy assembly, and though he gives the pre-eminence to Moses, yet it is, as it were, to a first among equals—a wide-minded tolerance that was speedily forgotten in the bitter theological strife that subsequently broke forth.

For what makes the writings of our Alexandrian so immensely important for us is, that the final decade of his life is contemporary with the coming into manifestation of Christianity in the Græco-Roman world owing to the energetic propaganda of Paul.

Philo was born somewhere between 30 and 20 B.C., and died about 50 A.D. There is of course not a single word in his voluminous writings that can in any way be construed into a reference to Christianity as traditionally understood ; but the language of Philo, if not precisely the diction of the writers of the New Testament documents, has innumerable points of resemblance with their terminology, for the language of Hellen-

* *De Vit. Mos.*, iii. 23, 24.

istic theology is largely, so to speak, the common tongue of both, while the similarity of many of their ideas is astonishing.

Philo, moreover, was by no means an obscure member of the community to which he belonged; on the contrary, he was a most distinguished ornament of the enormous Jewish colony of Alexandria, which occupied no less than two out of the five wards of the city.* His brother, Alexander, was the head of the largest banking firm of the capital of Egypt, which was also the intellectual and commercial centre of the Græco-Roman world. Indeed Alexander may be said to have been the Rothschild of the time. The operations of the firm embraced the contraction of loans for the Imperial House, while the banker himself was a personal friend of the Emperor, and his sons intermarried with the family of the Jewish King Agrippa.

Philo, himself, though he would have preferred the solitude of the contemplative life, took an active part in the social life of the great capital; and, at the time of the greatest distress of his compatriots in the city, when they were overwhelmed by a violent outbreak of anti-semitism, their lives in danger, their houses plundered, and their ancient privileges confiscated, it was the aged Philo who was chosen as spokesman of the embassy to Caius Caligula (A.D. 40).

Here, then, we have a man in just the position to know what was going on in the world of philosophy, of letters and religion, and not only at Alexandria, but also wherever Jewish enterprise, which had then, as it now has, the main commerce of the world in its hands, pushed itself. The news of the world came to Alexandria, and the mercantile marine was largely owned by Hebrews.

Philo is, therefore, the very witness we should choose of all others to question as to his views on the ideas we find in our Trismegistic tractates, and this we may now proceed to do without any further preliminaries.

Speaking of those who follow the contemplative life,† Philo writes:

* For a sketch of ancient Alexandria see *F.F.F.*, pp. 96-120.

† For a translation of the famous tractate on this subject, from the recent critical text of Conybeare, see *F.F.F.*, pp. 66-82.

"Now this natural class of men [lit. race] is to be found in many parts of the inhabited world; for both the Grecian and non-Grecian world must needs share in the perfect Good."*

In Egypt, he tells us, there were crowds of them in every province, and they were very numerous indeed about Alexandria. Concerning such men Philo tells us elsewhere:

"All those, whether among Greeks or non-Greeks, who are practisers of wisdom (*ἀσκηταὶ σοφίας*), living a blameless and irreproachable life, determined on doing injury to none, and in not retaliating if injury be done them," avoid the strife of ordinary life, "in their enthusiasm for a life of peace free from contention."

Thus are they "most excellent contemplators of nature (*θεωροὶ τῆς φύσεως*) and all things therein; they scrutinise earth and sea, and air and heaven, and the natures therein,—their minds responding to the orderly motion of moon and sun, and the choir of all the other stars, both variable and fixed. They have their bodies indeed planted on earth below, but, for their souls, they have made them wings, so that they speed through æther (*αἰθεροβατοῦντες*), and gaze on every side upon the powers above—as though they were the true world-citizens, most excellent, who dwell in cosmos as their city; such citizens as Wisdom hath as her associates, inscribed upon the roll of Virtue, who hath in charge the supervising of the common weal. . . .

"Such men, though [in comparison] but few in number, keep alive the covered spark of Wisdom secretly, throughout the cities [of the world], in order that Virtue may not be absolutely quenched and vanish from our human kind."†

Again, elsewhere, speaking of those who are good and wise, he says:

"The whole of this company (*θίασος*) have voluntarily deprived themselves of the possession of aught in abundance, thinking little of things dear to the flesh. Now athletes are men whose bodies are well cared for and full of vigour, men who make strong the fort, their body, against their soul; whereas the [athletes] of [this] discipline, pale, wasted, and, as it were, reduced to skeletons, sacrifice even the muscles of their bodies to

* *D.V.C.*, § 3; *M. ii.* 474, P. 891 (*Ri. v.* 308, C. 56).

† *De Sept.*, §§ 3, 4; *M. ii.* 279, P. 1175 (*Ri. v.* 21, 22).

the powers of their own souls, dissolving, if the truth be told, into one form,—that of the soul, and by their mind becoming free from body.

“The earthly element is, therefore, naturally dissolved and washed away, when the whole mind in its entirety resolves to make itself well-pleasing unto God. This race is rare, however, and found with difficulty; still it is not impossible it should exist.”*

And in another passage, when referring to the small number of the “prudent and righteous and gracious,” Philo says:

“But the ‘few,’ though rare [to meet with], are yet not non-existent. Both Greece and Barbary [that is, non-Greek lands] bear witness [to them].

“For in the former there flourished those who are pre-eminently and truly called seven sages,—though others, both before and after them, in every probability reached the [same] height,—whose memory, in spite of their antiquity, has not evanished through the length of time, while that of those of far more recent date has been obliterated by the tide of the neglect of their contemporaries.

“While in non-Grecian lands, in which the most revered and ancient in such words and deeds [have flourished], are very crowded companies of men of worth and virtue; among the Persians, for example, the [caste] of Magi, who by their careful scrutiny of nature’s works for purpose of the gnosis of the truth, in quiet silence, and by means of [mystic] images of piercing clarity (*τρανωτέραις ἐμφάσεσιν*) are made initiate into the mysteries of godlike virtues, and in their turn initiate [those who come after them]; in India, the [caste] of the Gymnosophists, who, in addition to their study of the love of nature, toil in [the fields of] morals, and [so] make their whole life a practical example of [their] virtue.

“Nor are Palestine and Syria, in which no small portion of the populous nation of the Jews dwell, unfruitful in worth and virtue. Certain of them are called Essenes, in number upwards of 4,000, according to my estimate.”†

* *De Mut. Nom.*, § 4; M. i. 583, P. 1049 (Ri. iii. 163, 164).

† *Quod Om. Prob. L.*, § 11; M. ii. 456, P. 876 (Ri. v. 284, 285).

Philo then proceeds to give an account of these famous mystics.

In Egypt itself, however, he selects out of the many communities of the Therapeutæ and Therapeutrides (which the Old Latin Version renders *Cultores et Cultrices pietatis*)* only one special group, with which he was presumably personally familiar and which was largely Jewish. Of this order (σύστημα)† Philo gives us a most graphic account, both of their settlement and mode of life. By means of this intensely interesting sketch of the Contemplative or Theoretic Life, and by the parallel passages from the rest of Philo's works which Conybeare has so industriously marshalled in his "Testimonia," we are introduced into the environment and atmosphere of these Theoretics, and find ourselves in just such circumstances as would condition the genesis of our Trismegistic literature.

The whole of Philo's expositions revolve round the idea that the truly philosophic life is an initiation into the Divine Mysteries; for him the whole tradition of Wisdom is necessarily a mystery-tradition. Thus he tells us of his own special Therapeut community, south of Alexandria :

"In every cottage there is a sacred chamber,‡ which is called *semneion* and *monastērion*,§ in which, in solitude, they are initiated into the mysteries of the solemn life."||

With this it will be of interest to compare *Matth.*, vi. 6 : "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in the hidden [place] ; and thy Father who seeth in the hidden [place], shall reward thee."

It is said that among the "Pharisees" there was a praying-room in every house.

We may also compare with the above reference to the mysteries, *Lk.*, xii. 2=*Matth.*, x. 26, from a "source" which

* C., p. 146, l. 13.

† *D.V.C.*, § 9 ; *M.* ii. 482, P. 900 (*Ri.* v. 319, C. 111).

‡ Or shrine,—a small room or closet.

§ That is, a sanctuary or monastery, the latter in the sense of a place where one can be alone or in solitude. This is the first use of the term "monastery" known in classical antiquity, and as we see it bears a special and not a general meaning.

|| *Ibid.*, § 3 ; *M.* ii. 475, P. 892 (*Ri.* v. 309, C. 60).

promised the revelation of all mysteries, following on the famous *logos*, also quoted in *Mk.*, iv. 22, and *Lk.*, viii. 17:

“For there is nothing veiled which shall not be revealed, and hidden which shall not be made known.” “Therefore, whatsoever ye (*M.*, I) have spoken in darkness, shall be heard in the light, and what ye have spoken (*M.*, heard) in the ear in the closets, shall be heralded forth on the house-tops.”

Both Evangelists have evidently adapted their “source” to their own purposes, but the main sense of the original form is not difficult to recover.

It is further of interest to compare with the first clause of the above passages the new-found *logos*:

“Jesus saith, Everything that is not before thy face and that which is hidden from thee, shall be revealed to thee. For there is nothing hidden that shall not be made manifest, nor buried that shall not be raised.”*

But there are other and more general mysteries referred to in Philo, for, in speaking of the command that the unholy man who is a speaker of evil against divine things, should be removed from the most holy places and punished, our initiated philosopher bursts forth:

“Drive forth, drive forth, ye of the closed lips, and ye revealers† of the divine mysteries,‡ the promiscuous and rabble crowd of the defiled,—souls unamenable to purification, and hard to wash clean, who wear ears that cannot be closed, and tongues that cannot be kept within the doors [of their lips],—organs that they ever keep ready for their own most grievous mischance, hearing all things and things not law [to hear].”§

Of these “ineffable mysteries,”|| he elsewhere says, in explaining that the wives of the patriarchs stand allegorically as types of virtues:

“But in order that we may describe the conception and birth-throes of the virtues, let bigots¶ stop their ears, or else let

* Grenfell and Hunt, *New Sayings of Jesus* (London; 1904), p. 18.

† Lit., ye mystæ and hierophants.

‡ Lit., orgies,—that is, “burstings forth” of inspiration, or revealings.

§ *De Prof.*, § 16; *M.* i. 558, P. 462 (*Ri.* iii. 128).

|| *Leg. Alleg.*, i. 39. 4.

¶ *δεισιδαίμονες*,—here meaning the literalists; it generally signifies the religious in a good sense, and the superstitious in a bad one.

them depart. For that we give a higher teaching of the mysteries divine, to mystæ who are worthy of the holiest rites [of all].

“And these are they who, free from arrogance, practise real and truly genuine piety, free from display of any kind. But unto them who are afflicted with incorrigible ill,—the vanity of words, close-sticking unto names, and empty show of manners, who measure purity and holiness by no other rule [than this]—[for them] we will not play the part of hierophant.”*

Touching on the mystery of the virgin-birth, to which we will refer later on, Philo continues :

“Those things receive into your souls, ye mystæ, ye whose ears are purified, as truly sacred mysteries, and see that ye speak not of them to any who may be without initiation, but storing them away within your hearts, guard well your treasure-house,—not as a treasury in which gold and silver are laid up, things that do perish, but as the pick and prize of all possessions,—the knowledge of the Cause [of all] and Virtue, and of the third, the child of both.”†

Now the “Divine Spirit” (θεῖον πνεῦμα), says Philo, does not remain among the many, though it may dwell with them for a short time.

“It is [ever] present with only one class of men,—with those who, having stripped themselves of all the things in genesis, even to the innermost veil and garment of opinion, come unto God with minds unclothed and naked.

“And so Moses, having fixed his tent outside the camp,—that is the whole of the body,‡—that is to say, having made firm his mind, so that it does not move, begins to worship God; and, entering into the darkness, the unseen land, abideth there, being initiated into the most holy mysteries. And he becomes, not only a mystēs, but also a hierophant of revelations,§ and teacher of divine things, which he will indicate to those who have had their ears made pure.

* *De Cherub.*, § 12; M. i. 146, P. 115 (Ri. i. 208).

† *Ibid.*, § 14; M. i. 147, P. 116 (Ri. i. 210).

‡ *Cf. Leg. Alleg.*, ii. § 15; M. i. 76, P. 1097 (Ri. i. 105).

§ Lit., orgies.

"With such kind of men, then, the Divine Spirit is ever present, guiding their every way aright."*

Referring to the ritual sacrifices of a heifer and two rams, Philo declares that the slaying of the second ram, and the symbolic rite of sprinkling certain portions of the bodies of the priests with its blood, was ordained "for the highest perfecting of the consecrated by means of the purification of chastity†—which [ram] he ['Moses'] called, according to its meaning, the '[ram] of perfecting,' since they [the priests] were about to act as hierophants of mysteries appropriate to the servants (θεραπευταῖς) and ministers of God."‡

So also Philo's language about the Therapeuts proper, and not the allegorically interpreted temple-sacrificers, is that of the Mysteries, when he writes :

"Now they who betake themselves to this service (θεραπείαν) [of God do so], not because of any custom, or on some one's advice and appeal, but carried away with heavenly love, like those initiated into the Bacchic or Corybantic Mysteries, they are a-fire with God until they see the object of their love."§

These Mysteries were of course not to be revealed except to the worthy. Therefore he says :

"Nor because thou hast a tongue and mouth and organ of speech, shouldst thou tell forth all, even things that may not be spoken."||

And in the last section of the same treatise he writes :

"Wherefore I think that [all] those who are not utterly without [proper] instruction, would prefer to be made blind than to see things not proper [to be seen], to be made deaf than to hear harmful words, and to have their tongue cut out, to prevent them divulging aught of the ineffable mysteries.

* *De Gigan.*, § 12 ; M. i. 270, P. 291 (Ri. ii. 61).

† Philo, apparently, would have it that the sacrifice of the ram, which was a symbol of virility, signified the obligation of chastity prior to initiation into the higher rites.

‡ *De Vit. Mos.*, iii. § 17 ; M. ii. 157, P. 675 (Ri. iv. 216). The Therapeuts, with Philo, then do not mean "Healers," as has been sometimes thought, but "Servants of God."

§ *D.V.C.*, § 2 ; M. ii. 473, P. 891 (Ri. v. 306, C. 41, 42).

|| *Quod Det. Pot. Insid.*, § 27 ; M. i. 211, P. 174 (Ri. i. 295).

. . . Nay it is even better to make oneself eunuch than to rush madly into unlawful unions.”*

With which we may usefully compare *Matt.*, v. 29: “If thy right eye offend thee, cut it out and cast it from thee”; and *Matt.*, xix. 12: “There are some who have made themselves eunuchs for the sake of the kingdom of the heavens; he that can receive it, let him receive it.” Both passages are found in the first Gospel only.

For the comprehension of virtue man requires the reason only; but for the doing of ill, the evil man requires the organs of the body,—says our mystic dualist, “for how will he be able to divulge the mysteries, if he have no organ of speech?”†

This continual harping on the divulging of the mysteries, shows that Philo considered it the greatest of all enormities; we might almost think that he had in view some movement that was divulging part of the mystery-tradition to the untrained populace.

Elsewhere, speaking of those “who draw nigh unto God, abandoning the life of death, and sharing in immortality,” he tells us these are the “Naked”—(that is, “naked” of the trammels of the flesh)—who sacrifice all to God. And he adds that only these “are permitted to see the ineffable mysteries of God, who are able to cloak them and guard them” from the unworthy.‡

With regard to these Mysteries, they were, as we might expect, divided into the Lesser and the Greater,—in the former of which the neophytes “worked on the untamed and savage passions, as though they were softening the [dough§ of their] food with reason (*logos*).”

The manner of preparing this divine food, so that it becomes the bread of life, was a mystery.||

One of the doctrines revealed in these Lesser Mysteries was plainly that of the Trinity; for, commenting on *Gen.*, xviii. 2: “And he lifted up his eyes and looked, and, lo, three men stood by him,”—Philo writes:

* *Ibid.*, § 48; *M. i.* 224, P. 186 (*Ri. i.* 314).

† *Leg. Alleg.*, i. § 32; *M. i.* 64, P. 59 (*Ri. i.* 87).

‡ *Leg. Alleg.*, ii. § xv.; *M. i.* 76, P. 1097 (*Ri. i.* 106).

§ Which they brought out of Egypt,—that is, the body.

|| *De Sacrif.*, § 16; *M. i.* 174, P. 139 (*Ri. i.* 245).

“ ‘He lifted up his eyes,’ not the eyes of his body, for God cannot be seen by the senses, but by the soul [alone] ; for at a fitting time He is discovered by the eyes of wisdom.

“ Now the power of sight of the souls of the many and unrighteous is ever shut in, since it lies dead in deep sleep, and can never respond and be made awake to the things of nature and the types and ideas within her. But the spiritual eyes of the wise man are awake, and behold them ; nay, they are sleeplessly alert, ever watchful from desire of seeing.

“ Wherefore it is well said in the plural, that he raised not one eye, but all the eyes that are in the soul, so that one would have said that he was altogether all eye. Having, then, become *the* eye, he begins to see the holy and divine vision of the Lord, in such a fashion that the one vision appeared as a trinity, and the trinity as a unity.”*

Elsewhere, referring to the same story, and to the words of Abraham to Sarah “ to hasten and knead three measures of fine meal, and to make cakes upon the hearth,”† Philo expounds the mystery at length as follows. It refers to that experience of the inner life :

“ When God, accompanied by His two highest potencies, Dominion (*ἀρχή*) and Goodness, making One [with Himself] in the midst, produces in the seeing soul a triple presentation, of which [three aspects] each transcends all measure,—for God transcendeth all delineation, and equally transcendent are His potencies ; but He [Himself] doth measure all.

“ Accordingly, His Goodness is the measure of things good, and His Dominion is the measure of things subject, while He Himself is chief of all, both corporal and incorporeal.‡

“ Wherefore also these potencies, receiving the Reason (*Logos*) of His rules and ordinances, measure out all things below them. And, therefore, it is right that these three measures should, as it were, be mingled and blended together in the soul, in order that, being persuaded that He is Highest God, who transcendeth His potencies, both making Himself manifest with-

* *Quæst. in Gen.*, iv. § 2 ; P. Auch. 243 (Ri. vii. 61).

† *Gen.*, xviii. 6.

‡ That is, apparently, the “ good ” = the “ incorporeal,” and the “ subject ” = the “ corporal.”

out them, and also causing Himself to be seen in them, it [the soul] may receive His impressions (*χαρακτῆρας*), and powers, and blessings, and [so] becoming initiate into the perfect secrets, may not lightly disclose the divine mysteries, but, treasuring them up, and keeping sure silence, guard them in secret.

“For it is written: ‘Make [them] secret,’—for the sacred sermon (*λόγον*) of initiation (*μύστην*) about the Ingenerable and about His potencies ought to be kept secret, since it is not within the power of every man to guard the sacred trust (*παρακαταθήκην*) of the divine revelations (*ὁργίων*).”*

G. R. S. MEAD.

* *De Sacrif.*, § 15; M. i. 173, 174; P. 139 (Ri. i. 244, 245).

THE SELF AND THE SELF

No bar guards His palace-gateway, no veil screens His face of light;
 Thou, my self! by thine own selfness, art enveiled in darkest night.
 But the name differs, beloved! all in truth are only one;
 In the sea-waves and the dewdrops gleams the lustre of one Sun.
 If He knows all art and science, 'tis our birthright, we too know,
 In the human heart is hidden more than all the Scriptures show.
 Youth is gone and age is coming, thy small self thou holdest fast;
 How, O heart! the Great Self shalt thou wake to see if dreams still last?
 Taste the wonder of this heart-flesh, as it burneth more and more
 In love's fire, of life there spreadeth savour sweet from shore to shore.
 O, my love! why hast thou left me in such sadness and distress?
 See Thy lover! see how sorrows helpless seize him and oppress.
 Thou the music in the song-bird, Thou the fragrance in the rose,
 Thou the goal of all men's searching, Thou the ending of all woes.
 Nor without Thyself permittest e'en the Great Ones may attain;
 How may this poor, weak and erring soul gain freedom from its pain.

Translated from QARÎN.

PURE VERBALISM

WHAT is pure verbalism? In a recent review of Mrs. Besant's *A Study in Consciousness*, the reviewer declares that "the Self, the Not-Self, and the relation between them"—this is pure verbalism. The reviewer indicated that "*reality in its wholeness*"—is not pure verbalism. Some of us have pondered deeply over these two pronouncements. The result is a greater inability to understand that pure solidity, substantialism, or non-verbalism, called "*reality in its wholeness*," than the pure verbalism called "the Self, the Not-Self, and the relation between them."*

To the eye, ten feet of the waters of the Gangâ at Hardwar in the winter season are "pure verbalism"; they are as nothing; the pretty and rounded and multi-coloured stones at the bottom are as perfectly visible through them as if they did not exist at all. To the hands, these same waters are a little more than pure verbalism, a little more substantial. To the lungs they are "*reality in its wholeness*," choking, death-bringing, most serious and substantial. *Vice versâ*, the plank of wood that is so real, so substantial, so opaque and resistant to the ordinary human eye, is pure verbalism, thin and unsubstantial as ghosts, to the Röntgen ray. Ghosts are pure verbalism to ordinary human beings; ordinary human beings and the solid walls of their houses are so to ghosts.

What is the criterion whereby to judge these matters? What are one, two, three, point, line, surface, circle, triangle, square, matter, atom, force, energy, time, space, motion, love, hate, pleasure, pain, and the thousand other similar things that we are seriously talking about every moment of our lives? Are

* To some of us it seems that "pure verbalism" or "substantiality" depends on the technical knowledge or on the standpoint of the speaker. To the non-philosopher Hegel's or Fichte's Ego and Non-Ego are pure verbalisms, but to the philosopher the content of the terms is substantial. To the non-chemist $H_4 + O_2 = 2H_2O$ is meaningless, it is pure verbalism, but to the chemist the constitution of water is indicated.

they not all also pure verbalism—mere abstractions? How is it that in their case familiarity has bred affection in place of the deserved contempt? There does not seem to be much to choose between them and the unhappy triplet of the Self, the Not-Self, and the Relation. If they are sensed, so are the others. If they are inferred, so are the others.

Is that which can be touched, tasted, seen, smelt, or heard—is only that other than pure verbalism? If so, a great many things (or, to speak strictly, *half* the things of life, for everything has an abstract side as well as a concrete) are pure verbalism. Is this all that the reviewer means? Is his phrase a merely descriptive one and in this technical sense; or is it a depreciatory one, in any other and less intelligible sense?

One can sympathise with the mood of mind of the reviewer. But—if the assurance can bring him any satisfaction—it is ready to his hand that what he finds so impalpable to his solid grasp is of no use to, and is not intended for, any others than minds diseased with *vairāgya*. This particular remedy applies only to the sickness of a special craving for such metaphysic. Sugar is sweet and wholesome to the man in health; but to the man in the fever of desolate weariness, harassed unceasingly with the unintelligibility of life, to him the sugar of worldly things, of “solid facts,” is, for the time, bitter and most unwholesome; it but increases his *self-centred* sense of pain; for him the impalpable vapour-bath, the unsubstantial breath of ozone, the dose of volatile verbalism, is more helpful than the staples of life. It is emphatically not to be administered to any one that does not need it—on pain of perilous consequences. Equally, or even more emphatically, is it not to be kept away from anyone that needs it. Any light depreciation of the generalisation, therefore, as “pure verbalism” is superficial and ill-judged. One feels inclined to recommend to the reviewer his own advice to the author of the subject of his review in another reference, *viz.*, “the maintenance of a more restrained attitude.”

The reviewer, in the course of his elaborate review, refers to another matter which is also one of verbalism to some extent, if not of pure verbalism. He points out the impropriety of substituting a *new* classification of mental phenomena, *viz.*, Will,

Wisdom, and Activity, in place of the one established in the West by the labours of fifty years, *viz.*, Willing, Feeling, and Knowing, or Conation (?), Volition, and Feeling. Conation here is apparently a misprint for cognition, for conation and volition are the same or very nearly the same. Now, the very fact that the reviewer finds himself compelled to mention two alternative sets of names, the fact that it is difficult to say that conation, volition and will are exactly the same—these facts, to mention no others, though there are others, show that the labours of fifty years have not yet arrived at a definite conclusion. When to this is added the fact that what the reviewer regards as a *new* classification has been held, in the Samskr̥it form, uniformly, without a single dissentient, in India, for fifty *centuries*, and probably much more, as compared with the reviewer's fifty *years*, the general reader will perhaps think twice before accepting the reviewer's remarks on the subject. Of course it is always open to the reviewer to regard his fifty years as holding the same ratio to the fifty centuries of the others as the single hour of Achilles held to the whole time of poor Ajax! It is to be feared, however, that even this consolation may possibly be denied to him; the labours of the fifty years seem perilously like reverting to the results obtained by the labours of fifty centuries. The classification indicated in the syllabus prepared by the International Psychological Congress held at Paris in 1900, runs as "Cognition; Affection (Feeling and Emotion); and Conation and *Movement*" (*vide* Baldwin's *Dictionary of Psychology*, vol. ii., p. 388, published in 1902). Or, perhaps, the reviewer is aware of something more up to date and has based his remarks thereon.

In the Samskr̥it form the classification is *jñāna*, *ichchhā*, and *kriyā*, which may, as a matter of personal preference, be translated as cognition, desire and action, respectively, corresponding to Mrs. Besant's Wisdom, Will, and Activity. The results of the modern labours show the shortcomings of indefiniteness of meaning, overlapping, incompleteness, and unsettledness. We do not find any such in the older classification. In the modern classification, the true places and the exact significance of sensation, perception, thought, feeling in general, feeling proper, or pleasure and pain, emotion, desire, will, deliberation, determination, voli-

tion, conation, effort or endeavour, action proper, etc., etc., are still under debate ; there are also attempts made from time to time to restore an older Greek dual classification, corresponding, roughly, to intellect and will, or reason and passion. The Samskrit classification, on the other hand, takes the facts of life at the surface, and shows, in gradual unfoldment, that the simplest is the most profound also, even as the healthy skin, the fine complexion, is the result only of the soundest condition and most perfect working of heart and lungs and all other so-called deepest and most vital organs. We *know* a thing ; we like it or dislike it ; we move towards it or away from it. Cognition, desire, action are thus the three *elemental*, the fundamental, facts of life. All others, judgments, thoughts, reasonings, sentiments, emotions, deepest wisdom, strongest will, most refined poetry, subtlest science and philosophy, most wide-reaching activity and most comprehensive industry—all these are but the modifications, the complications, the developments of the elemental three. What apparently strikes the modern reviewer, at first sight, as incongruous in this classification is that *action*, which is so “crassly” physical, should be placed amongst mental phenomena. As the reviewer opines, “activity is the *result* of will.” And yet, if this is the objection really in the mind of the reviewer, it is one which most aptly illustrates the “contrariness” of human nature ! “*I* may say so, but *you* must not.”

The whole endeavour of the psycho-physicist of the last fifty years has been devoted to proving a harmony, a union, a singleness of life, of the mind and the body ; to proving, in other words, that mental phenomena are physical phenomena, and physical mental—whence, indeed, the expressions psycho-physics, and psycho-physical parallelism. Yet, when some one says that the actions of the muscles, the movements of the limbs, are mental facts, we are surprised. Why is cognition more mental and less physical than action ? Why is desire such ? Do cognition and desire manifest and take place *away from* a physical organism, and only action *in* it ? Are the afferent nerves and the neuraxis different in kind from the efferent nerves ? In the constitution of the neurocyte, are the dendrite and the central cell different in physicality or materiality from the neurite ?

Do they not correspond respectively to cognition, desire and action?

The fact that volition or conation has a vaguer, a less material and concrete significance than action, should, indeed, be a demerit in the eyes of those who are shy of pure verbalism, rather than a recommendation. As a matter of fact it, too, has its place in psychology, however, and is not omitted or excluded by the Samskrit scheme. Let us try to find out what that place should be.

Following the lines indicated in certain old works, it would appear that, by mutual reflection and re-reflection, we have triplets within triplets, endlessly. We have :

Under Cognition :

- (a) Cognition proper, certain knowledge, *adhyavasāya*.
"This is a fruit," "I see this fruit."
- (b) Cognition-desire, doubt, *vikalpa*. "Is it worth tasting?" "It seems to be nice," "May I not have it?" "It is probably good to eat."
- (c) Cognition-action, resolution, *samkalpa*. "I ought to take it."

Under Desire :

- (a) Desire-cognition, *ākāṅkshā* or *vāsanā*. "It seems to be obtainable," "I hope I may get it."
- (b) Desire proper, *kāmana*. "The longing for the fruit," "I want the fruit."
- (c) Desire-action, volition, *āśhā*, hope, expectation.
"I expect I will secure it as soon as I try, and will take it."

Under action :

- (a) Action-cognition, *vyavasāya*, preparation. "The co-ordination, orientation, or direction of the muscles and their movements."
- (b) Action-desire, *yatna* or *kṛiti*, effort, endeavour, conation. "The inception of movement in the muscles."
- (c) Action proper, *karma*. "The seizing of the fruit."

The three cognitions in the above three triplets, viz., (a) (a) (a), may be said to belong to the *chitta*-aspect of the mind

(—*Chit*, *chetayaté*, Vishṇu) ; the three desires, (b) (b) (b), to the *manas*-aspect (—*Chandramā*, Shiva) ; the three actions, (c) (c) (c), to the *buddhi*-aspect (—*Mahat*, Brahmā). According to the modern Samskr̥it usage of the terms, however, the positions of *buddhi* and *chitta* should probably be reversed ; *buddhi* corresponding to intellect, *manas* to desire-emotion, and *chitta* to movement and action.

All this is only tentative, it must be admitted ; yet it may help to suggest how the old classification is significant and not baseless.* It is difficult for a "layman" to put forward much "scientific" or "substantial" illustration of the value of that classification. At least "fifty years" of single-minded study of it, and of the general scheme of metaphysic and psychology of which it forms a part, in the light of modern science, and *vice versâ*, of modern science in the light of those, is needed to provide the material for a due appraisal. But, even without such prolonged study the merits of the Samskr̥it classification are not so hidden that it should be ignored lightly.

We may, not altogether uselessly, indulge a "metaphysical fancy" of the same nature as the "scientific imagination" in noticing the same divisions and sub-divisions multiplied endlessly in the physical body. The head seems to be mainly concerned with cognition, the trunk with desire, and the limbs with action. In the head again, the cerebrum may be said to deal mainly with cognition, the cerebellum with action, and the medulla with desire ; while in the trunk, the lungs would correspond with cognition, the heart with action, the alimentary canal and digestive apparatus with desire ; and under the third head we may say that the arms and hands correspond with cognition, the legs and feet with action, and the reproductive organs with desire. From another standpoint we may say that the nervous system corresponds with cognition, the glandular with desire, and the muscular

* It is quite possible that the positions assigned above to the various factors of consciousness, volition, effort, etc., may have to be changed on further analysis, in view of the shifting meanings given to the corresponding words in current use. But this would only serve to bring out more clearly that the condition of western psychological classification and discussion was one of fluctuation, and that the scheme of triplets could help to settle it. It serves also to show what is the element of truth in the reviewer's statement that "activity" is traceable in each of the three fundamental modes, *viz.*, that all three are present in all three, and not only activity.

with action ; and under each of these again we may distinguish : (a) the brain, the spinal cord, and the sympathetic system ; (b) the glands that help the sensories, those that lubricate the motor organs, and those that subserve alimentation ; and (c) the muscles of the sense organs, the muscles proper, the muscles of the circulatory system—as respectively corresponding with cognition, action, and desire. And so on endlessly.

So again, the muscular sense and the sensations of joint-movements and of weight, which the reviewer refers to, may some day be recognised as the element of cognition in the muscular system ; while sensations of temperature, external and internal, “chills of fear at the heart,” “heat of anger in the blood,” “bowels of compassion,” etc., may represent the element of cognition in the glandular system ; and tinglings, thrills, creeps, horripilation, etc., may prove to be elements of action or of desire in the nervous system, etc.

This same old psychology suggests—unfortunately it does no more—reasons for other items in the constitution of man. Under each of the three main factors, we have fives—apparently because we have five elements evolved so far. We have five senses under cognition ; five organs under action ; five *prāṇas*, forms of *vis viva*, *vis naturæ*, vital forces, nerve-electricities or however else they may be called, under desire. This is repeated again. We have five fingers on each hand and five toes on each foot. Possibly, if the other organs and forces were examined with a view to this fact, they too may be found to have a quintuplicate constitution.*

It will probably not be disputed by anyone that there ought to be a reason for each and every such fact in our constitution, a law governing the whole constitution. The essential idea of such a law is that of something simple holding together and governing some things complex, a thread holding together beads, a net holding together a heterogeneous mass. Now the simpler the underlying thing or thread or fact or idea, the nearer is its approach to “pure verbalism.” But everyone has the fullest

* In all this we may continually find illustration of the double truth that all exists everywhere, yet always at any one point one thing more prominently than all others, “like pepper and salt sprinkled from the same caster” in the words of William James (*Psychology*, vol. i., p. 63—“Localisation of Functions”).

right to stop short just at the point where he feels what personally to him is "substantiality" ends. Why then should he decry the proceeding of others who feel that they can go a little farther? If one does not know how to swim, it is right to stop short where the solid land ends and the liquid water begins; why should he stultify himself by endeavouring to prevent another that can swim from going on and entering the water, as the famous Biddy the ducklings? Why should the amphibian that can only walk on land and swim in water, attempt to prevent the aquatic bird that can do both as well as fly in the air, from so rising into "pure verbalism."

B. D.

THE TRUE INWARDNESS OF KARMA

It is a truth of absolutely universal application that everything possesses the defects of its qualities. Error is the defective side of a particular truth, for truth that is not continually reinforced by its complement or opposite tends to be quickly exhausted, with the result that there is a void where there should be a plenum. The thinker who is not careful to keep the balance of opposites in his thought will presently find himself treading on nothingness, for a half-thought is practically no thought at all, and is compelled, sooner or later, to pass into vacuity. The law of right thinking, as of right action, is the effective presentation of contrasts.

Now the keynote of the thought of the last century has been the magnificent conception of law. That grand generalisation of Science—the utter security and inviolability of law, and the all-inclusive scope of its operations in the natural world—is one of the many rediscoveries for which the Victorian Era will be gratefully remembered. The conception of law has given us an ordered universe; a universe in which every part is inseverably linked to every other part in a series of vital sequences so delicate, so subtle, and so intricate, that the perfect mastery of one link

of a sequence involves the comprehension of the whole. It has given us—if not an intelligible universe, at all events the clue to its ultimate intelligibility. But the result of a too rigid application of this great generalisation in the realm of Science has led to the establishment of a theory of mechanical necessity which has not yet entirely succumbed to the influence of higher and more spiritual presentations of truth. Science still gives us, for the most part, a mechanical universe, though signs are everywhere apparent that she is beginning to realise the inadequacy of the conception. For immutable law is rather the statement of a method, than the revelation of the cause or the end of things. It may not explain origins, though it elucidates workings.

Now Theosophy, taking the torch from the hand of Science, has carried the light into regions beyond the scope of strict scientific enquiry, and has proclaimed the universe, *in its entirety*—mental, moral, and spiritual—to be, equally with the natural world, under inviolable law. And in so doing Theosophy, too, has, to some extent, suffered from the defects of the truth she is privileged to teach, in that her grand application of Universal Law to all the planes of the universe has tended somewhat to the conception of a mechanical necessity as rigid as that from which she has desired to escape. To lift this conception to a more spiritual plane, and to break down, as far as may be, the distinctly mechanical setting in which the doctrine of Karma has been presented in the past, is the aim of the present paper.

The tendency which most students have detected in Theosophical literature to limit the conception of kârmic law to that of automatic action and reaction between related parts in a whole, has given rise to what I may term the “tit-for-tat” aspect of Karma. I may put it also in another way, and say that to many minds the idea of Karma goes no higher than that of a sort of commercial transaction, Nature being under compact to pay a particular kind of debt in a particular kind of currency. Her own dues, too, she extorts on the strict business principle of the “uttermost farthing,” while preserving the balance of good for good, evil for evil, throughout the incalculable minutiae of many progressive lives.

This is, of course, true as far as it goes, and we are indebted

for even this rudimentary expression of an important natural law. Our only regret is that it should remain—as it does largely remain—on the purely commercial basis; we fain would lift it into the more dignified realm of philosophy, and supplement its immaturities by the fuller light of a wide and spiritual standpoint. For the true inwardness of Karma is far from being represented—rather is considerably misrepresented—by the “tit-for-tat” and the commercial conceptions, which are after all but the recrudescence of the Mosaic “eye for an eye, and tooth for a tooth,”—an ethical standpoint which in theory we relegate to the limbo of a past dispensation, but which in practice is ever with us. How often have we refrained from retaliating upon an evil-doer from the conviction that he is in the safe hands of a searching and relentless Karma! “Leave him to his Karma,” is a frequent Theosophical substitute for “avenge not yourselves.” I, at least, speak as a sinner.

But not so have the Great Ones taught. “Hatred ceaseth not at any time by hatred; hatred ceaseth only by love.” “The man who foolishly does me wrong, I will return him the protection of my ungrudging love; the more the evil that comes from him, the more the good that shall go from me,” says the Buddha. “But I say unto you, love your enemies,” echoes the Christ. “If thine enemy hunger, feed him, for in so doing thou shalt heap coals of fire on his head,” re-echoes the Apostle, his Judaism, however, getting the better of him in the final clause.

Why these ethical injunctions to act, so to speak, in defiance of the general law of retribution, and to do for the offender what Nature is pledged by the laws of eternal justice *not* to do? The usual answer is, that Nature’s retribution being sure, man is therefore free to adopt a higher attitude—an answer far indeed from the true inwardness of the Teachers’ injunctions. Rather is it true that in their more exalted standard of action we are seeing the highest workings of the law of Karma. For the Karma that is retributive only is but half the law.

Karma is that mighty process of adjustment whereby the world-order is preserved, and the balance of the moral universe continuously restored and maintained. Its purpose is the holding of the universe in equilibrium by means of the intelligent adjust-

ment of forces which are equal and opposite. Harmony and inseparateness are the goal of Nature, and to this end an excessive expenditure of force in the direction of disharmony must be met by a corresponding expenditure in the contrary direction. Hatred is thus necessarily opposed by love, evil by good, ignorance by knowledge, strife by gentleness, otherwise the inner balance of things suffers by the undue prominence of the forces that appertain to Nature on her destructive side.

But there is no real idea of balance in the "tit-for-tat" conception of Karma, in which Nature, in merely hitting back an offender, does but accentuate already existing disharmony. One is frankly dissatisfied with a statement of the law from its purely non-moral side; it may be true in relation to a particular standpoint, but it does not touch the heart of the conception. I will illustrate my meaning by quoting a definition of Karma on popular orthodox lines, which conveys no higher idea than that of automatic action and reaction as applied to the plane of morals.

"Karma creates nothing, nor does it design. It is man who plans and creates causes, and kârmic law adjusts the effects, which adjustment is not an act, but universal harmony tending ever to resume its original position like a bough which, bent down too forcibly, rebounds with corresponding vigour. If it happen to dislocate the arm that tried to bend it out of its natural position, shall we say it is the bough which broke the arm, or that our own folly has brought us to grief?"

This is an excellent illustration of what I shall call the theory of "automatic rebound," and students will see at once the inadequacy of so partial a presentation. For if the true inwardness of Karma consists only in the automatic adjustment of action and reaction, wherein does the universe of the Theosophist differ from the complex mechanism of the Physical Scientist? At the same time it is well again to emphasise that our search for the inwardness militates in *no* degree against the truth expressed by the outwardness. The strict development of effects from causes; the equal and opposite balance of opposing forces—yes, the "eye for an eye" of the natural vengeance that "knows nor wrath nor pardon"—these things are stubborn facts of a universe which is *not* founded on sentimentality. No one

who has ever come up against the inflexibility of law can talk lightly of the experience. He will have learned something of what Paul terms the "terror of the Lord" (the word "terror" in the Greek signifies something to flee from, and so to avoid)—that the universe is not his in its entirety, but has its hurtful side which he approaches at his peril.

Again he is taught the extent of the claims he may make upon Nature. "With what measure ye mete it shall be measured to you again" may be strictly commercial, but it is also strictly just. Evil for evil, good for good, much for much, little for little—such is the unfaltering echo of Nature to the demands of man. It is a glorious principle; on what other, indeed, can a cosmos be planned? But if left at this point it is insufficient. The law that establishes a ceaseless, self-reproductive round of cause moving to effect, and effect in turn becoming cause, leads us no whither; we are on a treadmill from which there is no escape save a leap off into space.

Trace the effect of this theory on the profound conceptions of Buddhism, in which the relentless Necessity that turns the Wheel of Birth and Death is self-doomed by its own inherent nature to turn and turn for ever without the gain of a single pace in progress. The conception, indeed, of progress is inadmissible in relation to a universe which is but the product of name and form held together by the operation of the twelve kinds of Karma. There can be no progress where there is nothing permanent to progress. This central doctrine of the absence of a permanent substratum in the phenomenal is probably a corollary from the conception of life as a wheel of mechanical sequences. The following quotation from the *Visuddhi Magga* appears to illustrate this association of ideas:

"A round of Karma and of fruit :
The fruit from Karma doth arise,
From Karma then rebirth doth spring :
And thus the world rolls and on.

"When the seer has attained this insight, it becomes evident to him that it is merely name and form which pass through the various modes, classes, stages, grades, and forms of existence by means of a connection of cause and effect. He sees that

behind the action there is no actor, and that, although actions bear their fruit, there is no one that experiences that fruit. He then sees clearly, in the light of the highest knowledge, that when a cause is acting, or the fruit of an action ripens, it is merely by a conventional form of speech that the wise-speak of an actor or of anyone as experiencing the fruit of an action. Therefore have the ancients said :

“No doer is there does the deed,
Nor is there one who feels the fruit :
Constituent parts alone roll on :
This view alone is orthodox.
And thus the deed, and thus the fruit
Roll on and on, each from its cause :
As of the round of tree and seed,
No one can tell when they began.
Nor is the time to be perceived
In future births when they shall cease :
The heretics perceive not this,
And fail of mastery o'er themselves.
No god of heaven or Brahma-world
Doth cause the endless round of birth :
Constituent parts alone roll on,
From cause and from material sprung.”

Nothing passes over from one existence to another, and yet the world rolls on. Karma and the fruit of Karma is the endless sequence which fashions the universe, which, being by its very nature self-reproductive, cannot cease save by the voluntary negation by the mind of the whole phantasmagoric process. And yet there is no mind to effect the negation, no denier to make the denial which saves.

Just as, indeed, eye-consciousness
Doth follow on mentality,
Yet cometh not from out the same,
Nor yet doth fail to come to be.
So when the concept comes to pass
The thoughts a constant series form :
The last thought of the old birth dies,
The first thought of the new springs up.
No interval is 'twixt them found,
No stop nor break to them is known :
There's naught that passes on from hence,
And yet conception comes to pass.

Now the weakness of Buddhism—a weakness which is really the outcome of its strength—is its total disregard for the teleological aspect of things. It is perhaps the very profoundest effort that has ever been made to probe the universe on its phenomenal side. And from that standpoint it has failed to discover either origin or ends. Nothing more subtle exists in the world of mind than the Buddhistic analysis of the transitory, and the Buddhistic proofs of the doctrine of the “four-fold blankness.” Who can gainsay the amazing astuteness of the reasoning which ends in negation? What can be drawn from an examination of the phenomenal side of things save the phenomenal? Is there aught in the impermanent save impermanence? So a mechanical law, such as a “round of Karma and a round of fruit” is the necessary outcome of a universe which is wholly illusory.

But the Western thinker erects a more positive creed. He may, from the highest standpoint, be no nearer the ultimate truth of things than his Eastern confederate in thought, but for him the search will lie along the pathway of affirmation.

Ends are now the keynote of much of the best modern philosophy. “Ends,” says Mr. Haldane in his suggestive completion of the *Pathway to Reality*, “ends and not causes fashion the universe. It is not in so-called causes, but in the ends or purposes which the mind has before it, and in nothing short of these, that the reason is to be sought of the fixity of the appearance of the world as it seems, and of us as part of it. We are what we are by virtue of the ends set before it by the Mind in which we live, and move, and have our being. Every aspect of the world as it seems is real in so far as the end which is realised in it is real. The degree of reality depends on the relation of the ends. If an end is superseded by a deeper purpose, the aspect to which the former gave being sinks to the level of mere appearance.”

In a still more valuable work, the *World and the Individual*, by Professor Royce, the idea of reality as the development and perfect fulfilment of purpose is exhaustively worked out.

Now supplement by this profound thought the more rudimentary conceptions of Karma which I have termed the “tit-for-tat” theory, and the theory of “automatic rebound.” Let us consider Karma as that ideal Justice which Philo and the

old mystics termed the right hand of the Logos, the co-equal Executor of His decrees, the mode of His working in the lower worlds.

The *heart* of Justice is not expressed in terms of action and reaction. I see it greater than that. I see Justice as the one, eternal principle that regulates, controls, and adjusts the complex processes of the universe; the power that is ceaselessly making explicit all that in the Logos is implicit. Karma is at the inner springs of evolution, "fetching secrets forth," guiding the movements of the inner world, and establishing their impress on the outer. Its heart is intelligence; its process the moving of intelligence to the highest ends of the world and the individual.

Karma is co-extensive with the universe, for it is the one law by which things come to be. It is God in action; therefore by no one name or characteristic may it be defined. It is not balance alone, though it is that; it is not retribution alone, though strict retribution is among its methods of working; it is not rectitude alone, nor the rigid adjustment of sequences, though both these elements fall within it. The judicial aspect of Karma is but a partial statement of all that is involved in that perfect law of Justice on which the worlds are built, by which they are evolved, and apart from which they have no sustaining purpose. Paul speaks of it as the "Gospel of righteousness," rightness (*δικαιοσύνη*) which has for one of its aspects love (*ἀγάπη*), the harmonising force that holds the universe firmly in an ideal divine purpose; and wrath (*ὀργή*), which is love on its constraining side, the inflexible resister of all that makes against the ultimate destiny of the world. Justice is a grand generalisation of all these aspects, for it is the one inclusive law of "rightness," beyond which there is and can be no other.

The conception is abstract, but our definitions of Karma have hitherto suffered, in my opinion, from being too concrete. To limit our treatment of the subject to the more or less paltry commercial and judicial aspects we have previously considered, is to sin against a great philosophical conception.

CHARLOTTE E. WOODS.

THE PERFECT MAN

THERE is a stage in human evolution which immediately precedes the goal of human effort, and when this stage is passed through man, as man, has nothing more to accomplish. He has become perfect ; his human career is over. The great religions bestow on this Perfect Man different names, but, whatever the name, the same idea is beneath it ; He is Mithra, Osiris, Kṛiṣṇa, Buddha, Christ—but He ever symbolises the Man made perfect. He does not belong to a single religion, a single nation, a single human family ; He is not stifled in the wrappings of a single creed ; everywhere He is the most noble, the most perfect ideal. Every religion proclaims Him ; all creeds have in Him their justification ; He is the ideal towards which every belief strives, and each religion fulfils effectively its mission according to the clearness with which it illumines, and the precision with which it teaches the road whereby He may be reached. The name of Christ, used for the Perfect Man, throughout Christendom is the name of a *state*, more than the name of a *man* ; “Christ in you, the hope of glory,” is the Christian teacher’s thought. Men, in the long course of evolution, reach the Christ-state, for all accomplish in time the centuried pilgrimage, and He with whom the name is specially connected in western lands is one of the “Sons of God” who have reached the final goal of humanity. The word has ever carried the connotation of a state ; it is “the anointed.” Each must reach the state : “Look within thee ; thou art Buddha.” “Till the Christ be formed in you.”

As he who would become a musical artist should listen to the masterpieces of music, as he should steep himself in the melodies of the master-artists, so should we, the children born of humanity, lift up our eyes and our hearts, in ever-renewed contemplation, to the mountains on which dwell the Perfect Men of our race. What we are, They were ; what They are, we shall be.

All the sons of men can do what a Son of Man has accomplished, and we see in Them the pledge of our own triumph ; the development of like divinity in us is but a question of evolution.

I have sometimes divided interior evolution into sub-moral, moral, and super-moral ; sub-moral, wherein the distinctions between right and wrong are not seen, and man follows his desires, without question, without scruple ; moral, wherein right and wrong are seen, become ever more defined and inclusive, and obedience to law is striven after ; super-moral, wherein external law is transcended, because the divine nature rules its vehicles. In the moral condition, law is recognised as a legitimate barrier, a salutary restraint ; “ Do this ” ; “ Avoid that ” ; the man struggles to obey, and there is a constant combat between the higher and the lower natures. In the super-moral state the divine life in man finds its natural expression without external direction ; he loves, not because he ought to love but because he is love. He acts, to quote the noble words of a Christian Initiate, “ not after the law of a carnal commandment, but by the power of an endless life.” Morality is transcended when all the powers of the man turn to the Good as the magnetised needle turns to the north ; when divinity in man seeks ever the best for all. There is no more combat, for the victory is won ; the Christ has reached His perfect stature only when He has become the Christ triumphant, Master of life and death.

This stage of the Christ-life, the Buddha-life, is entered by the first of the great Initiations, in which the Initiate is “ the little child,” sometimes the “ babe,” sometimes the “ little child, three years old.” The man must “ regain the child-state he hath lost ” ; he must “ become a little child ” in order to “ enter the kingdom.” Passing through that portal, he is born into the Christ-life, and, treading the “ way of the Cross,” he passes onwards through the successive gateways on the Path ; at the end, he is definitely liberated from the life of limitations, of bondage, he dies to time to live in eternity, and he becomes conscious of himself as life rather than as form.

There is no doubt that in early Christianity this stage of evolution was definitely recognised as before every individual

Christian. The anxiety expressed by S. Paul that Christ might be born in his converts bears sufficient testimony to this fact, leaving aside other passages that might be quoted; even if this verse stood alone it would suffice to show that in the Christian ideal the Christ-stage was regarded as an inner condition, the final period of evolution for every believer. And it is well that Christians should recognise this, and not regard the life of the disciple, ending in the Perfect Man, as an exotic, planted in western soil, but native only in far eastern lands. This ideal is part of all true and spiritual Christianity, and the birth of the Christ in each Christian soul is the object of Christian teaching. The very object of religion is to bring about this birth, and if it could be that this mystic teaching could slip out of Christianity, that faith could no longer raise to divinity those who practise it.

The first of the great Initiations is the birth of the Christ, of the Buddha, in the human consciousness, the transcending of the I-consciousness, the falling away of limitations. As is well known to all students, there are four degrees of development covered by the Christ-stage, between the thoroughly good man and the triumphant Master. Each of these degrees is entered by an Initiation, and during these degrees of evolution consciousness is to expand, to grow, to reach the limits possible within the restrictions imposed by the human body. In the first of these, the change experienced is the awakening of consciousness in the spiritual world, in the world where consciousness identifies itself with the life, and ceases to identify itself with the forms in which the life may at the moment be imprisoned. The characteristic of this awakening is a feeling of sudden expansion, and of widening out beyond the habitual limits of the life, the recognition of a Self, divine and puissant, which is life, not form; joy, not sorrow; the feeling of a marvellous peace, passing all of which the world can dream. With the falling away of limitations comes an increased intensity of life, as though life flowed in from every side rejoicing over the barriers removed, so vivid a feeling of reality that all life in a form seems as death, and earthly light as darkness. It is an expansion so marvellous in its nature, that consciousness feels as though it had never known itself before, for all it had regarded as consciousness is as unconsciousness in the

presence of this upwelling life. Self-consciousness, which commenced to germinate in child-humanity, which has developed, grown, expanded ever within the limitations of form, thinking itself separate, feeling ever "I," speaking ever of "me" and "mine"—this Self-consciousness suddenly feels all selves as Self, all forms as common property. He sees that limitations were necessary for the building of a centre of Selfhood in which Self-identity might persist, and at the same time he feels that the form is only an instrument he uses while he himself, the living consciousness, is one in all that lives. He knows the full meaning of the oft-spoken phrase the "unity of humanity," and feels what it is to live in all that lives and moves, and this consciousness is accompanied with an immense joy, that joy of life which even in its faint reflections upon earth is one of the keenest ecstasies known to man. The unity is not only seen by the intellect, but it is felt as satisfying the yearning for union which all know who have loved; it is a unity felt from within, not seen from without; it is not a conception but a life.

In many pages of old, but ever on the same lines, has the birth of the Christ in man been figured. And yet how all words shaped for the world of forms fail to image forth the world of life.

But the child must grow into the perfect man, and there is much to do, much weariness to face, many sufferings to endure, many combats to wage, many obstacles to overcome, ere the Christ born in the feebleness of infancy may reach the stature of the Perfect Man. There is the life of labour among his brother-men; there is the facing of ridicule and suspicion; there is the delivery of a despised message; there is the agony of desertion, and the passion of the cross, and the darkness of the tomb. All these lie before him in the path on which he has entered.

By continual practice, the disciple must learn to assimilate the consciousness of others, and to centre his own consciousness in life, not in form, so that he may pass beyond the "heresy of separateness," which makes him regard others as different from himself. He has to expand his consciousness by daily practice, until its normal state is that which he temporarily experienced

at his first Initiation. To this end he will endeavour in his everyday life to identify his consciousness with the consciousness of those with whom he comes into contact day by day; he will strive to feel as they feel, to think as they think, to rejoice as they rejoice, to suffer as they suffer. Gradually he must develop a perfect sympathy, a sympathy which can vibrate in harmony with every string of the human lyre. Gradually he must learn to answer, as if it were his own, to every sensation of another, however high he may be or however low. Gradually by constant practice he must identify himself with others in all the varied circumstances of their different lives. He must learn the lesson of joy and the lesson of tears, and this is only possible when he has transcended the separated self, when he no longer asks aught for himself, but understands that he must henceforth live in life alone.

His first sharp struggle is to put aside all that up to this point has been for him life, consciousness, reality, and walk forth alone, naked, no longer identifying himself with any form. He has to learn the law of life, by which alone the inner divinity can manifest, the law which is the antithesis of his past. The law of form is taking; the law of life is giving. Life grows by pouring itself out through form, fed by the inexhaustible source of life at the heart of the universe; the more the life pours itself out the greater the inflow from within. It seems at first to the young Christ as though all his life were leaving him, as though his hands were left empty after outpouring their gifts on a thankless world; only when the lower nature has been definitely sacrificed is the eternal life experienced, and that which seemed the death of being is found to be a birth into a fuller life.

Thus consciousness develops, until the first stage of the path is trodden, and the disciple sees before him the second Portal of Initiation, symbolised in the Christian Scriptures as the Baptism of the Christ. At this, as he descends into the waters of the world's sorrows, the river that every Saviour of men must be baptised in, a new flood of divine life is poured out upon him; his consciousness realises itself as the Son, in whom the life of the Father finds fit expression. He feels the life of the Monad,

his Father in Heaven, flowing into his consciousness, and realises that he is one, not with men only, but also with his heavenly Father, and that he lives on earth only to be the expression of the Father's will, His manifested organism. Henceforth is his ministry to men the most patent fact of his life. He is the Son, to whom men should listen, because from him the hidden life flows forth, and he has become a channel through which that hidden life can reach the outer world. He is a priest of the Mystery God, who has entered within the veil, and comes forth with the glory shining from his face, which is the reflection of the light in the sanctuary.

It is there that he begins that work of love symbolised in the outer ministry by his willingness to heal and to relieve; round him press the souls seeking light and life, attracted by his inner force and by the divine life manifested in the accredited Son of the Father. Hungry souls come to him, and he gives them bread; souls suffering from the disease of sin come, and he heals them by his living word; souls blinded by ignorance come, and he illuminates them by wisdom. It is one of the signs of a Christ in his ministry, that the abandoned and the poor, the desperate and the degraded, come to him without the sense of separation. They feel a welcoming sympathy and not a repelling; for kindness radiates from his person, and the love that understands flows out around him. Truly the ignorant know not that he is an evolving Christ, but they feel a power that raises, a life which vitalises, and in his atmosphere they inbreathe new strength, new hope.

The third Portal is before him, which admits him to another stage of his progress, and he has a brief moment of peace, of glory, of illumination, symbolised in Christian writings by the Transfiguration. It is a pause in his life, a brief cessation of his active service, a journey to the Mountain whereon broods the peace of heaven, and there—side by side with some who have recognised his evolving divinity—that divinity shines forth for a moment in its transcendent beauty. During this lull in the combat, he sees his future; a series of pictures unrolls before his eyes; he beholds the sufferings which lie before him, the solitude of Gethsemane, the agony of Calvary. Thenceforth his face is

set stedfastly towards Jerusalem, towards the darkness he is to enter for the love of mankind. He understands that ere he can reach the perfect realisation of unity he must experience the quintessence of solitude. Hitherto, while conscious of the growing life, it has seemed to him to come to him from without; now he is to realise that its centre is within him; in solitude of heart he must experience the true unity of the Father and the Son, an interior and not an outer unity, and then the loss even of the Father's Face; and for this all external contact with men, and even with God, must be cut off, that within his own Spirit he may find the One.

As the dark hour approaches, he is more and more appalled by the failure of the human sympathies on which he has been wont to rely during the past years of life and service, and when, in the critical moment of his need, he looks around for comfort and sees his friends wrapt in indifferent slumber, it seems to him that all human ties are broken, that all human love is a mockery, all human faith a betrayal; he is flung back upon himself to learn that only the tie with his Father in heaven remains, that all embodied aid is useless. It has been said that in this hour of solitude the soul is filled with bitterness, and that rarely a soul passes over this gulf of voidness without a cry of anguish; it is then that bursts forth the agonised reproach: "Couldst thou not watch with me one hour?"—but no human hand may clasp another in that Gethsemane of desolation.

When this darkness of human desertion is overpast, then, despite the shrinking of the human nature from the cup, comes the deeper darkness of the hour when a gulf seems to open between the Father and the Son, between the life embodied and the life infinite. The Father, who was yet realised in Gethsemane when all human friends were slumbering, is veiled in the passion of the Cross. It is the bitterest of all the ordeals of the Initiate, when even the consciousness of the life of sonship is lost, and the hour of the hoped-for triumph becomes that of the deepest ignominy. He sees his enemies exultant around him; he sees himself abandoned by his friends and his lovers; he feels the divine support crumble away beneath his feet; and he drinks to the last drop the cup of solitude, of isolation, no contact with

man or God bridging the void in which hangs his helpless soul. Then from the heart that feels itself deserted even by the Father rings out the cry: "My God! my God! why hast *Thou* forsaken me?"

Why this last proof, this last ordeal, this most cruel of all illusions? Illusion, for the dying Christ is nearest of all to the divine Heart.

Because the Son must know himself to be one with the Father he seeks, must find God not only within him but as his innermost Self; only when he knows that the eternal is himself and he the eternal, is he beyond the possibility of the sense of separation. Then, and then only, can he perfectly help his race, and become a conscious part of the uplifting energy.

The Christ triumphant, the Christ of the Resurrection and Ascension, has felt the bitterness of death, has known all human suffering, and has risen above it by the power of his own divinity. What now can trouble his peace, or check his outstretched hand of help? During his evolution he learned to receive into himself the currents of human troubles and to send them forth again as currents of peace and joy. Within the circle of his then activity, this was his work, to transmute forces of discord into forces of harmony. Now he must do it for the world, for the humanity out of which he has flowered. The Christs and their disciples, each in the measure of his evolution, thus protect and help the world, and far bitterer would be the struggles, far more desperate the combats of humanity, were it not for the presence of these in its midst, whose hands bear up "the heavy karma of the world."

Even those who are at the earliest stage of the Path become lifting forces in evolution, as in truth are all who unselfishly work for others, though these more deliberately and continuously. But the Christ triumphant does completely what others do at varying stages of imperfection, and therefore is he called a "Saviour," and this characteristic in him is perfect. He saves, not by substituting himself for us, but by sharing with us his life. He is wise, and all men are the wiser for his wisdom, for his life flows into all men's veins and pulses in all men's hearts. He is not tied to a form, nor separate from any. He is the Ideal

Man, the Perfect Man ; each human being is a cell in his body, and each cell is nourished by his life.

Surely it had not been worth while to suffer the Cross and to tread the Path that leads thereto, simply to win a little earlier his own liberation, to be at rest a little sooner. The cost would have been too heavy for such a gain, the strife too bitter for such a prize. Nay, but in his triumph humanity is exalted, and the path trodden by all feet is rendered a little shorter. The evolution of the whole race is accelerated ; the pilgrimage of each is made less long. This was the thought that inspired him in the violence of the combat, that sustained his strength, that softened the pangs of loss. Not one being, however feeble, however degraded, however ignorant, however sinful, who is not a little nearer to the light when a Son of the Highest has finished his course. How the speed of evolution will be quickened as more and more of these Sons rise triumphant, and enter into conscious life eternal. How swiftly will turn the wheel which lifts man into divinity as more and more men become consciously divine.

Herein lies the stimulus for each of us who, in our noblest moments, have felt the attraction of the life poured out for love of men. Let us think of the sufferings of the world that knows not why it suffers ; of the misery, the despair of men who know not why they live and why they die ; who day after day, year after year, see sufferings fall upon themselves and others and understand not their reason ; who fight with desperate courage, or who furiously revolt, against conditions they cannot comprehend or justify. Let us think of the agony born of blindness, of the darkness in which they grope, without hope, without aspiration, without knowledge of the true life, and of the beauty beyond the veil. Let us think of the millions of our brothers in the darkness, and then of the uplifting energies born of our sufferings, our struggles and our sacrifices. We can raise them a step towards the light, alleviate their pains, diminish their ignorance, abridge their journey towards the knowledge which is light and life. Who of us that knows even a little that will not give himself for these who know naught ?

We know by the Law immutable, by Truth unswerving, by the endless Life of God, that all divinity is within us, and that

though it be now but little evolved, all is there of infinite capacity, available for the uplifting of the world. Surely then there is not one, able to feel the pulsing of the divine Life, that is not attracted by the hope to help and bless. And if this Life be felt, however feebly, for however brief a time, it is because in the heart there is the first thrill of that which will unfold as the Christ-life, because the time approaches for the birth of the Christ-babe, because in such a one humanity is seeking to flower.

ANNIE BESANT.

A MASTER MYSTIC

AN INTRODUCTION TO THE WRITINGS AND PHILOSOPHY OF
JACOB BOEHME

IV.*

UP to this point we have considered what may be termed the overture to the great "Opera" of the divine purpose in manifestation. Or, better still, we may use the illustration of the old "Mystery Play," upon which the true pantomime is founded. Here we see an attempt to trace the unseen influence of spiritual forces, good and evil, on human fortunes. The introductory scene is always laid in a realm inaccessible to the eye. Good spirits propose to exercise some beneficial influence to bless some favoured mortal; and evil spirits try to thwart this beneficial design, and bring the favoured mortal to ruin. As the drama works itself out, it is, or ought to be, seen that the mischievous attempts of the powers of evil, so far from effecting real harm, actually aid and increase the beneficial result proposed. The gladness of the final scene is fuller and richer and more highly appreciated in consequence of disappointments met, and difficulties overcome, and character developed and perfected.

* See the November, December, and January numbers for the previous papers.

Strange as it may seem to some to go to the stage for an illustration of a principle of the deepest religious philosophy, yet we contend that in the laws of true pantomime we find a profound intuition of spiritual truth. We say "true pantomime," because its modern representation has omitted everything spiritually significant, and is utterly devoid of any earnest and helpful purpose. The point that ought to be, and easily might be, emphasised is that the real effect of evil forces is always to heighten, and never to minimise—still less entirely to prevent—the good proposed by the good powers. A blessing obtained without disappointments and obstructions in the course of pursuing it would be flat and tame, compared with the same blessing won through courageous conflict with opposition. For there are two elements in every "good": first, the "good" itself; and secondly, the appreciation of it by the attainer. It is possible that the highest "good" might be given without bringing with it a high appreciation of it; and it is as the producers of this *power of highly appreciating* that the forces of evil prove, in the end, the real benefactors of mankind.

We may say, then, that, up to this point, we have seen the preparation for the great drama in the bringing into existence of: (1) the theatre, or "locus" of the action; (2) those benevolent powers who strive to benefit man directly; and (3) those (apparently) evil powers who are bent on obstructing in every possible way the attainment of the proposed blessing.

This present world of the third principle is the theatre; the inhabitants of the world of the second principle are the good powers; and those of the first principle are the evil powers.

We have said, in a previous article, that the world of the third principle (this outer world in which we now live, with its three-dimensional space which we alone know) is an out-birth from the second and first principles. This world is not, we think, the "heavens and earth" of *Gen.*, i. to ii. 4. And yet we must remember that there are not three worlds. Each is in the other; as the spirit is in the soul, and as spirit and soul are in the body. The difference arises in the differing apprehending faculty. The world of a blind man differs from the world of a seeing man; yet it is one world. So, when Emerson said, "The

whole fact is here," he was expressing what is abstractly true. The worlds are diverse to limited faculty, but are one to perfect faculty.

The story of man as he now is begins with the expulsion of Adam and Eve from Paradise, and the clothing of them with "coats of skin"; it ends (virtually) with the Ascension of Christ into heaven; but the full attainment in consciousness by humanity of the splendid conclusion is seen only in mystical vision, in the *Apocalypse*.

Here a word must be said on Boehme's use of Holy Scripture as the authority in things spiritual. It is fashionable, now-a-days, to regard the Bible as merely a human document, that compares more or less favourably with other wisdom-books, but is yet only the best guess that man has been able to make as to how things probably are when seen from the standpoint of inner reality.

This apprehension finds no support in the writings of our author. He took the Scriptures seriously, as God's revelation to man; and was earnest in the reading and study of them; and refers to them continuously for confirmation of his teaching. He admits that many of the "wise heathen" (using the term in no disparaging sense) found out some things relating to truth; and put to shame shallow and superficial students of Scripture; but they never attained to the clearness of perception of the writers of the Bible.

With this attitude of Boehme we ourselves are in most cordial agreement. The Christian Scriptures, to us, tower high above all other writings that we have ever read; and we have not neglected the study of the wisdom-books of other religions. And, to our thinking, nothing so perfectly explains the decadence of spiritual perception as the tendency to lower the standard of value of our Scriptures. For any book will yield only that which students expect to find in it. Look only for human wisdom; and the divine, though there, will always escape detection. The sixth Article of the Church states the case admirably: "Holy Scripture *containeth* all things necessary to salvation." It is not said that it necessarily *conveys* what it contains to any casual reader. What is contained does not always lie on the surface;

it must be mined out by earnest labour and fervent desire, before which alone the veil which hides the inner sense will lift and the truth of the spirit be discerned.

From this necessary digression we return to our subject. As man is spirit, soul and body, so we find him described in *Gen.*, i. to iii., as existing in three states; first, as a one in which the two elements, male and female, are united; secondly, as a two in which these two elements are separated indeed, but dwell in angelic bodies without shame; thirdly, as a fallen two, covered with coats of skins, that is, with bodies made like to the beasts which perish. The change from the first to the second is called a sleep, that from the second to the third is called a death. Thus the process of recovery involves a like dual action. The spirit must penetrate the sleeping soul and awake it; and the soul and spirit must then penetrate the dead body and raise it from the dead. So it is said, "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." For the action must begin with the spirit awaking the slumbering soul; that is, we must have some true inkling of the need of regeneration before regeneration is attained. Regeneration is the new birth, whereby we pass out of death into life.

It is Boehme's assertion that Adam was created to take the place of Lucifer, who, indignant at his own fall, and that another should thus take his office, did all he could to seduce Adam to disobey the command of God, that God's purpose might thus be frustrated. The following extract from the *Mysterium Magnum* (Part I., Chap. xi.) indicates clearly Boehme's conception of the cause of the fall of Lucifer, and other matters.

"The reason of the outward man says, Whence is it that God has not revealed the creation of the world to man; that Moses, and the children of God have wrote so little thereof, seeing it is the greatest and most principal work, whereon the main depends.

"Yes, dear reason, smell into thy own bosom. Of what does it savour? Contemplate thy own mind. After what does it long? It is very likely, after the cunning delusions of the devil. Had he not known this ground, very like he had yet been an angel; had he not seen the magical Birth in his high light, then

he had not desired to be a selfish Lord, and Maker in the Essence.

“ Why does God hide His children, which now receive the spirit of knowledge with the Cross, and cast them into tribulation, and mire of vanity ? For certain, for this reason, that they might play the tune of Miserere, and continue in humility, and not sport in this life with the light of nature. Else if they should espy and apprehend what the divine Magic is, then they might also desire to imitate the devil, and do as Lucifer did ; for which cause it is hid from them. And neither Moses nor any others, dares write clearer thereof, till the beginning of the creation beholds the end of the world in itself ; and then it must stand open. . . .

“ Now the Eye of God was in Moses, and in the Saints ; they have seen and spoken in the Spirit of God, and yet had not the entire Vision of the spiritual Birth in them, but at times only, when God would work wonders ; as by Moses, when he performed the wonders in Egypt ; then the divine Magic was open to him, in like manner, as in the creation.

“ And this was even the fall of Lucifer ; that he would be a God of nature, and live in the Transmutation. And this was even the idolatry of the heathens ; in that they understood the magical Birth, they fell away from the only God to the magical Birth of nature, and chose themselves Idols out of the powers of nature.

“ For which cause the creation has remained so obscure ; and God has covered His children, in whom the true light shone, with tribulation, that they have not been manifest to themselves ; seeing Adam also, according to the same lust did imagine to know and prove the Magic, and would be as God ; so that God permitted him that he defiled the heavenly image with the vanity of nature, and made it wholly dark and earthly, as Lucifer also did with the Centre of Nature, when he, of an angel, became a devil.

“ Therefore I will seriously warn the reader that he use the Magic right, *viz.*, in true faith and humility towards God ; and not meddle with the Turba Magna in a magical manner, unless it conduce to the honour of God and salvation of mankind.

“For we can say with truth that the Verbum Fiat is yet creating. Although it does not create stones and earth, yet it coagulates, forms and works still in the same property. All things are possible to nature as it was possible to it in the beginning to generate stones and earth; also the stars and four elements, and it did produce them or work them forth out of the one only ground; so it still is this day. By the strong desire (which is the magical Ground) all things may be effected, if man uses nature right, in its order to the work.”

From this it is clear that Boehme regarded the fault in both Lucifer and Adam as being a desire to act as if they were God; an unwillingness to be submissive, and wait God's time and God's operation for the giving to them of the full good of Being. For, as we have said above, there are two elements in “good” the fact, and the being conscious of, and fully appreciating, the fact. The fact, God creates by His almighty power; but the second element He outworks through a process. So much is quite clear.

The question remains whether there was, in the mind of God, a process whereby this consciousness could have been outworked to its full fruition without involving a Fall, a disobedience; or whether this Fall was not the way by which God designed to effect His mysterious purpose. This question cannot be answered with either “yes” or “no”; for the full divine perception can only be formulated by man by an affirmation and its contrary. So the true answer must be “yes and no”: that is, speaking from one point of view, the answer is “yes”; but speaking from the other point of view the answer is “no.” When we are speaking of almighty Power, there must always be the presumption that the way that has been taken is *the* way meant to be taken; for, to God, there can be no problem, no necessity to take a way short of the best owing to the arising of opposing circumstances.

This is not, we hasten to admit, the view that seems to be taken by our author. So eminently practical is his mind that he seems never to regard the abstract, or theoretical, side of philosophy; and never discusses how it can be possible for the One Sole Cause to set free His creatures from all interference, and leave them to shape their destiny as they will. And we

readily admit that, for practical purposes, this is a question which does not need to be discussed. We may believe that God works in us to will and to do His good pleasure; but our part practically is to work out our own salvation as if all depended on us. There is force in the truth proverbially expressed by Solomon in his saying, "He that regardeth the wind shall not sow"; and the man who will make no effort because it is abstractly true that, apart from God, he can do nothing, will never advance one step towards the new birth.

Nevertheless, there is an interest in the speculative side of the question. It opens up a mighty problem which certain minds feel compelled to face. And so long as the view taken of this speculative side is never allowed to act as a persuasion to relaxed personal effort, and the sense of the grace of God never made an excuse for continuing in sin, we think that to consider it can do no harm.

We think that it does not necessarily follow that, because the Fall is a state in which God wills man not to remain, it must be a state into which it was contrary to the purpose of God that he should enter at all. All evolution involves sin, for it involves the passing through an imperfect state; and what is sin but a coming "short of the glory of God"? But the wrong in sin is not to sin, but to remain a sinner. Sin can be forgiven, taken away, not remembered; and this could not be if to have done a sin were the fatal thing. It is not the act, but the attitude of the mind towards the act, which really matters. It has been God's will to make the attainment of perfection by man a process, and every process involves lower and higher stages. The lower cannot be infractions of the will of the designer of the process; though they immediately become so if they are continued in; and it is this "continuing in" for which man will be punished, and not for starting in a lower state. But any state which is not to be continued in may be spoken of as a wrong state. It is wrong, as compared with the perfect state, but it is right, regarded as a first portion of the whole process.

So we note that God's word to Adam was not, "do not eat of the tree of knowledge of good and evil," but "thou shalt not eat of it." It was a saying of the late J. W. Farquhar, whose

memory is dear to many on account of the spiritual help his teaching conveyed, that all the commandments of God are promises for the future. "The time will come when you shall not do these things—worship other Gods, take My Name in vain, do murder, adultery, steal, lie, covet." This, so far from being an inducement to relaxed effort, is the very best inducement to most strenuous effort, for it gives assurance that the effort must be successful. He can work most ardently who believes that he will succeed.

It has always seemed to us that had a man written the account of the Fall apart from divine guidance, he would have called the tree the tree of the knowledge of evil, and not of good and evil. It is the mark of an insight deeper than man's natural wisdom, to see that the Fall was not from a thing to its contrary, but from a thing to its half-contrary. In this world of the third principle there is not a thing that is by nature totally, entirely, and hopelessly evil; but, usually, the evil that is there is on the surface, and the good that is there is hidden under it. If what we have said in a previous article has been grasped, it will be recognised that when what is evil when manifested enters into hiddenness, it loses its nature as evil and becomes the requisite potential; but when good enters into hiddenness it does not thus lose its nature; it remains good, hidden, but ever ready to be brought out as quality, which is its proper nature. There must be in everything a natural gravitation towards its rightful position; therefore evil seeks the hiddenness, and good seeks the manifestation. The force which avails to keep evil in manifestation is that ignorance and blindness to fact, which is the power of our perverted will. All that is required to make things right is the relaxing of this force of our will through the attainment of true knowledge and insight, which is the grace of God which brings salvation. Then the natural gravitation of each to its rightful position can act, and the rightful order at once reigns.

Many have seen the mystical truth that, to be everything, one must be willing to be nothing; nothing in ourselves, and as apart from God. But at first we naturally prefer to be "one and somewhat"; we like to use the power God gives us as if it were our own. The expression "to be as Gods" exactly expresses our

desire. But really, our individuality, our seeming possessions, are only given to us that we may have wherewith to express our love to Him who gives them; for love that cannot express itself by having something to give is the acme of despair. The longing of love is to give itself and all that it has. Anything withheld from the object of love is a power of separation, and prevents at-one-ment; and love is the longing for at-one-ment.

Therefore, when our first parents preferred to use their power in their own way, they asserted thereby their individuality and separation from God. This was the whole gravamen of the Fall; they forgot that God had made them for Himself, to be one with Him, and so possess all that He possessed. He who yields all he is and has to God, to him God yields all He is and has; and even though it be but the uttermost farthing that is withheld, that withholding robs him (to use the pregnant expression of Werner) of being "nought and all," by keeping him "one and somewhat." For "nought and all" means nought as apart from God, and all as one with God: and "one and somewhat" means to prefer the particular to the universal. The presence of the minutest particle of shadow impugns the universality of the light.

G. W. ALLEN.

THE BIRTH OF HIM

OUR of the Infinite
Lord the Compassionate,
Empty of emptiness,
Full of full-filling,
Deathless and lifeless,
Slayer and Saviour,
Alpha and Omega,
Destroyer, Preserver,
Lord, thou wert born!

M.

FROM A STUDENT'S EASY CHAIR

IN the early pages of *De Profundis* Oscar Wilde tells how, when he was brought down from his prison to the Court of Bankruptcy, he found an old friend in the long dreary corridor, waiting that he might gravely raise his hat, as handcuffed and with bowed head the prisoner passed him by.

"When people are able to understand, not merely how beautiful —'s action was, but why it meant so much to me, then perhaps they will realise how and in what spirit they should approach me."

Clarence Mangan had "tears for all souls in trouble here and in hell"; and this is the book of a soul that had passed through unutterable anguish,—wild despair, terrible and impotent rage, bitterness and scorn, misery that could find no voice, sorrow that was dumb. To approach such a book with the expectation of finding artificialities and insincerities in it, or with the purpose of catching echoes of a former pose, is to make oneself one with the crowd at Clapham Junction who jeered at the convict standing there for half an hour in the grey November rain. "To mock at a soul in pain is a dreadful thing . . . and to those who have not enough imagination to penetrate the mere outward of things, and feel pity, what pity can be given save that of scorn?"

No book that we have ever read tells so simply, so poignantly, the purification that comes by sorrow, by suffering. It seems almost a miracle that so horrible and sordid a punishment should have given birth to such wisdom, such sanity, such insight. We ought perhaps rather to say that the illumination came in spite of prison-discipline. "The most horrible thing about it is not that it breaks one's heart—hearts are made to be broken—but that it turns one's heart to stone."

There are many who will look to find in its records of prison-life the chief interest of this book, but allusions to this are very sparse; it seemed as if Oscar Wilde could not allow himself to realise the full horror until he was once more in the free world; and then he wrote *The Ballad of Reading Gaol*. *De Profundis* deals almost entirely with the place of sorrow in the world, with its influence upon the soul, and with its relationship to Art.

The word "Art" is used to-day in a limited sense, and the high seriousness it connoted, the sacredness even, has become forgotten. When Oscar Wilde uses the term he does not imply the shibboleths of any clique, but "an intense and flamelike imagination" that embraces all experience. In the passages on Christ—passages full of insight and beauty,—he tells us that Christ had such an imagination, and "realised in the entire sphere of human relations that imaginative sympathy which in the sphere of Art is the sole secret of creation. He understood the leprosy of the leper, the darkness of the blind, the fierce misery of those who live for pleasure, the strange poverty of the rich." To be an artist in this sublime sense demands not merely the understanding of oneself, partial as this must be (for Oscar Wilde has known how to recognise "that the soul of man is unknowable is the ultimate achievement of wisdom"); to be an artist also demands the understanding of "the sufferings of those whose names are legion, and whose dwelling is among the tombs: oppressed nationalities, factory children, thieves, people in prison, outcasts, those who are dumb under oppression, and whose silence is heard of God."

It is a sublime gift that sorrow gives—this gift of large and universal sympathy. But sorrow gives something beyond. "Pain," says Wilde, in one place, "is really a revelation"; and of the moment of repentance he writes: "It is the moment of initiation." This is a belief that the mystics have held in all ages; it underlies Mr. W. B. Yeats's strange story of *The Adoration of the Magi*. Oscar Wilde maintains, and we agree with him, that it was undoubtedly the creed of Christ himself. "He regarded sin and suffering as being in themselves beautiful, holy things, and modes of perfection. . . . It seems a very dangerous idea. It is—all great ideas are dangerous."

Are we probing too deeply, if we enquire more particularly into this illumination that sorrow has brought? It can only be discovered in the reading of the book itself, and some will see the light in one direction, and some in another. For ourselves, we would suggest that sorrow has led to the finding of the soul, to the realisation of the power of love, and to the impulse to search out the great unity that underlies all diversity.

On the first point the writer speaks with no doubtful voice. "One realises one's soul only by getting rid of all alien passions, all acquired culture, and all external possessions, be they good or evil." In the heartrending passage in which he tells of his children being taken from him by the law, we learn how, after this agony, he reached his soul in its ultimate essence. And throughout the whole book we feel the effort to "have the soul transform into noble moods of thought and passions of high import what in itself is base, cruel, and degrading."

Of the other two truths we have but vague outlines. Love the writer holds to be the only possible explanation of the extraordinary amount of suffering there is in the world; and of unity he says: "Truth in art is the unity of a thing with itself; the outward rendered expressive of the inward; the soul made incarnate; the body instinct with spirit." And unity is what he seeks before and above all. "The Mystical in Art, the Mystical in Life, the Mystical in Nature—this is what I am looking for. It is absolutely necessary for me to find it somewhere."

We close this inadequate notice with the writer's own words; not "What an ending, what an appalling ending!" but "What a beginning, what a wonderful beginning!"

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There is a passage in St. Augustine's *Confessions* which tells how the Divine Vision is achieved by the hushing of the noises of the outer world. "If to any the turmoil of the flesh were hushed, hushed the images of earth, and water, and air, hushed also the poles of heaven, yea, the very soul be hushed to herself, and by not thinking on self surmount self." . . . Few can bear the ecstasy of such sublime heights, but many have reached a quiet country far from the deafening roar of cities where only the little noises are heard in the stillness,—the little winds, the little

sedges, and even the clapping poplar is "the chain of God's silence held in His hand."

A small band of Irish poets has in recent years found its way to this country, and in varying music the features of its lonely and rapturous peaks, of its wistful desolations, is borne in upon our souls. The quiet of its twilight, the marvel of its stars, are in all the songs, and it sends some thrill of its infinity even through the most halting verses; but it awakens strangely differing emotions in every individual singer and while some touch moods of the loftiest ecstasy, others utter the pitifullest syllables of despair.

The tiny volume of *The Twilight People* holds within its frail images the sense of man's littleness and failure in the midst of vast memories and huge destinies. The writer, Seumas O'Sullivan, though belonging to the lesser brothers of the band, has yet caught the "incommunicable charm" that is won by devout pilgrims to that twilight region; he has verses that call to one another with a change of music, and words that have the glimmer of twilight's white things.

Memories come to him as to the greater visionaries; but while A. E.'s memories show him "o'erwhelmed majesties in these pale forms" and "kingly crowns of gold on brows no longer bold," and awaken divine pity; while Michael Robartes remembers forgotten beauty; the memories of the present writer are only a "flickering torch to light My feet into a deeper night." He sees a flock of sheep in the grey of the evening and "Ah, what memories Loom for a moment, Gleam for a moment And vanish away" of the white days that go fading away in the grey of sundering years. The Twilight People call to him in a land where the wise are in their graves and the strong ones are gone overseas, and the calling only sets dead dreams fluttering like withered leaves.

And man is un pitying; in a lovely little poem called "The Sedges" we are told how "the bright ones That quiet-hearted move; They would bend down like the sedges With the sorrow of love. But she stands laughing lightly Who all my sorrow knows."

In so brief a notice one can only hint at the dominant

characteristic of Mr. O'Sullivan's poems; only vaguely suggest the place he occupies among the little band. Yet no one who has trodden that still twilight but is visited by gleams; and though it is the terror of them that assails us in the poem "Out of the Strong Sweetness," where the deer are bidden to hide in leafy ways from the eyes of the gods and their laughter; still examples do not lack in this volume of the tenderness that makes the sun a comrade true, and every star a friend; and of the power of the red rose that can awaken Spring even in a dead heart.

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It is not to be wondered at that the followers of Maeterlinck have been few. The subtle influences of personality upon personality, remote though their workings be, fantastic even, appear in Maeterlinck's plays inevitable; and when others aim at reproducing the dim loveliness of his effects we hear too plainly the creaking of the machinery. Maeterlinck's drama, in its own domain, touches heights unattainable by minds less swift and sure; and he has made himself so supreme within the limits of this region that anyone who ventures within its sphere challenges, —consciously or unconsciously,—comparison with the master.

Miss Alma Tadema, herself a translator of Maeterlinck, has published a little volume of *Four Plays* which show decided traces of his spirit and method. These plays are characterised by dramatic grip and are admirably adapted for acting. *The Unseen Helmsman* has been produced by the Stage Society and performed at Christiania, and *The Merciful Soul* was staged at Antwerp. These two plays are undoubtedly the most original in the little book; the story of Childe Vyet is crude, and the cleverly-named *New Wrecks on Old Shoals*, is little more than a skit.

Miss Tadema's dialogue is generally crisp and distinguished, and occasionally we meet charming, if far-fetched, images. In *The Unseen Helmsman*, for instance, a poor wanderer has been welcomed with her child to the widow's fire, and sits gazing intently at the blue flames. The Widow says: "'Tis some old salt-soaked ship that burns here on the hearth,"—and the Wanderer replies: "I think we shall rise upward in blue flames when death comes; we that are soaked in tear-salt."

This play deals with the sudden unexplained sympathy between two women, strangers to each other, who meet, and who, unknowing, have loved the same man. But where Maeterlinck's genius gives him an exquisite insight that enables him to pourtray the action of soul upon soul on the peaks of being, we feel Miss Tadema to be at times at fault; there is an insufficiency of motive, a palpable precipitancy, in the situation of *The Unseen Helmsman*,—a play nevertheless, full of a poignant feeling and undercurrent that place it on a very high plane.

Again the terrors and mysteries in the Maeterlinckian drama remain terrors and mysteries to the end,—the presences that come among *Les Aveugles* are unseen and nameless; but Miss Tadema makes use of apparatus in two of her plays—(very effective use it must be admitted in *The Merciful Soul*, which is a really fine and tense piece of work)—and by so doing she brings her drama down to more commonplace level. Indeed, she verges in *Childe Vyet* upon the melodramatic, which play ends, contrary to Maeterlinck's teaching, with a crude physical crisis,—fratricide and suicide.

It is in no way to detract from Miss Alma Tadema's merits to say that her plays have driven us anew to the consideration of Maeterlinck's genius, and to a fresh appreciation of his remote imaginings, and of his luminous invention,—since we find kinship with his tenderness and intuition in her own play of *The Unseen Helmsman*.

D. N. D.

WHEREFORE the longing for the godly state is a desire for Truth, and specially the truth about the Gods, in so much as it doth embrace reception of the sacred things,—Instruction (*Mathêsis*) and Research,—a work more holy than is all and every purging rite and temple service.—PLUTARCH.

THE HOUSES OF RIMMON

AND the Poet, faithful and far seeing,
 Sees, alike in stars and flowers a part
 Of the self-same, universal being,
 Which is throbbing in his brain and heart.

Gorgeous flowerets in the sunlight shining,
 Blossoms flaunting in the eye of day,
 Tremulous leaves, with soft and silver lining,
 Buds that open only to decay ;

Brilliant hopes, all woven in gorgeous tissues,
 Flaunting gayly in the golden light ;
 Large desires, with most uncertain issues,
 Tender wishes, blossoming at night !

These in flowers and men are more than seeming,
 Workings are they of the self-same powers,
 Which the Poet, in no idle dreaming,
 Seeth in himself and in the flowers.

In all places, then, and in all seasons,
 Flowers expand their light and soul-like wings,
 Teaching us, by most persuasive reasons,
 How akin they are to human things.

And with childlike credulous affection
 We behold their tender buds expand ;
 Emblems of our own great resurrection,
 Emblems of the bright and better land.

LONGFELLOW, *Flowers*.

THIS is the Month of the Cherry-Blossom with our Japanese friends, the lovely incomparable flower sacred to the Samurai, because it is the emblem of Bushido, the Knight's Blossom in that land of symbolism.

"If one should ask you concerning the heart of a true Japanese, point to the wild cherry-flower glowing in the sun," said a great Shintō poet.

Their spotless petals symbolise that delicacy of sentiment and high courtesy of the "*chevalier sans peur et sans reproche*."

An old Japanese proverb says: "As the cherry-flower is first among flowers, so should the warrior be first among men."

It so happens that in England we have the feast of S. George, our Warrior-Saint, on the 23rd of this month, a mysterious being whose cultus is the most ancient and the most widely spread in Christendom, and indeed beyond, for the Saracens respected the images of the "White-horse Knight" wherever they found him.

"So thick a shade, his very glory round him made," that details of his real life are hard to trace; but he reappears in history, century after century, in many strange legends interwoven with miracles, lighting ever afresh the dying flame of chivalry in the various countries of Western Europe.

One other Saint I may mention here who is rather a favourite in the Roman Church, S. Mark the Hermit. He lived in the fourth century and occupied himself with fasting in the desert of Scete. This appears to have made him an object of veneration to the beasts of the field, and they applied to him in all their difficulties.

A hyena once brought him her blind whelp and begged him to open its eyes. When the cure was completed the animal brought him a beautiful ram's fleece as a token of her gratitude. He used to call himself a hoary old glutton, because once when broken down with austerities he had recourse to oil and alcoholic stimulants to pull himself together again.

His short biography in the *Miniature Lives of the Saints*, by Father Bowden, concludes as follows: "Mark was short in stature, and almost bald, *but* a radiant light constantly encircled his head." These sort of touches of local colour bring the man so vividly before you!

However, to return to the God of Spring with his strangely varied feasts. Thunder is in the air this month, or it should be, if it is a strict observer of its ceremonies.

The thunder-god is being exorcised in Japan, and the "Holy Fire" is being brought down to the service of man in Christian churches, exactly as Jupiter Fulgur, the mysterious Etruscan

deity of old Rome, was celebrated in mysteries of which the lost Italian myths might tell us many a long tale.

The Emperor Numa presided over some very solemn rite which was no mere scenic display or exhibition of his histrionic gifts. Some of the utilitarian school to-day would have us believe that these doings of the great Numa were on a par with those of the well-known Wagnerian, who was discovered on a rock during a terrific storm, "baton" in hand, conducting the thunder; and that the Vestals and Flamens with their strict and complicated taboos whose origin is lost in antiquity, were merely glorified housemaids, who knew the mystery of the match-box, and state-stokers who kept a large fire going to save citizens the trouble and expense of keeping their own tinder! (*Recent Excavations in the Roman Forum*, by E. Burton Brown, 1905.)

Meanwhile, if we wish to expose fanaticism and superstition running riot, we should witness the extraordinary scene on Easter Saturday at the Church of the Holy Sepulchre in Jerualem, when the Holy Fire is rekindled.

In and around this church half the history of Christendom has been enacted during the last 1,500 years. After being sacked by the Persians, captured by Crusaders, destroyed by Arabs, rebuilt by Christians, redestroyed by fire, it has at the present time to be guarded by Moslem soldiers to prevent the members of the squabbling Christian sects from getting each other by the throat while the service is going on.

Many thousands of pilgrims assemble in Jerusalem at this time: Copts, Armenians, Syrian Maronites, Melchites and Catholics, Georgians, Jacobites, and Abyssinians; and after walking in procession round the church, they stand all night packed in a dense crowd in the courts of the sacred edifice to wait for the Patriarch to perform the miracle, and pass out the Holy Fire through a large hole in the Chapel over the Sepulchre.

Robert Curzen, in 1849, says he saw over 17,000 pilgrims, hundreds of whom were crushed to death as they were driven out of the courts by the Turkish soldiery. As much as 10,000 piastres was reported to have been paid to receive the first lighted candle, which is believed to ensure eternal salvation.

All this to-do over a superstition, a relic of days before the priests had lost their theurgic knowledge.

As a contrast, taking up a book like *Occult Japan*, by Perceval Lowell, we find him looking on sceptically at a real act of abnormal power—wonder-working with fire—by a man he calls a “master of the god-arts.”

But he doubts the evidence of his own senses, because he *cannot* believe anything that is unknown to western science. A few years ago I myself saw two “real” Japanese “masters of the god-arts” at a well-known place of amusement in London.

The so-called “trick” they performed was the actual levitation of a cataleptic subject; but as it was introduced in a farcical way, to amuse the British schoolboy, this public exhibition of an occult phenomenon was allowed to take place by English law.

If the Japanese “jugglers” had told the *truth* about what they were doing, they would have been prosecuted for fraud, and for getting money on false pretences; whereas so long as they looked idiotic and hoodwinked the public they were left alone. I remember one of them said in a sort of sardonic aside after it was finished: “He delives (the Japanese pronounce *r* as *l*) a gfeat deal of support flom his inside.” Now that happened to be the truth, or as near it as it could be put; but it was a perfectly safe remark to make to this faithless and unbelieving generation.

Scepticism and superstition both bring money into the pockets of those who pander to them.

ECHO.

FOR it is not the growing beard and wearing cloak that makes philosophers, nor clothing in linen and shaving oneself that makes initiates of Isis; but a true Isiac is one who, when he by law receives them, searches out by reason the mysteries shown and done concerning the Gods, and meditates upon the truth in them.—PLUTARCH.

CORRESPONDENCE

"ELECTRONS AND CLAIRVOYANCE"

(A CORRECTION)

I FIND there is a serious miscalculation in the note entitled "Electrons and Clairvoyance" which appeared in the issue of this REVIEW for February last. It is there stated that in an ounce of matter according to modern theories there is contained the same energy as would be given out by the explosion of millions of millions of tons of gunpowder. This amount is very much too great. The article was written on the voyage out to India and in the absence of my notebook the figures were quoted from memory. On referring to my notes I found that memory had been deceptive, and further that there was a miscalculation in the notes themselves.

As it is undesirable that errors of this kind should remain uncorrected I give below a revised calculation.

One gramme of gunpowder which occupies one cubic centimetre expands on explosion to 3,000 cubic centimetres (Bloxham's *Chemistry*, p. 452). This expansion takes place against atmospheric pressure, which is about 1,000,000 dynes. Hence the work done by the explosion is 3,000,000,000 ergs per gramme.

If occult teaching and the modern theory of the atom be both true the constituents of a chemical atom have a velocity which is practically that of light, that is 30,000,000,000 centimetres per second. Hence the energy in one gramme of matter is this number squared and divided by two. This gives us 450 trillions of ergs per gramme, a number requiring twenty-one figures to express it. The ratio of this number to that of the gramme of gunpowder shows that the one is 150 thousand million times greater than the other, and that the energy locked up in each gramme of matter is equal to that which would be given out by the explosion of 145 thousand tons of gunpowder. An ounce of matter contains the energy of 4 million tons, an amount very much less than a million million as before stated. If a man consumes 3lbs. of food and drink per day the energy contained

within it, if it could all be utilised, would be equal to that given out by the explosion of 200 millions of tons of gunpowder. This would form a hill of gunpowder 2,000 feet in height and 2 miles around the base; whilst the body of an 11 stone man would be represented by a mountain of gunpowder the height of Mount Pilatus (7,000ft.) and 8 miles around the base.

Although, therefore, the figures given were very inaccurate, it is still true that if man could control these forces, by yoga or otherwise, he would possess a power of the same order as that which could remove mountains and cast them into the sea.

G. E. S.

KURLU, BOMBAY.

FROM MANY LANDS

Contributors of matter under this heading are requested kindly to bear in mind that not only accounts of the general activities of the various sections or groups of the Theosophical Society are desired, but above all things notes on the various aspects of the Theosophical Movement in general. It should also be borne in mind by our readers that such occasional accounts reflect but a small portion of what is actually going on in the Society, much less in the Theosophical Movement throughout the world.—EDS.

FROM AMERICA

THE chief event in this New Year for the American Section has been the departure of Mr. Leadbeater for New Zealand after three years' strenuous work in many parts of America. The Second Annual Convention of the Pacific Coast Federation of Branches was delayed that he might be present. It was held at Los Angeles at the beginning of the year, Mr. Prime presiding, and Mr. Leadbeater being the chief speaker. In explaining the "Purpose of the Federation," Mr. Leadbeater pointed out the very real need there was for good lecturers in such a vast field of work as the Pacific Coast. The need was for lecturers, but only for competent lecturers. One going forth in this way needed not only to have his heart in the work but also to know something. It were better to send out none than to send poorly equipped people. This is undoubtedly the note that has been struck throughout

this Section during these last months, and Mr. Leadbeater's parting charge to the members of this country seems to have been to regard propaganda as the chief immediate work, but to put wisdom and ability into it.

As this was only the second meeting of the Federation it naturally devoted much of its time and thought to questions of organisation, methods of work, and the formulation of its Constitution and Rules. An important outcome of its deliberations was the decision to divide the Federation into three sub-divisions—Northern, Central and Southern, each having its Chairman, Secretary and Treasurer, and to be as far as possible self-governing. While the "official" meetings lasted only two days, a series of public, semi-public, and members' meetings of varied character lengthened the work to almost a week.

As a step in the carrying out of the programme above-mentioned, the Central District of the Federation held its first meeting at San Francisco a month later, under the presidency of Mr. Prime. The first object of this organisation was unanimously regarded as propaganda, and the chief duty of members to fit themselves for this work, its officers being expected to see that only the fit and qualified should undertake it. In a vigorous paper, "For the Good of the Work," Mr. Willis, the newly-elected Treasurer, boldly faced all the subtle problems and deep-reaching questions involved in such a policy. For himself, he had clear conceptions as to what Theosophy was, and what it was not, as to its place and work in the world, the relationship of Society to what has been called the Theosophic Movement in the world, the limits and landmarks of the Theosophic platform, and what constitutes suitability and fitness in lecturers and teachers officially appointed to the work. These were questions that will be settled in our work, either by facing them fearlessly and consciously or by settling them semi-consciously and piece-meal as they come up in their minor aspects from day to day in the work of branches and members. The fearlessness, conviction, and earnestness gave value and dignity to the lecture and made it of special note, whatever may be the extent of our agreement with its views.

In Chicago the weeks are full of study and branch meetings and lectures; amongst the latter Mr. C. Jinarājadāsa continues his series on "The Unity of Religion," a course of thirteen weekly addresses dealing with the great Religions of the World.

The new year also saw in this Section the revival of an old activity. A Press Committee has been formed, and in its appeal for

help asks that the contributions may be of five types: very short paragraphs from Theosophic literature; short, clear synopses of the latest scientific articles as they appear each month in American and foreign magazines; illustrated articles on thought-forms, sound-forms, etc.; articles on some one phase of Theosophy, divisible into five or six short articles; and reviews of our latest Theosophical books.

FROM BELGIUM

Mrs. Burke visited the Belgian Branches in February, and found that since her first visit two years ago great progress has been made.

The Antwerp members had freshly decorated, in a very artistic way, their branch rooms, where Mrs. Burke and the Brussels members were heartily welcomed.

The April number of *Théosophie*, our Belgian periodical, marks a new step in its progress by a change in outward appearance. It will henceforth appear in pamphlet form with a strong cover, and both type and paper will be improved. This change has been decided on, not only to secure a better appearance and more convenient size, but to allow more easily of an increase in the number of pages when necessary.

FROM FRANCE

Theosophical activities are now strongly in evidence, and give ground for much hope. In February, at Headquarters, we had some very interesting lectures. The first was "Buddhism, Christianity and Theosophy," by M. Revel, who showed himself to be a very good speaker. The lecture was public, and the attendance was very good. The success of the lecture was such that it is likely to be repeated in Geneva.

This month Dr. Pascal begins a series of classes on a very interesting but difficult subject, namely, "Sub-consciousness, Consciousness, and Super-consciousness." At the beginning of February the General Secretary gave two lectures in Nancy, which were well attended.

There has been much discussion about the complaint against the Society which appeared in the *Bulletin* of February and was referred to in the THEOSOPHICAL REVIEW for March. The last sentence reads:—"I have only found in the Theosophical Society opportunities to believe, never to know; and because of that, I leave it." We receive many letters on this subject from all sorts and

conditions of members, and the following is an extract from a letter from a poor workman, who, however poor in this world's goods, is nevertheless rich in heart: "Those who well understand the three Objects of the Society will not declare that Theosophy is not a help. It is not only for us a question of belief or knowledge, but of practical Theosophy; and then we couldn't spend time in criticism. . . . I am happy to be able to testify that I have found in the Society many opportunities of belief, and—when not a sluggard—of knowledge and even of seeing. But to realise the magnitude of the Divine plan three things are necessary: love, steadfastness and humility. And therefore I remain."

More and more are we able to observe in every department of life the spreading of Theosophical ideas outside the Society's borders. I read, some days ago, in *Le Matin*, a curious and diverting article by M. Harduin. His view is that the sun throws its light, heat and electricity on to the earth from East to West. All the migrations of races and peoples have been from East to West; even towns grow more in their western parts; that is the divine plan of evolution. Russia has tried to colonise from West to East, and has thus tried to act against evolution. The law of evolution cannot be transgressed.

FROM HOLLAND

The months of February and March are generally considered the most suitable for propaganda and the most profitable in results, and this year there has been no falling off in this respect. An unusually large number of public lectures have been given, and to unusually large and appreciative audiences. Amongst those who have most distinguished themselves in this direction is de Heer Fricke, the General Secretary. In Zwolle and Almelo, two towns hitherto untouched by Theosophy, study classes have been formed as a result of his lectures. Mrs. Windust has also been very busy visiting the branches, stimulating enthusiasm, and helping the members in their meetings and study classes. The monthly organ, whose appearance was announced last month, proves a most useful means of keeping members and branches in touch with each other, and is highly appreciated by the members.

X. Y. Z.

FLOTSAM AND JETSAM

MR. THEODORE M. DAVIS is indeed a lucky man, for to his lot has fallen the good fortune of discovering what may rank as the greatest find since Egypt has been open to European research. In the Valley of the Tombs of the Kings, midway between the well-known sepulchres of Ramses IV. and Ramses XII., Mr. Davis has discovered a tomb which has never been visited nor plundered since the age of the XVIIIth Dynasty, filled with treasure of a time when Egypt was the "mistress of the earth."

A Wonderful Find
in Egypt

Its contents are thus described by a correspondent in *The Times* of March 10th :

The tomb itself was not large, and its walls had never been smoothed or decorated, but it was filled from one end to the other with the untouched and richest spoil of ancient Egypt. Mummy cases encrusted with gold, huge alabaster vases of exquisite form, chairs and boxes brilliant with paint and gilding, even a pleasure chariot with its six-spoked wheels still covered by their wooden tires, were lying piled one upon the other in bewildering profusion. It was some days before the band of explorers could even ascertain the full extent of the treasures which the tomb contained.

The sepulchral chamber is about 30ft. long and 15ft. wide, the height being no more than 8ft. On the left-hand side of the entrance were the two great wooden sarcophagi, painted black and gold, within which the mummy-cases of the occupants of the tomb, a man and woman, had been placed. The cases themselves were double, the outer case being completely plated with gold on the outside, except where the face of the mummy was realistically represented, while the inside was lined with silver. The second case was similarly plated with gold externally, but inside gold-leaf was used instead of silver. On one of the mummies a few objects were discovered such as were usually buried with the dead—a "heart-scarab" made to imitate lapis-lazuli, another scarab of black-painted wood, a gilded "dad," the model of a hoe, and the like. Over a gilded mask, which must have belonged to one of the mummies, a veil of black muslin, or rather crape, was drawn. It is the first time that anything of the kind has been met with in Egypt.

The inscriptions on the cases, as well as on other objects found in the tomb, showed to whom it had belonged. It was the burial-place of Yua and Thua, the parents of the famous Queen Teie, the wife of Amon-hotep III. and the mother of the "heretic-King" Amon-hotep IV., of the 18th Dynasty. It was to her teaching that the religious revolution attempted by her son seems to have been due, and since the discovery of the cuneiform tablets of Tel el-Amarna the Assyriologists have believed that she was of Mesopotamian descent. This belief is confirmed by the inscriptions found in Mr. Davis's tomb. In these the names of her parents are written in various ways, indicating that there was no fixed spelling of them, and that the Egyptians of the 18th Dynasty had the same difficulty in pronouncing and reproducing foreign names as their descendants have to-day.

* * *

BEYOND the coffins, at the western end of the tomb, the ground was covered with large sealed jars of wine or oil, and shell-like boxes of black-painted wood, each of which contained a piece of

Objects of Art cooked meat, neatly wrapped in black muslin. Planted
of Ancient Egypt on the top of them was the chariot, broad enough to hold two persons, richly painted and encrusted with gold. The leather-work belonging to it is still as fresh as when it was first made. Here also were found the four canopic jars of alabaster in which the entrails of the deceased were deposited. It would be difficult to match them as regards either size or fineness of workmanship. The heads which form their covers are in the best style of Egyptian art, and on being lifted were found to have under them a second set of heads, the latter being of plaster coated with gold. At the eastern end of the tomb two other alabaster vases were discovered, each of them with handles and of exquisite workmanship.

This eastern end of the tomb contained a large number of small objects. There were among them seven pairs of sandals, most of them of papyrus, but one of them was of stamped yellow leather and another had been gilded. On the floor were numberless boxes, each of them occupied by an "ushebti" figure of considerable size. Many of the "ushebtis" were of wood, but some were of alabaster, and there were two of gold and two of silver. Here, too, was a second wand of office, together with vases and boxes of gaily-painted wood. Among the boxes perhaps the most interesting is a large "clothes-chest" of palmwood and papyrus; it is lined inside with papyrus, has two fastenings of string, and contains a second case or shelf with papyrus flaps. Apertures have been made in the sides for the sake of ventilation.

Some of the objects bore the names of Amon-hotep III. and his Queen. This was the case, for instance, with a large vase of alabaster, as well as with a sort of box-stool, resplendent with gold and blue enamel, on the cover of which the King is represented as sitting on the hieroglyphic of "gold." On another box, which is fashioned like a small table with legs, the Pharaoh

is depicted in the same attitude, yellow paint taking the place of gold on a third box of smaller size. Among minor objects, one of the most beautiful is a kohl-case of blue faience with the cartouches of the King. Near the latter the gilded handle of a mirror was picked up, together with a stone box, painted white and stuffed with cotton, the lid of which represented a recumbent mummy with a winged soul on the breast. In another part of the tomb were two large wigs.

At its eastern extremity there was also a small armchair, the back of which is formed by the figures of the god Bes and a monkey on either side of him. Two other armchairs were discovered in the western portion of the tomb. The largest of these, with its seat of interlaced palm-fibre, is profusely ornamented with figures in black and gold. At the back is a double representation of "the eldest daughter of the King, Amon-sit"; in each representation she is seated on a throne, with a winged solar disk above, and a female slave bringing her the offering of a golden collar, while under each arm of the chair are three other female slaves holding up their offerings of rings of gold. An inscription tells us that the gold had been brought from "the lands of the south." The legs of the chair are modelled after those of an ox, and above each of the front legs is a boss in the form of a human head. There is a second and rather smaller armchair which also belonged to Amon-sit, who was a daughter of Amon-hotep III. On the back of this the Princess is represented sitting with a cat under her chair and a female fan-bearer on either side, while under the arms of the chair is the figure of Bes between two monkeys. The picture of the Princess and her attendants is lined on either side by the so-called Greek fret, an interesting illustration of the intercourse that existed at the time between Egypt and the Ægean. The two chairs of Amon-sit might have been regarded as presents from the Princess to the occupants of the tomb, were it not that three funeral biers, and not two only, have been found in it. This seems to indicate that the tomb of Yua and Thua had already been the burial place of a member of the Royal family, and that when all the objects which now cover the floor can be removed and packed we may hope to discover a "well" or chamber in which the sarcophagus of its original occupant rests.

* * *

ON the whole specialists are of opinion that this discovery surpasses any that has yet been made in Egypt. The objects of art enormously enlarge our appreciation of the A Land of Gold artistic taste and skilful workmanship of the dwellers in the Siriadic Land, high as that appreciation already is. The wealth of gold is extraordinary.

We had learned from the Tel el-Amarna tablets that Egypt was at the time the California of the civilised world—a land where, as the foreign correspondents of the Pharaoh reiterate, "gold is as plentiful as dust," and

in the profusion with which the precious metal has been lavished on the contents of the newly-discovered tomb their words receive a striking illustration. There was nothing, however mean or insignificant, which was not literally plated with the gold of the desert mines. Even the Pharaoh is represented as seated upon the symbol of "gold," and the goddess Isis at the foot of Thua's coffin is pictured in the same position.

But in spite of the wealth of it all and the intimate knowledge it gives us of the artistic surroundings of the people of Egypt of some 1,500 years B.C., the most human thing of all is the simplest.

A pathetic relic of a dead world is a mat of palm fibre on which the figure of Osiris was delineated in soft mould. Seeds were then sown in the mould, and in the green grass which sprung from them after the tomb had been closed and sealed the Egyptians saw an image and earnest of the resurrection. A similar "bed of Osiris" had already been found in the tomb of Amon-hotep II.

REVIEWS AND NOTICES

A NEW BOOKLET BY M. C.

Love's Chaplet. By the Author of *Light on the Path*, and *The Idyll of the White Lotus*. (London: The Theosophical Publishing Society; 1905.)

THIS little book of sixty-four pages will be read with interest by many who are acquainted with the previous mystical writings from the same pen. We sincerely wish that we could say it reflected the same vivid inspiration that shines through the two books mentioned in the title, for then we should be rich indeed in this new acquisition. The present effort belongs to another phase of the writer's consciousness, in which she sees things in a grey light rather than in the blaze of the sun. The subject of meditation is friendship and love, and their bearing on the main phase of the soul's evolution. The whole is set forth didactically. There is no suggestion of any "may be"; it is the indicative "is" which meets us on every page. In brief, we have before us a succession of positive statements concerning the deepest

mysteries of man's being. This is the usual form of mystic writing ; fortunately for the sanity of man the mystics within this one form write as multifariously as other folk, so that the intelligence has still room to grow.

On p. 49 we are brought to earth by the violent shock of coming in contact with an awesome word-elemental called "the *numa* of St. Paul." We would suggest, therefore, that in the next edition this naked horror might with advantage be clothed and restored to verbal sanity as *pneuma*.

G. R. S. M.

A BOOK OF RULES

Rules for Daily Life. By A. Siva Row. Third Edition.

THIS useful work was, as originally published, a short and practical summary of duties, to be kept lying about or learned by heart as the case might be. In this new edition the author has yielded to a very common temptation of young authors. He has found in his reading so many good things which deserve to go into his book, that he has made of it a treatise of 150 pages ; all good and useful, but quite changing the character and intended purpose. If it were published for use in England we should say without hesitation that we regretted the change. But it is for Hindus, and we have no means of judging whether for its use in India the objection is of any weight. What we *can* say safely is that the book contains much that is of very high value ; and that a European capable of editing it for his own use (it *needs* a little editing for our European taste) would find in it the materials for a higher and holier life than the majority of us lead,—more shame to us !

A. A. W.

EVERY MAN HIS OWN ASTROLOGER

What is a Horoscope and How is it Cast ? By Alan Leo. (London : *Modern Astrology Office* ; 1905. Price 1s. net.)

PERHAPS the majority of the books on astrology, which one comes across, give the impression either that their authors do not know much about their subject, or that, if they do, they have at any rate no intention of imparting their knowledge to the lay world. Such methods, of course, defeat their own object, and they are apparently not ap-

proved of by Mr. Alan Leo, who makes, we think, a genuine attempt, in the little book before us, to give the eternal novice the glimmering of an idea as to how an astrologer sets up a natal figure. There are also chapters giving instructions how to read the figure, after it has been set up; and here also, it would seem, Mr. Leo has not been content merely to reproduce the traditional interpretations, but has done his thinking for himself.

We have never known astrologers very clever at discovering professions for people who cannot find them for themselves. For instance, on p. 77 we read the following:

"In blending Venus with Mars in the watery sign Cancer we judge that employment connected with hotels, restaurants, breweries, wine and spirit dealers, etc., is the business the native would be adapted for. From barmaid or barman to hotel or boarding-house keeper, or from a street hawker to store-keeper and retailer of public commodities; . . . in a more refined pursuit that of provisioner, confectioner, or laundry or dairy work."

It is with a sense of considerable relief that we turn to p. 45, where we find a description of the physical organism of our never-to-be-forgotten College tutor:

"Pisces generally produces a medium or short stature; body fleshy, crooked or stooping and often round-shouldered, brown hair, large bulging face, full, prominent and sleepy-looking eyes and rolling lips; arms and legs short and fin-like, and the feet ill-made."

R. C.

MAGAZINES AND PAMPHLETS

Theosophist, February. "Old Diary Leaves" for this number are mainly concerned with the Colonel's experiences with Paris clairvoyantes. Mr. Leadbeater's lecture on "Vegetarianism" is concluded—a complete collection of everything which should be said, but also, unfortunately, of everything which should *not* be said, in favour of his thesis. Mr. W. A. Mayers is always worth careful reading, and his paper on "Early Christianity, its relation to Jewish and Grecian Thought and Culture," must have made a very favourable impression on the "Cairns Intellectual Culture Association" (Queensland), before which it was read. Kannoo Mal continues his interesting study of Jainism; G. K. Aivengar concludes his curious paper "Sri and Christ," in which there is much which is exceedingly well put, and which will certainly find some minds to sympathise with it;

P. Prasada Sharma vigorously and successfully defends the President-Founder from the charge of wishing to make the Society a propaganda for Brâhmanism or Buddhism ; and the number closes with a report of Mrs. Besant's Convention Lectures on "The Relation of Theosophy to Life."

Theosophy in India, February. Here the main feature is a long and important paper by "Seeker," entitled "The Fusion of the East and West." This is not the place for discussion of the subject, which is treated carefully and dispassionately ; but the writer is still under the impression that the Vedas and Hindu Philosophy are the possessions which justify the feeling of superiority on which Hindus in general sleep, well satisfied. It won't do ; Hindus must choose, either—as the Japanese have chosen—to make themselves strong to fight European trade-methods, and, if needful, European arms ; or else to go under in the struggle for life. In the peace of the English Raj they are sleeping ; who is there who can *wake* them ? That is the one question of the day ; and it is no matter of politics, any more than of religion. P. B. N.'s "Atlantis," and Mr. Gostling's very valuable commentary on the *Bhagavat Gîtâ*, conclude the number.

Central Hindu College Magazine, February, reports a very successful Anniversary Meeting, and much good work of all kinds. We note in the *Indian Review* for January a pleasant prophecy that "In another ten years we shall see the use of the (Sanâtana Dharma) Text Books universal throughout India."

Theosophic Gleaner, February, opens with a criticism, or rather a panegyric, on Mr. Leadbeater's *Glimpses of Occultism*, by P. B. Vaccha, whose frank confession of his condition before he came into contact with Theosophy will be echoed by many of his readers ; he says : "My religion was a half-hearted belief in a body of rigid doctrines, ascribed to some sage of times immemorial, shaped into their present form by priests. . . . I grew up intolerant and superstitious, or frankly, cynically sceptical. . . . But before I read Mr. Leadbeater's book, I never dreamed that it was possible to think of an all-embracing, all-explaining Theory of Life—a theory which, without making any extensive demands upon our credulity, furnished us with a most rational and coherent explanation of the phenomena before us." The whole number is an exceedingly interesting one.

Also from India : *The Dawn*, probably the best and most useful magazine of its kind. It complains, just as we find it here, that the pupils of so-called Industrial Schools do not take, in after life, to the

trade they have been taught, but simply add to the crowds who think only of a "place under Government"; *East and West*, in which the study of Western Mysticism, by Katharine Weller, is one which should rather have come to us. *The Indian Review*, in which we must note for praise Miss Yates' paper on "The Revival of Theosophy."

The Vâhan, February. Here we have letters on Space Problems, and on Theosophy and Music; and the "Enquirer" continues the subject of double Personalities and the Esoteric teaching in primitive Christianity.

Lotus Journal, March, has a reproduction of a recent portrait of Mr. Leadbeater, and a pretty coloured picture of a watering-place in California, illustrating his travels. Amongst the contents are the conclusion of Mrs. Besant's "Womanhood in India"; "The Story of the Chinese and Greek Artists"; and a useful morality on "Right Speech" by Miss Severs.

Bulletin Théosophique, March, returns to the subject mooted last month. Amongst the criticisms made upon us are "that our unconscious pride is extreme; that we form highly rash judgments upon childish grounds; and that we are fraternally (!) critical of those who do not think on the orthodox lines." To which Dr. Pascal adds pathetically, in a note. "They attribute to us, alas not without foundation, an Orthodoxy of opinion!"

Revue Théosophique, February. This number is mainly taken from Mrs. Besant's writings; three pages, however, being allowed to native talent, and some questions and answers are taken from the *Vâhan*.

Theosophische Bewegung, March, summarises the Reports of the General Convention, and counts up the number of members of the Society as about 16,000.

Theosophia, February, continues the Great Pyramid, and Schuwer's "Fantasy on the Treason of Judas." Mrs. Besant furnishes "The Pedigree of Man"; and Dr. v. Deventer continues his studies of Plato's *Timæus*.

Théosophie, March. To the question "Why are Theosophists Vegetarians?" A. M. replies that many people seem to think Theosophy is a sect, whose members are bound to strict uniformity, and enquire why "Theosophists" do this or that, whether Theosophists pray, or go to church, or get married, or adore the Sun and Moon, or know what is going on at the Antipodes, and so forth. Now (says A. M.) "I will venture to affirm that there is perhaps no society on the face of the earth wherein there are more differences of

faith and practice on every possible subject than in ours. Nothing is *imposed* on any one, and hence no reason can be given why 'Theosophists—are vegetarians'"; they do as they please. Good for A. M.!

Lucifer Gnosis, January, continues its articles by Dr. Steiner on "The Method of Attaining the Higher Knowledge"; Schuré's "Hermes"; "From the Adept's Book"; and "From the Akasha Chronicle." Dr. Salinger treats "The Problem of Eternity," and Herr Deinhard gives a study of the life and works of Dr. Max Haushofer, of Munich.

Also received with thanks: *Sophia*, which begins with this month a reproduction of the *Spiritual Guide* of Molinos; *Teosofisk Tidskrift*; *The Theosophic Messenger*, February; *South African Theosophist*, January, to which R. Neufliess contributes an interesting and comprehensive account of Modern Judaism; *Theosophy in Australasia*, January; *Theosofisch Maandblad*, January; *Der Vâhan*, March.

Of other magazines: *Broad Views*, March, with an important paper by the Editor, "The Progress of Psychical Research," a pretty story of a tame seagull, "A Modern Lohengrin," by Miss Robertson, and a really valuable descriptive essay by M. A. R. Tucker, on the Roman Campagna; *Modern Astrology*, March; *Notes and Queries*; *Psycho-Therapeutic Journal*; *Humanitarian*; *Wise Man*; and *The Garden City*.

The "Priory Press Booklets," Sydney C. Mayle, 70, High Street, Hampstead, furnish us with a set of extracts entitled *Thoughts from the Layman's Breviary*, from the German of the mystic, Leopold Scheffer; well worth reading.

Self Deliverance, by J. S. Akehurst (Fowler & Co., 7, Imperial Arcade, price 6d.). "This little book," says the author, "is written to help in dispelling the illusion that man is a 'sinful, weak, and helpless worm.' Whilst men shall dwell on their imperfections and mourn their limitations, this attitude of mind will shut out from their comprehension that great truth which the Christ so insistently taught—that the Kingdom of Heaven is within them!" In five weighty but short and pithy chapters the author treats of the Use of the Will, Self-Knowledge, God Within, By the Way, and Deliverance. We heartily recommend the book to our readers.

W.

THE THEOSOPHICAL REVIEW

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ON THE WATCH-TOWER

IN the March number of *Der Vâhan*, our ably conducted German contemporary, the editor, Herr Richard Bresch, of Leipzig, has "somewhat against" us, even as the writer in *Der Luxus und die Mystik* *Revelations* had against the Churches. There is, he thinks, something rotten somewhere in the state of Denmark. *Fas est ab hoste doceri*,—much more than should we pay attention to the criticism of a friend and colleague. The occasion for his remarks is afforded by a questioner who, after stating that an *édition de luxe* of Angelus Silesius has just appeared in Germany, asks indignantly: What has Mysticism to do with "dem Luxus"? Our colleague in his reply rejoices that he has met with a sympathetic soul; a protest, he agrees, should be made against the degradation of such high matters; Mysticism should be presented in simplicity, should be homely in homely surroundings. "Der cherubinische Wandermann" is out of place in a salon.

But why? Surely if Angelus Silesius is wise and a teacher of wisdom he should be as much at home in a palace as in a

cottage; as much at his ease in the garments of a prince as in the garb of a mendicant. Why should not beautiful thoughts be clad beautifully? In our opinion the very best art of printer and binder should be bestowed upon just such works. What better use of luxury can there be? It is its very redemption and highest consecration.

* * *

Is not, however, the point at issue somewhat obscured by the use of misleading terms? The opposites are not Luxury and Mysticism; but Luxury and Simplicity? Is
The Wider
Mysticism
Mysticism a synonym of Simplicity? Is Mysticism interchangeable with Asceticism? We think not. It is true that Mysticism is often confounded with the ideas of Simplicity and Asceticism; but does this limitation do justice to Mysticism? Surely right Mysticism should be a balance; it should include both simplicity in complexity and complexity in simplicity. There is a right Luxury and a wrong Luxury, a right Simplicity and a wrong Simplicity. If it is insisted that Mysticism is an opposite, and that the Mystic should withdraw himself into that opposite, then the goal of the Mystic is an abstraction and not a fulness. In this sense Mysticism will once more be set over against "Pro-fanity," and we shall fall back into the ancient limitations which were, as we believe, once for all abolished for the Western world by the teaching of the Christ. Though the brilliancy of this teaching has been obscured by the clouds of ancient prejudice which have since gathered round it, the spirit of it breaks through in many a passage. The Master seems to have done and taught just exactly what the Pharisees thought He should not have said and done. He was a friend of "publicans and sinners"; He taught the "people" openly.

If we would then escape the reproach of the "Pharisees," we of the Simple Life should not refuse to eat with the "publicans and sinners" of the Luxurious Life. We should avoid the error of a materialistic interpretation of the Glad Tidings. Unless we are deceived the Spirit that animated them was a Potent Force of understanding which struck a new key-note for the West; the old landmarks of custom and prejudice and caste were to be not

so much abolished as transformed; new values were to be assigned to ancient factors. That Spirit was a Living and Continuing Power of Ever-Renewing; of ever giving new interpretations to old forms of belief and practice. It was to be a perpetual regeneration. So that if a man after attaining to the idea of simplicity finds himself divorced from the complexities of life, he should not stand proudly aloof, proclaiming his own righteousness, as did the Pharisees of old, but should strive rightly to use these complexities for the still greater intensification of the whole nature of man. If he would be still further regenerated, and born to a still higher destiny, he should bring the purity of his simplicity into new contact with the complexities of things, and so be born of himself into Gnosis of things as they are, out of the ignorance of things as he would have them be according to the limitations of his simplicity and purity.

* * *

WHETHER or not this ideal should be called Mysticism is, of course, open to question; but it is certainly what we believe to be the Spirit of Theosophy. For in Theosophy a proper use must be found for everything,—luxury and simplicity, feasting and fasting, mysticism and “profanity” included. If you withdraw yourself it is only to give yourself more fully; if you deny yourself it is but for the “indulgence” of yourself in another sense; the withdrawal and giving should, however, be simultaneous, if they are to be truly efficacious, for the inbreathing and outbreathing of the Great Breath are one and the same act.

If we are not hugely mistaken the present incarnation of the Spirit of Theosophy is not intended to be a mechanical revival of the old taboos and sectarian marks of distinction, but a progress towards a deeper realisation of life on a vaster scale than has ever been attempted before. The old barriers of belief and practice are not to be insisted on as eternal necessities; they are to be treated as passing conveniences for the instruction of pupils at certain stages. They apply neither to those below nor to those above such stages.

The right use of all things and the right abstention from their use at the right times are the complementary activity of the truly

wise man; sameness in difference and difference in sameness are equally necessary to him, if he would breathe to the bottom of his lungs. As Theosophy in its highest sense, the Wisdom of God, perpetually makes use of all things for its own purposes, so in his small way should a Theosophist endeavour to make proper use of all means for the realisation of his high purpose.

An *édition de luxe* of *The Voice of the Silence* is thus in its proper place as laudable a Theosophical activity as a 6d. edition in paper covers.

* * *

BUT, says our colleague, the real trouble is not that some bookseller or other profanes the simplicity of Angelus Silesius by tricking him out in an *édition de luxe*, but that

Theosophical
Publishers

Theosophists themselves are equally profane.

There are, for instance, certain Theosophists who make a lucrative business out of the sale of Theosophical books. Who these "certain" are we are not told. But let us consider the matter as a question of principle. What would our colleague have? Are Theosophists to be debarred from dealing in their own literature, except on the condition of going bankrupt? As a matter of fact, probably no Society can show a larger record of Quixotic attempts at book-publishing and bookselling than our own. If, with the dearly-bought experience of years, some Theosophical publishers have at length learned the lesson that they must make a right use of the conditions of trade to avoid bankruptcy, who shall blame them? That any Theosophical publisher has made a fortune, or anything more than a living wage, out of his undertaking, we entirely refuse to believe. But why should he not make a living wage? Are Theosophical books to be given away? Is no Theosophist to deal in Theosophical literature but those who have an independent income? If so, Theosophical publishers must put up their shutters, and Theosophical writers must use their pens for some other purpose, and wait for an incarnation when they may be born with a golden spoon in their mouths. As a matter of fact, most of our writers write for nothing, or their books bring in so little that it is not enough for pin-money. We ourselves

sincerely hope that *Der Váhan* is a financial success, and that it may ever continue to be so.

* * *

TALKING of "success," however, Herr Bresch has "something against" us on this score as well. He regrets that in a recent number of *The Váhan*, in a notice relating to the forthcoming Congress, anxiety was shown that it should be numerously attended,

The "Success"
of Numbers

so as to ensure its "success," as though, exclaims our colleague, this could depend upon such "externals"! Here we grant him a "hit," to a certain extent; but is it not, after all, somewhat of a question of phrasing? Many of our members think a great deal of this "Coming together." For them the more people come together the greater will be the "success" of the Congress. By this they mean that the "coming together" is the most desirable thing in the whole undertaking, and that this personal intercourse far outweighs the listening to addresses, no matter how excellent the fare of this kind provided may be. It is certainly quality and intensity that should be aimed at in all our meetings, rather than quantity and superficiality. But the many have to be regarded as well as the few, and the ways of the many have to be considered as well as the methods of the few.

* * *

BUT our critical colleague has not yet done. He next proceeds to take us personally to task. Our offence is that we have, from

The Morality of our
Advertisements

time to time, allowed the insertion of an advertisement which offers a trial horoscope-reading for a shilling,—the advertiser undertaking to refund the money if satisfaction is not given. Herr Bresch thinks that this advertisement must be highly paid for or otherwise it would not be inserted. We are sorry not to be able to inform Herr Bresch of the sum paid for the advertisement, as we have not the smallest idea of what is the charge for any of the advertisements which appear in the REVIEW; but we will wager that no additional charge has been made for this special announcement. Why do we not suppress it, he asks? Because we know the advertiser, and are quite convinced that the offer is made in entire good faith, and that the making of money out of it is the

very last thing that has entered our good astrologer's head. It is the very smallest sum that has, to our knowledge, ever been asked for the labour of casting a horoscope, and it is made in what is believed to be the interests of an ancient art that deserves serious investigation. This is, at any rate, the firm conviction of our advertiser, whose one thought is the good of Theosophy and the rediscovery of the higher astrology, and whose one effort is the making of it known in his own special way to the best of his ability. Why then should the editors cast his good will back upon him with contempt? The editors are responsible for nothing in the REVIEW, except unsigned paragraphs; they distinctly refuse all responsibility for the opinions of their contributors; and they insert in the space at their disposal all that is not contrary to good morals. Is a shilling horoscope contrary to good morals? Our pages are open to Herr Bresch to give his reconsidered views on the matter. So far he has simply stated that he personally dislikes to see such an advertisement, and can only imagine that it owes its insertion to the money-making proclivities of our manager and of the advertiser. We are sorry to have to convince our colleague publicly of an ungenerous suspicion of other people's motives, but the publicity of his criticism has left us no other choice. A Theosophical editor has to endeavour his best to conduct his periodical from the standpoint of an impartial judgment, to the exclusion of his own prejudices and predilections. The manager of a Theosophical magazine has to try to do the same with regard to the insertion of advertisements. As editor and as manager both are holders of an office rather than propagandists of their own special views.

* * *

BUT Herr Bresch is relentless. He next turns to the *Central Hindu College Magazine* and its advertisements of all sorts of quack medicines, and asks why such "skandalöse Ungehörigkeiten" are tolerated. Here we think he is going beyond what is our proper field of criticism in the Theosophical Society. The *Central Hindu College Magazine* is under the control of the Committee of Management of the College; and if Hindus see no impropriety in allowing the insertion into a very popular magazine of the

"Skandalöse
Ungehörigkeiten"

same kind of advertisements as appear in all Indian papers, it is not for us to protest. It is a Hindu magazine for Hindus. We of the Theosophical Society, it is true, take an interest in it because some of our colleagues are devoting their lives specially to help India by means of the College; in their chosen work we wish them every success and do not presume to interfere. We, therefore, again cannot feel the pious horror professed by Herr Bresch because the "Snow-ball" system is adopted to increase the circulation of the College Magazine; no one is making a penny out of it, and most of our colleagues are giving their entire services for nothing. In Germany, the "Schnee-ball Verkaufssystem, of Yankee invention," so says the editor of *Der Vâhan*, is "strafbar verboten." How very terrible it reads; yet how innocent is the thing itself in the hands of our enthusiastic colleagues! Nay, worse than this, there are money prizes in the College itself. We have no doubt that this also could be explained satisfactorily by the Board of Management. In a country so poor as India, these small prizes correspond to our small exhibitions and scholarships; they are for the purchase of books, or paying of the absurdly modest fees of the College.

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STILL Herr Bresch has not finished his tale of woe. At the European Federation Congress, held last year in Amsterdam, there was an exhibition of Arts and Crafts.

Theosophical
Congresses and
Sales of Work

Many of the exhibits were offered for sale, and the sale went all the merrier because of the Theosophical symbols engraved or worked on the objects. Such sales so recommended should not take place at a Theosophical Congress, says our colleague; there might be a Yearly Market established for the purpose (a not very practical suggestion); but such buying and selling should be debarred from a meeting for Theosophical purposes. But surely this is Puritanism run riot. We have pondered the question to the best of our ability, and still the evil, which is so sun-clear for Herr Bresch, remains hidden from our eyes. Perhaps it is that we are not keen on discovering potential wickedness where none is intended. If there is an exhibition, why should not people buy the exhibits if they are for sale? Should they go home, say

to Paris or Berlin, and then write to the exhibitor at his private address, say in Brussels or London, and so quixotically pile a Pelion of unnecessary trouble on an Ossa of additional expense? And all for fear of violating the sanctity of the atmosphere of the Congress! If the sanctity of our Gatherings is so easily profaned, it surely stops short at our skins, and does not enter our hearts.

* * *

It should, however, be understood that we have not gone out of our way to reply to the strictures of Herr Bresch, but that they have been forced upon our attention by the circulation of specially marked copies of *Der Vâhan*, one of them being addressed to ourselves. A reply of some kind was evidently desired, and courtesy has thus required that we should put forward some considerations that seem to have escaped the notice of our colleague. Doubtless many more could be added by those whom these things concern far more immediately than ourselves; we speak for ourselves alone. On turning over the remaining pages of *Der Vâhan*, however, we find that we have not come to the end of it; for in publishing a translation of the notice of the Fuente Bequest, the editor expresses a doubt whether the division of this Bequest between the Adyar Library and the Central Hindu College is quite in the sense of the testator's intention. Herr Bresch seems to think that the money was left to the Theosophical Society in the persons of the President-Founder and Mrs. Besant, simply because the Society is not a legal body, and that our colleagues had liberty to decide how the money should be apportioned. But this is not the fact; it was specifically left for the special purposes to which it has been applied. Colonel Olcott and Mrs. Besant had no choice in the matter.

(FOR THE REST OF OUR REMARKS ON THIS SUBJECT SEE UNDER "FLOTSAM AND JETSAM")

EDITORIAL CHANGE OF ADDRESS

ON and after May 1st, the address of the Editorial Department of this REVIEW, and that of Mr. and Mrs. G. R. S. Mead, will be changed from 59 to : 42, Cheyne Court, Chelsea, S.W.

PYTHAGORAS AND HIS SCHOOL

WHEN we chance on the name of Pythagoras and hear of his school, it is natural to enquire who he was towards whom so many eyes turned in the past, are turning to-day.

The dust of his Golden Verses lies scattered, as Walter Pater puts it, all along Greek literature. Pythagoras has a brilliant galaxy of the best thinkers the world has seen following in his train ; Plato and Plotinus, with the lesser lights, Iamblichus and Porphyry, and many another who has been forgotten, while the name of their great predecessor still is venerated.

One of the mountain-men he is, round whom has gathered the moss of tradition ; so much fungus indeed, that it becomes well-nigh impossible to get the true outlines of his grand figure.

Like Christ, he wrote nothing. His teachings were oral, and handed down by word of mouth ; and, just as the books concerning our Christian beliefs are many, and have increased in volume through the centuries, so Pythagorean literature has become an ever-broadening stream. Follow the stream source-wards, and it is a little silver runlet far back in early days ; no authentic reliable biography, not a syllable of writing over which learned men do not cavil, finally sweeping away every vestige as simply creations of a later age.

Yes, the man must have been great, for his disciples were numbered by the thousand, and the Pythagorean school was large and influential for many a day. The best men of the time were drawn within its borders, and busy pens wrote much concerning its founder and his sayings.

It is then surely worth while to examine for a little what has been said of him, even though we cannot vouch for its truth. Do we not have biographies of the Christ, do we not hear Sunday by Sunday reputed sayings of his for which we can adduce little or no proof ?

The main biography is that of Iamblichus, but as the death of Pythagoras has been placed at 500 B.C., while that of Iamblichus was 330 A.D., it is obvious that tradition had had time to evolve in so many years. Zeller places no reliance on the laborious tale of Iamblichus ; but Zeller is one of the iconoclasts, and with his heavy German hammer leaves little or nothing standing. Indeed, it is matter for wonder that he does not vote Pythagoras, like Orpheus, entirely mythical.

The world in the sixth century B.C. was very different from that of to-day ; the centres of civilisation have changed. Egypt was then at the zenith of her power. Twenty thousand cities, villages, and hamlets studded the margin of her great river, and her commerce went far and near, in the Mediterranean Sea and the Indian Ocean. The islands of the Ægean were busy, prosperous centres of trade. Greece was the home of art and science ; while Babylon the Great was the London of that day, an enormous city, the place where all nationalities met, the market of the world where might be bought the merchandise of East and West, of North and South.

It was into such a world as this that Pythagoras was born. Iamblichus says of him : “ A greater good never came, nor ever will come to mankind, than that which was imparted by the gods through this Pythagoras.”

A student under many masters, a wanderer in many lands, a dreamer of dreams during his early years, a man of affairs in his later days, Pythagoras shows a bright and strenuous life, fitting him to be the leader of thought he became.

Son of a wealthy merchant of Samos, he had every advantage that money could give. The best of masters in Samos ; then the old man Thales at Miletus ; next lessons from Phœnician hierophants as he sojourned at the temple on Mount Carmel ; best of all geometrising and star-gazing with the Egyptian priests at Heliopolis, at Memphis, at Thebes.

No saying how long Egypt would have held him, for he spent twenty-two years there ; but the Persian invaders under Cambyses carried him off to Babylon, and it was the Chaldean mysteries that next engaged his searching mind.

He returned to Samos after twelve years in that great and

wonderful city ; and, being fifty-six years of age, he wished to impart some of the knowledge he had so laboriously acquired. But where to find the pupils ?

The Samians had no desire to mount the difficult stairway of knowledge in Pythagorean methods, and the teacher was fain to bribe a young gymnast to learn his favourite disciplines, arithmetic and geometry. For every step mastered, Pythagoras gave him three oboli (three-pence three-farthings) ; and the plan proved eminently successful, for the pupil grew enamoured of his tasks, so much so that when his master put him to the test by pretending inability to pay him any longer, the pupil expressed willingness to become paymaster, and himself give the three oboli for every figure.

Pythagoras' wanderings in quest of truth were not ended, however, for he made a tour of the chief Oracles, and for a time sojourned in Crete and Sparta to study their laws.

That done, he again returned to Samos, and must have found a section, at least, of the Samians more plastic than formerly, for he established there a school which even in the time of Iamblichus (800 years later) was used as a place of consultation concerning public affairs.

His own fixed place of residence was a cavern outside the town, in which he lived a contemplative life for the greater part of his time.

But the intellectual atmosphere of Samos was not congenial to him. The Samians were not sufficiently well disposed to learning, and he felt attracted towards what was then the land of intellect, Italy. So it is we find him migrating thither, followed by six hundred disciples.

The noblest city in Italy was then Crotona in Lucania, on the Gulf of Tarentum, and there he settled and taught. The city was large, having walls twelve miles in circumference, and history tells us that it enjoyed five centuries of prosperity.

The modern town of Cotrone, with between 8,000 and 10,000 inhabitants, stands near the site of the ancient city, some of the ruins of which may still be seen, and a few fine Greek coins have been picked up there.

When Pythagoras first took up his abode in Crotona, the

inhabitants had strong leanings to the luxurious ways of their neighbours of Sybaris ; but the advent of the philosopher was like a breath of wholesome air in a miasmatic atmosphere. How it was accomplished we are not told ; the currents of life began to flow in better channels.

Once more the young men worshipped at the temple of Apollo, and the women returned to their allegiance at the temple of Juno. Vanity and dissipation were scorned, and virtue once more enthroned.

But the power of Pythagoras awakened the jealousy of the council, who called him before them to explain how he came by this influence which was swaying their town. This gave Pythagoras the opportunity for which he sought, to advocate the building of a school in which his principles might be taught and practised.

He won over the council, perhaps by his noble presence and winsome address, perhaps by the moral influence gained in years of severe mental and physical discipline.

So, on a hill outside the town, surrounded by gardens and overlooking the blue waters of the gulf, rose the famous school. Long since fallen to ruin, destroyed even in the lifetime of its founder, it holds a place and has a renown that few buildings of antiquity can boast ; for the spirit of the master invested it with a never-dying halo.

The school was a brotherhood of lay initiates who were taught physical, psychical, and religious sciences, gradually leading up to union with the divine.

It consisted of an outer (*Acusmatici*) and inner (*Cenobitæ*) circle—those who came merely to hear, and those who entered the order.

The latter gave up their fortunes into the hands of a curator, much as would be done on entering a religious order in England. It was always in their power to return to the world if it was their wish, and in such cases their goods were restored to them. If any disciple revealed aught of the teaching, he was expelled, and a rather curious ceremony was celebrated.

A tombstone was erected to the departed one and he was always alluded to as dead ; for, said the master, “ he is dead as

the deceased are not, since he has returned to an evil life; his body still dwells among men, but his soul is dead. Let us weep for him."

Admission to the inner school was extremely difficult; for, as Pythagoras said, "all wood was not suitable to make a Mercury"; he himself criticised the face, the gait, the manners, the talk, and especially the laughter of the aspirant, who was of set purpose put at his ease in order that he might be so examined unawares.

He had to spend a night alone in a cavern reputed to be haunted, and should he shrink from the darkness and solitude at the outset, or flee from the place before morning dawn, he was disqualified.

There was another yet more severe test. With no previous warning, the novice was put into a bare gloomy cell, and a slate thrust into his hand, on which was written one of the Pythagorean problems, for example, "What signifies the triangle inscribed within a circle?" or, "Why is the dodecahedron enclosed in a sphere the image of the universe?" To this he was told to write an answer. Bread and water were put beside him; he was left in complete solitude for twelve hours; then he was liberated among the assembled novices, who were under orders to chaff him mercilessly, hailing him as the new philosopher, and gibing him as to the results of his mental achievement.

Some were stung to fury by these taunts, others answered cynically, some even flung down their slates and dashed out, calling out abusive language about the school and all appertaining thereto. In some cases, notably that of Cylon, formidable enemies were so made; and it was through Cylon's animosity that the school was eventually destroyed.

He who bore all with unflinching front, who replied by declaring his willingness to undergo the ordeal many times if thereby he might gain some glimmering of truth, was alone judged successful, and welcomed into the brotherhood.

After admission into the inner school, there were four degrees through which the novice must pass: first, Preparation; second, Purification; third, Perfection; fourth, Epiphany.

In the first, Preparation, Pythagoras, knowing that it was the moral that led to the philosophical, and that he who best fulfilled the duties to which he was born was best fitted to attain to adeptship, gave the pupil general moral maxims; to honour his parents; to remain faithful to his friends, and such like.

This stage lasted for two years, and might be prolonged to five. During that time silence was enforced. The pupil might not question or discuss, save with his companions; he had merely to listen; for Pythagoras taught that the sense of truth must develop before the power of dialectics, which if acquired first served only to render a youth vain.

A Pythagorean day began at sunrise; and the initiate intoned to the sounds of a musical instrument some of the Golden Verses, such as:

Render to the immortal Gods the consecrated adoration.

Then defend thy faith.

Reverence the memory

Of the hero benefactors, of the spirits half-divine.

Did the spiritual vision of the neophyte grow clearer as he chanted? Did he see the vista open before his wondering eyes? Did he realise the goal of the arduous path on which he had set his feet? "Spirits half-divine!" Did the phrase shed any light on that path? The truth that man is but a god in the making was not as yet distinctly taught.

Habits of right living must first be gained, passion must be conquered, temperance in all things acquired. The ascetic life was not enjoined, but, said the master: "Only give in to pleasure when you shall be willing to be inferior to yourself." And he added: "True joy is like a concert of the Muses, which leaves in the soul a heavenly harmony."

Of the women initiates—for there were both sexes in the school—Pythagoras had a high opinion, but of woman in general it could not have been very lofty, for when a disciple once asked him when should a woman be approached, he is said to have answered: "When you are tired of your peace."

The good habits inculcated in the first degree, which were absolutely necessary before a further advance was made, were

attained by attention to hygienic laws, by early rising, by rigorous ablutions, by a dietary from which flesh and wine were absent, consisting chiefly of bread, honey, and olives.

The dietary enjoined has given rise to much discussion, just as flesh-eating *versus* vegetarianism does to-day. Iamblichus tells us that Pythagoras had many refinements of rule which are certainly interesting. Some men might eat of animals, but there were parts—such as the heart and brain—to be avoided. All vegetable food was not to be commended. He specially denounced beans, but esteemed millet very highly. Food generally was to be judged by its effects, and he rejected all nutriment that was flatulent or the cause of perturbation, any that would withdraw from “familiarity with the gods.”

Another great factor which made for health was music, and as different foods had widely different effects, so had varying kinds of music ; some soothing, some exciting, some adapted for use in the morning, some in the evening. Curiously enough, within the same century, the same ideas concerning music were being taught in China by Confucius. Dancing, too, had its uses when suitably adapted.

So we find that the Pythagorean day began with music, and the chanting either of some of the master's own verses, or a hymn to Apollo, followed by a manly Dorian dance. Music too ended the day, as the stars shone out in the blue vault overhead.

The gymnasium was patronised in the afternoon, when throwing the javelin, and quoits, and other games, might be indulged in. Wrestling, however, was prohibited, as hardly a seemly exercise for the budding philosopher, for it was prone to rouse the lower nature. Perfect courtesy and gentle manners were always expected.

Once well grounded in manners and morals, once good habits were secured, the second degree was attained ; and Pythagoras received the novice in his dwelling, accepting him as one of his disciples. The real initiation now began.

The teaching of the Mathematici, as they were called, was given in the circular Temple of the Muses, which contained the marble statues of the Nine, and the sacred arts of which they were the guardians were inscribed on the walls behind them.

The veiled Hestia stood in the centre, her left hand protecting the sacred fire, her right hand pointing upwards.

The Mathematici were instructed, as the name implies, in the science of numbers; and this, to put it vulgarly, was the Pythagorean hobby. It is true that all roads lead to Rome, but there are varieties of directness; and Pythagoras had found that in the study of numbers many truths lay embedded. For him, it was the key to the universe, to the harmony of the spheres.

The great Monad, Infinite Unity, worked through the Creative Duad, the Father and Mother God; and the perfect image of God is man and woman. The Monad is the essence of God, the Duad the reproductive faculty, the numbers one and two.

But it is the number three, the Triad, the ternary law, that is the true key of life,—the body, soul and spirit of man; the creative thought, the receptive fluid, the evolving worlds of God; Father and Son, and Holy Spirit; Brahmâ, Vishnu and Shiva; and so on endlessly.

The number four was also all-important; for in the four primary numbers are contained all the essential principles, since in the addition or multiplication of these, all the others are to be found. The Pythagorean oath recognised this great symbol;—"I swear by that which is engraven on our hearts, the sacred Tetrad, great and pure symbol, source of nature and pattern of the Gods."

Then the numbers seven and ten take high rank; seven, being made up of three and four, signifies the union of the human and divine, while ten, formed by adding seven and three, is *par excellence* the perfect number.

The master concluded by pointing to the nine Muses, who stood round in marble silence, presided over by the guardian of the sacred fire, Hestia, thus forming the perfect Ten.

The student, now armed with a knowledge of the occult laws of numbers, was, in the third degree, shown their workings. The skeleton having been set up, it was clothed with flesh, given circulatory and cerebro-spinal systems, and became a veritable body of truth.

This teaching was preferably given at night on the terraces of the Temple of Ceres, where the rhythmic wash of the waves sounded in the ears, or in the crypts, where the naphtha lamps shed a soft light.

It was a bold attempt, and we can well imagine that Pythagoras entrusted this degree to no one else. Other masters could undertake the training up to this point, but it is not likely that any of them were sufficiently disciplined to dare the heights to be scaled by the teacher at this stage. The evolution of the soul through the worlds, the depths from which it has come, the pinnacles to which it has right to aspire, its days of earth-life, its nights of heaven-rest, with its passage to and fro ; in fine, the history of the Psyche.

The astronomy taught in this degree was so much advanced compared with the ordinary conceptions of the time that it was never divulged. But it seems to have been in no wise behind our modern astronomy except in respect of measurements.

Pythagoras taught the double movements of the earth ; that the planets, sprung from the sun, moved round it ; that the distant stars were themselves suns and centres of other universes ; finally that these all were the passing bodies of the Soul of the World.

What seems to be the Ptolemaic system found in Pythagorean fragments was really a symbolic description of the secret philosophy, of the life of souls, and not the science of astronomy that was taught. Indeed, much of the teaching was veiled, even afterwards by Plato, who did so much towards popularising the doctrines. To initiates it opens far-reaching vistas of thought, and breathes divine consolations. But most men are as the disciples of Christ ; the truths await them, but they are not disciplined enough to receive them ; they have not evolved strength sufficient to bear them.

The master taught that the soul evolved on other planets, and on each descent became more and more enmeshed in matter, till on this earth the lowest rung of the ladder was reached. Spirituality had been lost, though not entirely ; yet were there enormous gains to reason, intelligence, and will in the struggles of earth life.

This fall into matter has been described by Moses as the closing of the gates of Eden, by Orpheus as the descent into the sublunary circle. After the struggles of earth ceased, the soul was separated from the body, and its stay in the Unseen was described at some length by Pythagoras.

Life in Hades was as infinite in variety as the life around us. It is the Horeb of Moses, the Purgatory of Christians, the Erebus of Orpheus. From this intermediate state, Pythagoras taught that the soul arrived in celestial regions, which words fail utterly to describe. All the evil was plunged in the waters of Lethe and was forgotten; all the good, all the results of earthly effort, were multiplied a hundredfold.

To quote Edouard Schuré: "The man who has lived but one hour of enthusiasm or self-sacrifice will repeat in the beyond, in marvellous progressions and in æonian harmony, that single pure note torn from the dissonant gamut of his earthly life."

But not for ever could this bliss be enjoyed. By an inexorable law, the soul had to return, and take up the burden of flesh again; achieve more; learn new lessons. Thus birth-and-death and celestial life alternated, until such time as the school of earth could advance its pupil no further; the individual had attained, and rose to the heaven-world to go no more out.

Man in his retrogression was also traced by the master, and man in his further progress through more spiritual conditions. But it is a self-evident fact that to follow the teachings of Pythagoras there is needed time and study, and it is only possible to give the veriest glance in a paper like this; we must accordingly now pass to a brief consideration of the teaching of the fourth degree.

From following the flight of the Psyche through supernal worlds, the descent was rapid. As the morning sun shed its rays on the upturned, wondering faces of the pupils, after a night of such teaching, so did the light of common day dawn for them in that next degree termed Epiphany, or Manifestation. Now had they to manifest in themselves the discipline of the School. Life's duties had to be the more earnestly taken up, now that the purpose and end of being had been revealed.

The intelligence illumined, there remained the hardest task

of all, the conquest of the will ; and that was the work of those who had attained adeptship. Should they possess sufficient energy, occult powers were now bestowed. They had the healing gift, could read minds at a glance, distant events were known to them. Instances of such clairvoyance were not uncommon, and one biographer of Pythagoras cites the case of Apollonius of Tyana witnessing the assassination of Domitian at Rome, he himself being then at Ephesus.

The initiation of the women bore chiefly on their peculiar duties as wives and mothers, and they were instructed as to the upbringing of children.

For thirty years Pythagoras worked and spread his influence in and around Crotona ; all the surrounding towns felt the uplift of his presence in greater concord, purer laws. His influence extended throughout all southern Italy ; but there came a reaction.

Six hundred exiles had fled from Sybaris and craved an asylum in Crotona. The Sybarites demanded their extradition ; but by the advice of Pythagoras this was refused. War was declared. The Sybarites, although far outnumbering the Crotonians, were defeated, and it is to the events that followed that we may trace the downfall of the famous school.

The democratic section, who had never looked on the school with entire favour, demanded a change in the government of the city, involving the widening of the franchise and the reduction of the number of the council from 1,000 to 300. This change the Pythagoreans opposed, for its results would have been a lowering of the standard of rule, and the practical exclusion from the council of members of the order. But popular jealousy had been aroused, and Cylon, who has been already mentioned as a self-dismissed candidate of the early days, found it only too easy to inflame the passions of the demagogues. Pythagoras was an enemy to liberty, he declared, was himself a tyrant ; there would be no freedom in Crotona while he and his disciples lived. Feeble protests were drowned ; a proposal that the Pythagoreans should first be publicly tried met with no support, and an attacking party was formed.

On their approach and their hostile intentions becoming

known, the building was barricaded ; but, foiled in one way, the infuriated mob tried another, and set the place on fire, and the doomed inmates mostly perished in the flames ; only two, Archippus and Lysis, escaping. One account numbers Pythagoras among the victims, others say he escaped to Metapontum, and there died ; but we can be certain that the school came to an untimely end, mainly from political reasons. So says Zeller : and we may accept his statements, for he emerges from his explorations among dusty old Pythagorean literature with begrimed face, and wiping the sweat from his brow. His notes attest his huge labours.

The exact date of the great master's death is shrouded in mystery, but was probably somewhere about 500 B.C. ; his age is variously stated by different chroniclers, and ranges from 70 to 104.

In some accounts, he married a beautiful inmate of the school, Theano, daughter of a Crotonian, and had two sons and one daughter. It is said that no cult persists in constant sunshine. Like the pine tree, " the firmer he roots him the ruder it blows," and the blood of the martyrs has a singularly fertilising effect. So it was with the teachings of Pythagoras ; they took firm hold in southern Italy and in Greece.

As late as the sixteenth century, two thousand years after, Giordano Bruno was named the second Pythagoras. He, too, found the outer world no readier for his teaching than it had been for his master's,—witness his martyrdom at Rome.

Many schools have been formed since the days of Pythagoras, and numbers still exist ; but history shows none save that of Crotona which essayed so much, was so all-embracing.

Imagine such a community as the Pythagorean school within our own borders ! Is it to be expected that we should show any advance on the spirit of the Crotonians ? The mills of God grind very slowly, and we have still far to go on the evolutionary path. But we can surely echo the opinion of Iamblichus when he tells us of the infinite good Pythagoras has done. Do we not breathe a purer air as we consider his labours, or read his Golden Verses ? Through him and such as he does the thinking world gird up its loins and press forward to the mark of its high calling.

MARY CUTHBERTSON.

THE ETERNAL NEW YEAR

THE days of youth have quickly sped,
 Another year begins,
 What fitter time than this, I said,
 To wean me from my sins.

I weary of the Past, its fret
 Of foolish heat and noise,
 The Future holds redemption yet—
 When lo! a hidden voice :

“ My brother, hath the morning sun
 Fixed days of purple state ?
 Resolve no more, thy deed begun
 Shall be the noblest date.

“ The wheeling orb renews her youth,
 The order'd cycles roll,
 No times are set for love and truth,
 No seasons hath the soul.

“ Mourn not the wasted Past, the prize
 No prayers can now recall ;
 Wiser is he that falls to rise
 Undaunted by his fall.

“ Vast though the heights to be attain'd,
 Far peaks of sunlit snow,
 He only knows how much is gain'd
 Who dares to look below.

“ Dare to have sinn'd ; each purg'd desire,
 The shame that rankles still,
 May live to fan the spirit's fire,
 And spur the fagging will.

“ So shalt thou reap the barren years ;
 And step by step at last
 Thy feet shall climb the crowning stairs
 That lift thee from the Past.”

MONTAGU LOMAX.

(From “ *Frondes Caducæ*.”)

PHILO: CONCERNING THE SACRED MARRIAGE*

BUT the chief of all the mysteries for Philo was, apparently, the Sacred Marriage, the mystic union of the soul, as female, with God, as male (*Deo nubere*). In this connection he refers to *Gen.*, iv. 1 :

“And Adam knew his wife. And she conceived and bare Cain. And she said : *I have gotten a man by means of the Lord*. And He caused her also to bring forth Abel his brother.”†

We are, of course, not concerned with the legitimacy or consistency of Philo's allegorising system, whereby he sought to invoke the authority of his national scriptures in support of his chosen doctrines ; but we are deeply concerned with these doctrines themselves, as being the favourite dogmas of his circle and of similar circles of allied mystics of the time.

His views on the subject are clearly indicated, for he tells us in the same passage that he is speaking of a secret of initiation, not of the conception and parturition of women, but of virtues, that is, of the virtuous soul. Accordingly he continues in § 13 :

“But it is not lawful for virtues, in giving birth to their many perfections, to have part or lot in a mortal husband. And yet they will never bring forth of themselves, without conceiving their offspring of another.

“Who, then, is He who soweth in them their glorious [progeny], if not the Father of all universal things,—the God beyond all genesis, who yet is Sire of everything that is? For, for Himself, God doth create no single thing, in that He stands in need of naught ; but for the man who prays to have them [He creates] all things.”

* See in the last number “Philo of Alexandria on the Mysteries.”

† *De Cherub.*, § 12 ; M. i. 146, P. 115 (Ri. i. 208).

And then, bringing forward Sarah, Leah, Rebecca, and Sepphora, as examples of the virtues who lived with the great prophets of his race, Philo declares that "Sarah" conceived, when God looked upon her while she was in solitary contemplation, and so she brought forth for him who eagerly longed to attain to wisdom,—namely for him who is called "Abraham."

And so also in the case of "Leah," it is said "God opened her womb," which is the part played by a husband; and so she brought forth for him who underwent the pains of labour for the sake of the Beautiful, namely, for him who is called "Jacob,"—"so that Virtue received the divine seed from the Cause [of all], while she brought forth for that one of her lovers who was preferred above all other suitors."

So also when the "all-wise," he who is called "Isaac," went as a suppliant to God, his virtue, "Rebecca," that is Steadfastness, became pregnant in consequence of his supplication.

Whereas "Moses," without any supplication or prayer, attained to the winged and sublime virtue "Sepphora," and found her with child by no mortal husband.*

Moreover, in § 14, in referring to Jeremiah, Philo writes:

"For I, having been initiated into the Great Mysteries by Moses, the friend of God, nevertheless when I set eyes upon Jeremiah, the prophet, and learned that he is not only a mystes, but also an adept hierophant,—I did not hesitate to go to him as his disciple.

"And he, in that in much [he says] he is inspired by God, uttered a certain oracle [as] from the face of God, who said unto the virtue of perfect peace: 'Hast thou not called Me as 'twere House and Father and Husband of thy virginity?'†—suggesting in the clearest [possible] fashion that God is both Home, the incorporeal land of incorporeal ideas, and Father of all things, in that He did create them, and Husband of Wisdom, sowing for the race of mankind the seed of blessedness into good virgin soil.

"For it is fitting God should converse with an undefiled, an

* *Ibid.*, § 13; M. i. 147, P. 116, 117 (Ri. i. 209).

† *Jer.*, iv. 3,—where A. V. translates: "Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?"

untouched and pure nature, with her who is in very truth *the* Virgin, in fashion very different from ours.

“For the congress of men for the procreation of children makes virgins women. But when God begins to associate with the soul, He brings it to pass that she who was formerly woman becomes virgin again. For banishing the foreign and degenerate and non-virile desires, by which it was made womanish, He substitutes for them native and noble and pure virtues. . . .

“But it is perhaps possible that even a virgin soul may be polluted by intemperate passions, and so dishonoured.

“Wherefore the oracle hath been careful to say that God is husband not of a ‘virgin,’—for a virgin is subject to change and death,—but of ‘virginity’ [that is of] the idea which is ever according to the same [principles], and in the same mode.

“For whereas things that have qualities, have, with their nature, received both birth and dissolution, the [archetypal] potencies which mould them have obtained a lot transcending dissolution.

“Wherefore is it not fitting that God, who is beyond all generation and all change, should sow [in us] the ideal seeds of the immortal virgin virtues, and not those of the woman who changes the form of her virginity?”*

But, indeed, as Conybeare says:

“The words, virgin, virginity, ever-virginal, occur on every other page of Philo. It is indeed Philo who first† formulated the idea of the Word or ideal ordering principle of the Cosmos being born of an ever-virgin soul, which conceives, because God the Father sows into her His intelligible rays and divine seed, so begetting His only well-beloved son, the Cosmos.”‡

Thus, speaking of the impure soul, Philo writes:

“For when she is a multitude of passions and filled with vices, her children swarming over her,—pleasures, appetites, folly, intemperance, unrighteousness, injustice,—she is weak and sick, and lies at death’s door, dying; but when she becomes sterile,

* *Ibid.*, § 14, 15; M. i. 148, P. 116, 117 (Ri. i. 210, 211).

† In this, however, I venture to think that Conybeare is mistaken; it was a common dogma of the Hellenistic theology of the time.

‡ *Op. sup. cit.*, pp. 302, 303.

and ceases to bring them forth, or even casts them from her, forthwith, from the change, she becometh a chaste virgin, and, receiving the divine seed, she fashions and engenders marvellous excellencies that nature prizeth highly,—prudence, courage, temperance, justice, holiness, piety, and the rest of the virtues and good dispositions.”*

So also, speaking of the Therapeutrides, he writes :

“Their longing is not for mortal children, but for a deathless progeny, which the soul that is in love with God can alone bring forth, when the Father hath sown into it the spiritual light-beams, by means of which it shall be able to contemplate (*θεωρεῖν*) the laws of wisdom.”†

And as to the progeny of such virgin-mothers, Philo elsewhere instances the birth of “Isaac,”—“which could not refer to any man,” but is “a synonym of joy, the best of the blessed states of the soul,—Laughter, the spiritually conceived (*ἐνδιάθετος*)‡ Son of God, Who bestoweth him as a comfort and means of good cheer on souls of perfect peace.”§

And a little later on he adds :

“And Wisdom, who, after the fashion of a mother, brings forth the self-taught race, declares that God is the sower of it.”||

And yet, again, elsewhere, speaking of this spiritual progeny, Philo writes :

“But all the Servants of God (Therapēuts), who are lawfully begotten, shall fulfill the law of [their] nature, which commands them to be parents. For the men shall be fathers of many sons, and the women mothers of numerous children.”¶

So also, in the case of the birth of Joseph, when his mother, Rachael, says to Jacob : “Give me children !”—“the Supplanter, disclosing his proper nature, will reply : ‘Thou hast wandered into deep error. For I am not in God’s place, who

* *De Execrat.*, § 7; M. ii. 435, P. 936 (Ri. v. 254). See “Myth of Man in the Mysteries,” S. § 25 J.

† *D.V.C.*, § 8; M. ii. 482, P. 899 (Ri. v. 318, C. 108).

‡ Elsewhere an epithet of the Logos.

§ *De Mut. Nom.*, § 23; M. i. 598, P. 1065 (Ri. iii. 183).

|| *Ibid.*, § 24; M. i. 599, P. 1065 (Ri. iii. 184).

¶ *De Præm. et Pæn.*, § 18; M. ii. 425, P. 927 (Ri. v. 241).

alone is able to open the wombs of souls, and sow in them virtues, and make them pregnant and mothers of good things.' " *

So, too, again, in connection with the birth of Isaac, referring to the exultant cry of Sarah: "The Lord hath made me Laughter; for whosoever heareth, rejoiceth with me," †—Philo bursts forth:

"Open, then, wide your ears, ye mystæ, and receive the most holy mysteries. 'Laughter' is Joy, and 'hath made' is the same as 'hath begotten'; so that what is said hath the following meaning: 'The Lord hath begotten Isaac,'—for He is Father of the perfect nature, sowing in the soul and generating blessedness." ‡

That all of this was a matter of vital moment for Philo himself, may be seen from what we must regard as an intensely interesting autobiographical passage, in which our philosopher, speaking of the happy child-birth of Wisdom, writes:

"For some she judges entirely worthy of living with her, while others seem as yet too young to support such admirable and wise house-sharing; these latter she hath permitted to solemnise the preliminary initiatory rites of marriage, holding out hopes of its [future] consummation.

" 'Sarah,' then, the virtue who is mistress of my soul, hath brought forth, but hath not brought forth for me,—for that I could not, because I was too young, receive [into my soul] her offspring,—wisdom, and righteousness, and piety,—because of the brood of bastard brats which empty opinions had borne me.

"For the feeding of these last, the constant care and incessant anxiety concerning them, have forced me to take no thought for the legitimate children who are the true citizens.

"It is well, therefore, to pray Virtue not only to bear children, who even without praying brings her fair progeny to birth, but also to bear sons *for us*, so that we may be blessed with a share in her seed and offspring.

"For she is wont to bear to God alone, with thankfulness

* *Leg. Alleg.*, iii. § 63; M. i. 122, 123, P. 94 (Ri. i. 175). Cf. *Gen.*, xxx. 2: "Am I in God's stead?"

† *Gen.*, xxi. 6. A.V.: "God hath made me to laugh, so that all that hear will laugh with me."

‡ *Leg. Alleg.*, iii. § 77; M. i. 131, P. 101 (Ri. i. 187). Cf. also *De Cherub.*, § 13; M. i. 147, P. 115 (Ri. i. 209).

repaying unto Him the first-fruits of the things she hath received, [to Him] who, Moses says, 'hath opened' her ever-virgin 'womb.' ”*

But, indeed, Philo is never wearied of reiterating this sublime doctrine, which for him was the consummation of the mysteries of the holy life. Thus, then, again he sets it forth as follows :

“ We should, accordingly, understand that the True Reason (*Logos*) of nature has the potency of both father and husband for different purposes,—of a husband, when he casts the seed of virtues into the soul as into a good field ; of a father, in that it is his nature to beget good counsels, and fair and virtuous deeds, and when he hath begotten them, he nourisheth them with those refreshing doctrines which discipline and wisdom furnish.

“ And the intelligence is likened at one time to a virgin, at another to a wife, or a widow, or one who has not yet a husband.

“ [It is likened] to a virgin, when the intelligence keeps itself chaste and uncorrupted from pleasures and appetites, and griefs and fears, the passions which assault it ; and then the father who begot it, assumes the leadership thereof.

“ And when she (intelligence) lives as a comely wife with comely Reason (*Logos*), that is with virtuous Reason, this self-same Reason himself undertakes the care of her, sowing, like a husband, the most excellent concepts in her.

“ But whenever the soul is bereft of her children of prudence, and of her marriage with Right Reason, widowed of her most fair possessions, and left desolate of Wisdom, through choosing a blameworthy life,—then, let her suffer the pains she hath decreed against herself, with no wise Reason to play physician to her transgressions, either as husband and consort, or as father and begetter.”†

Referring to Jacob's dream of the white, and spotted, and ringstraked, and speckled kine, Philo tells us that this, too, must be taken as an allegory of souls. The first class of souls, he says, are “ white.”

“ The meaning is that when the soul receives the divine

* *Gen.*, xxix. 31. *Cong. Erud. Grat.*, § 2 ; *M.* i. 520, P. 425 (*Ri.* iii. 72).

† *De Spec. Leg.*, § 7 ; *M.* ii. 275, P. 774 (*Ri.* v. 15, 16).

seed, the first-born births are spotlessly white, like unto light of utmost purity, to radiance of the greatest brilliance, as though it were the shadowless ray of the sun's beams from a cloudless sky at noon."*

With this it is of service to compare the Vision of Hades seen by Thespesius (Aridæus), and related by Plutarch. Thespesius' guide in the Unseen World draws his attention to the "colours" and "markings" of the souls as follows :

"Observe the colours of the souls of every shade and sort : that greasy, brown-grey is the pigment of sordidness and selfishness ; that blood-red, inflamed shade is a sign of a savage and venomous nature ; wherever blue-grey is, from such a nature incontinence in pleasure is not easily eradicated ; innate malignity, mingled with envy, causes that livid discoloration, in the same way as cuttle-fish eject their sepia.

"Now it is in earth-life that the vice of the soul (being acted upon by the passions, and re-acting upon the body) produces these discolorations ; while the purification and correction here have for their object the removal of these blemishes, so that the soul may become entirely ray-like and of uniform colour."†

Again, in giving the allegorical meaning of the primitive culture story of Tamar,‡ Philo not only interprets it by the canon of the Sacred Marriage, but also introduces other details from the Mysteries. Thus he writes :

"For being a widow she was commanded to sit in the house of the Father, the Saviour ; for whose sake for ever abandoning the congress and association with mortal [things], she is bereft and widowed from [all] human pleasures, and receives the divine quickening, and, full-filled with the seeds of virtue, conceives, and is in travail with fair deeds. And when she brings them forth, she carries off the trophies from her adversaries, and is inscribed as victor, receiving as a symbol the palm of victory."§

* *De Som.*, i. § 35 ; *M. i.* 651, *P.* 595 (*Ri. iii.* 257).

† *De Ser. Num. Vind.*, 565 c ; ed. Bern. iii. 459. See for a translation of the whole Vision my "Notes on the Eleusinian Mysteries," *THEOSOPHICAL REVIEW* (April, May, June, 1898), xxii. 145 ff., 232 ff., 312 ff.

‡ *Gen.*, xxxviii. 11 ff.

§ *Quod Deus Immut.*, § 29 ; *M. i.* 293, *P.* 313 (*Ri. ii.* 94).

And every stage of this divine conception is but the shadow of the great mystery of cosmic creation which Philo sums up as follows :

"We shall, however, be quite correct in saying that the Demiurge who made all this universe, is also at the same time Father of what has been brought into existence ; while its Mother is the Wisdom of Him who hath made it,—with whom God united, though not as man [with woman], and implanted the power of genesis. And she, receiving the seed of God, brought forth with perfect labour His only beloved Son, whom all may perceive,*—this Cosmos."†

G. R. S. MEAD.

EVOLUTION AND RELATED MATTERS FROM A THEOSOPHICAL POINT OF VIEW

A LECTURE BEFORE A WOMAN'S CLUB‡

WE are to endeavour to make an inquiry into the nature of evolution, in a spirit scientific and reverent, rational and religious. In these days Religion is seeking Science as friend and coadjutor, and Science, having grown beyond arrogance, is on its knees. The human spirit has in this era gathered such momentum that the scientist is all but merged in the poet, the philosopher in the mystic, and all in the devotee.

Our subject outlines itself in quite natural fashion under three questions : What is it that evolves ? How does it evolve ? To what end does it evolve ? One word answers these three questions—God.

The highest demand of the human mind is for oneness—for monism. Under the authority of this monistic conception, the apex of human thought, I say that God is the thing evolved, God

* Lit., "sensible."

† *De Ebriet.*, § 8 ; M. i. 361, P. 244 (Ri. i. 189).

‡ In the U.S.A.

is the process of evolution, God is the end or goal of it. Since there is nought but God and nothing outside of Him, it follows that He evolves Himself within Himself, Himself the object of such evolving. He is the Author and Finisher ;—He is the *Life* that is evolved ; the *Way* by which it is evolved, the *Truth* concerning that Life and that Way. He is the Way, the Truth and the Life.

The study of evolution begins with this postulate: God energises. The energy of God, which is the evolving substance, pours itself forth into the evolutionary field, which is within God, under two aspects, the aspects of Life and Form. Says Goethe :

Here at the endless loom of Time I ply,
And weave for God the garment thou seest Him by.

Life and Form are the warp and woof of this garment, which is more fitly called a body, for it is the universal incarnation of God. Each life requires a form to express itself in, and each form requires a life which it may express. Everything in the universe has this two-fold, dualistic nature, a dualism which for this enquiry is indicated by the following correlatives or pairs of opposites: Life—Form ; Spirit—Matter ; Good—Evil ; Construction—Destruction ; Positive—Negative ; Active—Passive ; Cause—Effect ; Subjective—Objective.

These correlatives are always the same thing under two different conditions ; and it is the interplay of these two conditions that brings their common force into operation. Two illustrations will suffice ; one from physics, one from human experience.

The magnet has two poles, positive and negative. They are opposite ends of the same thing, and by the complementary use of both we get their common force—magnetism. The positive is not superior to the negative. Only in their perfect equality can they demonstrate the power. If we break this magnet into a thousand pieces, each fragment will show a positive and a negative pole, proving that all magnets have a positive pole in which the negative is implicit or latent, and a negative pole in which the positive is implicit or latent.

The second illustration is this: in the man we have the

active, initiative, positive masculine principle, expressing itself in strength and intellect; in the woman we have the passive, receptive, negative feminine principle, expressing itself in gentleness or affection. In the union of the two, a union of perfect equality, we have the child, or children.

As each fragment of the magnet shows both positive and negative poles, so each of these children is both masculine and feminine. In the man's form the masculine is expressed and the feminine principle is implicit or latent; in the woman's form the feminine is expressed and the masculine is latent. As evolution proceeds, each is to bring out into evidence that which is latent, without sacrificing that which is expressed. This will give us the whole individual, who sums up in himself, not merely half but all the human attributes—the true image and likeness of God, the divine prototype, the Father-Mother.

Approaching the subject in this way it is impossible to hold any other view of the relations of man and woman than that they are essentially divine—the sacrament of marriage. Here also is the inner meaning, the esotericism of the Woman's Movement, including suffrage, higher education, etc.

Faulty and repellent as it is, it is the surface ripple of a great race undercurrent, the primal force feminine, pushing and forcing its way to the surface, to take its turn in the objective life of the race. When the mistakes and blunders have subsided and woman has brought out her latent intellectual, initiative nature, balance will be restored, and her feminine principle will be finer and stronger than ever before. Creative genius will then express itself in woman. Art, science, philosophy and religion will pour into the world through women as well as through men.

These illustrations from physics and from human life help us to see that when we find two things which are *perfect opposites*, they are simply two conditions of the same thing. The positive and negative are two different aspects of the magnetic force, the masculine and feminine are two different aspects of the human being.

Now, the Divine Energy, as we have said, pours itself forth into the evolutionary field from a state of one-ness, a synthetic state, into a state of two-ness or duality, an analytical state. It distributes its one-ness into myriads of separate expressions; its

one-ness becomes many-ness, or manifold-ness. Life must have form, and lives must have forms, the positive must have the negative, for, as the Bible quaintly says, "it is not good for man to be alone."

At this point it becomes necessary to dwell upon the problem of good and evil, spirit and matter, or the constructive and the destructive. Spirit and matter are two aspects of the same thing—that is, the evolving energy. They are equally divine, equally essential. Spirit is the life which is evolving; matter is the form by which it evolves and is itself always evolving. Matter is the crystallisation of spirit; spirit is the solvent of matter. Matter is to spirit as ice is to water. Apply heat to ice, you have water. Apply cold to water, you have ice. Apply synthetic, abstract thought to matter, you have spirit; apply analytical, concrete thought to spirit, you have matter. Matter is the matrix in which is deposited the gem spirit. Biologists fail in their search after the life principle because it is so close, so near that they cannot see it. They are looking for life as distinct from matter, but they will never find it, for the two exist only in a relation which is after all identity. In his poem "Brahma," Emerson says:

They know not well the subtle ways I keep,
 They reckon ill who leave me out;
 When they fly, I am the wings;
 I am the doubter and the doubt;
 And I the hymn the Brahman sings.

It is as though a man born blind, suddenly receiving sight, should exclaim: "I see men and trees and houses, but where is that wonderful light I have heard so much about?" And all the time the light is all about him and is the very condition by which he perceives all other objects. The materialist sees the form and fails to see the life; the idealist perceives the life and repudiates the form, like one who sees only the light and ignores the objects in that light. The true biologist is he who perceives both life and form and knows both to be the divine energy.

Correspondent with life and form, spirit and matter, are the two universal principles good and evil. Having found that evolution proceeds by the co-operation of opposite forces, we apply this law to the case of good and evil, and find them to be two

different conditions of the same thing, as are the poles of the magnet, the two human principles, spirit and matter, life and form, water and ice.

Evil is a form of good. It is the noun evil, the abstract or universal idea evil, which becomes the adjective evil in concrete experience. Good exists in combination with evil as a vein of gold exists in a mass of ore, and is to be mined out from it, just as the gem spirit is to be extracted from its matrix of matter. As the residuum in both cases is not exhausted of its products, but is worked over and over, always giving forth more products; so evil is the producer of endless good. Evil is the means to an end which we know as good—the means is as essential as the end, the end is wrapped up in the means; the means finds its full development, its climax in the end. They are the same divine energy under two different aspects; evolution proceeding by a series of choices between them.

If we choose the good or constructive aspect, it is quite clear that we are thereby carried forward in ethical evolution. If we choose evil, the destructive aspect, we seem to stop that progress. But this is merely seeming.

In a bar of music you may have a quarter and a rest, a quarter and a rest. The quarters are the accent, the positive, good principle; the rests are the pauses, the negative, evil principle. But where would be your metre were it not for those pauses? So, in the rhythmic experience of life, we pause to sin or we pause to suffer, and this sinning and suffering are but the necessary contrast, the pause in the rhythm.

In physical nature this evil, destructive principle appears in storm, flood, violent winds, earthquakes, cataclysms, night, winter, darkness, the burying of the seed in the earth. Each natural force is both constructive and destructive. Fire warms, but it may also burn; water slakes thirst, but it may also drown. In each constructive the destructive lurks, but equally in each destructive is the latent constructive. We all know that a good carried too far becomes an evil. To reverse the terms, to realise that evil carried too far becomes a good, is a harder problem to face. It can be faced, however, and in this way.

Action and reaction are equal in opposite directions. When

evil action is carried to extremes it exhausts itself in action. We thus have reaction, or good, in exactly equal measure.

In sociological studies we see clearly the working of this law. The evils of competition, greed, and dishonesty set up an active force. Our main hope of relief is in their being carried so far that they will exhaust their evil possibilities, when reaction equal in the opposite direction will set in. Evil becomes so evil, so destructive, that it destroys itself. Conditions preceding the French Revolution became so evil that they became self-destructive in the Revolution.

Often that which appears evil to one person is seen by another with further vision to be good. The child sees as evil the destructive principle which the parent uses in governing and restraining him. Mariolatry, the worship of the Virgin Mary, which to many seems an unqualified evil, was, during the medieval period, the dark ages, a main factor in preserving the ideal of womanhood to the race, and, on the practical side of life, in saving woman from complete submergence.

The Bible is full of recognitions of this principle, in such phrases as these: "I will dash him in pieces like a potter's vessel"; "Though he slay me yet will I trust him"; "Our God is a consuming fire"; "Moreover, the law entered that sin might abound"; "It must needs be that offences come"; "I come to bring not peace but a sword." Also, "Make unto yourself friends of the mammon of unrighteousness," that is, so use whatever of sorrow and evil your life contains, that out of it you will develope character and wisdom, making unrighteousness after all serve you as a friend.

The words "Resist not evil but overcome evil with good" have been misinterpreted by some very earnest seekers. Some of Tolstoi's admirers, whether misunderstanding him or not I do not know, think that we are to accept evil, taking no measures against it. This is a mistake. We are not to resist because resisting is not strong enough. To resist means only to *stand against*. It is not enough to *stand against* evil, as the dykes of Holland resist or stand against the sea; this is too negative. We must do the positive thing, we must *go against* evil; to quote Browning: "Nor sit, nor stand, but *go*."

So we are not merely to resist but to oppose. Perfect opposition can be made only with a perfectly opposite force ; so we are to overcome evil with good. A very vigorous, positive, active, scientific proposition, and infallible in result, because action and reaction are *equal* in opposite directions. By this method none of the original force is lost, but its direction is changed ; evil is transmuted into good. The point seems made that there is a divine, destructive, universal principle of evil, which we are not to evade, but to meet, understand and use, developing from it the constructive good which inheres in it.

Here the Christian Science cult logically becomes matter for brief consideration. This movement is a factor in race evolution, but it is itself a subject for evolution, as all efforts after attainment are. It needs to evolve away from certain mistakes with which it is involved. Its better part is its psychology, which contains as much truth as a psychology associated with an unsound philosophy can contain. I cannot in the present paper examine this psychological side, but will make a few remarks on its philosophy, though in reality the division is merely a convenience, and the two are forms of the same thing.

Christian Science is the Western reincarnation of Vedântic subjectivism ; that is the extreme subjective interpretation of the superb oriental system of philosophy known as the Vedânta. There is the same spirit of denial, the same expression of half-truth, the postulate of illusion* on the part of the subjectivists, the denial of matter on the part of Christian Scientists, the same half-concept of Deity. Both these sects try to get rid of matter by denying it.

Christian Science tries to get rid of evil in the same way. The scientific way to do away with evil is to affirm good, and in so far as Christian Scientists use affirmations their philosophy is sound ; but their denials of matter, evil, suffering and sin, are unscientific and unphilosophical as well as inoperative, because they only resist (negative), and do not oppose (positive).

Affirmations of spirit are sound, denials of matter are unsound. Spirit gives us the synthetic, inclusive point of view,

* Denial of the existence of the manifested universe. It does exist as a Whole which we do not realise, our perceptions revealing only parts to our consciousness.

matter gives us the analytical, distributive point of view. Therefore, when we say: "All is spirit," we speak truly, for matter as the form of spirit is one with it. But if we say: "All is spirit; *there is no matter*,"—we have wiped out half the truth.

In an Arctic region, far from land, amid half-frozen seas, we might fitly exclaim: "All is water!"—for the ice-floes and bergs are forms of the water. But should we say: "All is water; *there is no ice*,"—again denial wipes out half the truth. In both cases we have emptied our synthesis of its contents—have negated it.

The pairs of opposites, some of which have been given, are the pillars of the universe. As well try to support a temple's roof with one row of pillars, as try to understand universal law with one set of principles. As well conceive a magnet with one pole, a humanity with one sex, life without form, cause without effect, as spirit without matter. The idea lacks symmetry, roundness, sphericalness; it is only hemispherical.

By an artificial method of evasion and exclusion, it leaps at monism. True monism or one-ness, however, is reached by the natural method of reconciliation,—Froebel's method of the mediation of opposites.

Froebel finds among geometrical forms a sphere or ball which will roll and will not stand still, and a cube which will stand still and will not roll. He reconciles these two opposite capacities by combining or uniting them in the cylinder, which will both roll and stand still.

Christian Science, however, uses no mediating, reconciling, unifying principles. It explains matter by denying it. It recognises God as the Whole but not as the parts; it acknowledges the Transcendent God and denies the Emanative God; for the Emanative God is not only God *in* matter but God *as* matter. It postulates that aspect of God in which there is no variable-ness, neither shadow of turning; it ignores Him as Ancient of Days. It understands God as infinitely great; it does not see that if He is infinite He must also be infinitely small; that smallness which not only *numbers* the very hairs of our heads, but *is* the hairs of our heads, that not only *notes* the sparrow's fall, but *is* the sparrow.

Christian Scientists do truly know God as the Life, they still have to know Him as the Way. Knowing Him in only one of His aspects they cannot know the whole truth concerning Him. The perfect formula is this : God is the Whole, God is the Parts, therefore God is All. Or, God is Spirit, God is Matter, therefore God is All.

The mystic mind, whether found among Catholics, Christian Scientists, Theosophists or elsewhere, is very prone, in its new-found psychological delight, to hold for a time this unsound mental attitude. It feels a distaste for the detail of life, the analytical side, and desires to be let alone in its synthetic joy. This subsides as the ego evolves ; God has patience with detail, is that detail Himself. The true seer is he who loves best neither the abstract nor the concrete, but both equally, as equal aspects of God.

Three geniuses who show a comprehensive idea of the nature of God and the universe are, Lao Tze, the Chinese philosopher, who says : " Between the existent and the non-existent there is no difference save in name " ; Johann Scheffler (Angelus Silesius), the German mystic, who says :

Time and Eternity are one,
The difference is in thee ;

and Walt Whitman, the American poet, who says :

I believe in you, oh my soul—the other I am must not abase itself to you,
And you must not be abased to the other.

Strange and hard that paradox true I give,
Objects gross and the unseen soul are one.

In our day and race the reaction against a partial conception of the Deity, no matter how spiritual it may be nor how practically it may work, is focussed in Whitman. His genius, virile yet tender, masculine yet feminine, rejecting all polished, ready-made forms, creates for itself a form so direct and unadorned that to some it seems no form at all. Yet to his kindred among men, those stately thoughts, following the law of their own being, are cast in measures no less stately.

So much of the divine energy as God pours forth within Himself, into evolution, becomes the Immanent God, or better, I think, the Emanative God. That is, so much as God the Whole

pours forth into expression becomes God the Parts. "Out of the Silence comes the Word." This divine energy is God's consciousness, which is to be unfolded in self-consciousness, item by item, each item, each atom, each object, each being, a means of such unfoldment.

The energy is at first in mass or volume, slightly differentiated, crude, simple, not complex, undeveloped. It then forms the elemental kingdoms not dealt with by science, but which form part of the sub-conscious, pre-natal, cosmic life.

Of this early morning of the world we know that the first conditions were chaotic, that darkness was over all, that the earth was without form and void; that later the Spirit of God moved upon the face of the waters and dry land appeared, and that the rhythmic periods of day and night were evolved. Plant and animal life were embryonic.

The evolutionary experience of this whole period sometimes rises to the level of race-consciousness, depositing a stratum of the marvellous, the fabulous. In this stratum are found the myths and fairy-lore of all races. Especially is this deposit found in obscure, quiet places, where the pace that kills has not begun; for instance, among the Scotch Highlands, the forests of Brittany, lonely parts of Ireland, and some of the wilder Austrian provinces in the Carpathian mountains. In such districts there is still credence in the fabulous, belief in fairies, goblins, elves, gnomes of the earth, undines of the water, sylphs of the air, salamanders of the fire, "little people" of all descriptions.

Poets, and other, ordinary people, have unnameable subjective experiences, waftings of old happenings, wraiths of the past, phantom mists of memory, stirrings of buried instincts, sensations feebly vibrant, whisperings and murmurings of hushed voices, "the horns of elfland faintly blowing." Those who know the "Sunken Bell" and "Land of Heart's Desire" will understand.

These things, thoughts bred of fancy, are doubtless born of fact, for it is certain that while, and after, the solid conditions were evolved which made the mineral kingdom possible, entities of a kind unknown to us, sub-human entities, the fauna, so to speak, of that age, occupied the cosmic stage, and were part of the sub-human kingdoms of this grey old earth; powers that have

become so latent in us that we have forgotten their use, were then in free expression.

The Salem witchcraft phenomena, and certain features attending *delirium tremens*, are among the irruptions from this universal sub-consciousness. As a later development we have the primeval experience of animals and pre-historic human races both grotesque and heroic, in the great race poems and mythologies, the Druidic legends, Bardic traditions, the Sagas, the Eddas, the Niebelungenlied, the Homeric stories, Greek mythology, Egyptian Book of the Dead, the Bible, the Vedas, etc.

These and other old-world books are full of the heroic, the psychic, the mystical. The phoenix, gorgon, gryphon, chimera, the dragon, centaur and minotaur, and gods and heroes innumerable, are blurred records in the race mind of a very old and partly sub-conscious life.

Art draws abundantly from this source of inspiration, witness certain features of the Italian Renaissance, *The Tempest* and other parts of Shakespeare, Meriejkowski's Life of Leonardo da Vinci.* Shakespeare, though he seems self-critical regarding his use of this sportive, prankish, ghostly and mystical element, obeyed a true instinct in so doing, and, I feel sure, "builded better than he knew."

William Butler Yeats, with his enthusiastic, finely wrought and imaginative temperament, is a fitting agent for the renewal and reinforcement of a phase of this old-world consciousness which is finding its way out to the surface through the Celtic revival; and there are others.

FLORENCE WYMAN RICHARDSON.

(TO BE CONTINUED)

* *The Forerunner*.

It was my Reason led me to give up the Church (Dogma *not* Christianity). My Reason led me to Theosophy and greeted its teaching with joy and welcome. To give up that Reason would seem to me impossible and wrong.—CLIFFORD HARRISON.

THE NEW BIRTH

LET us try to get a definite idea of this New Birth that is to, or that should, shine out in our minds with such a clear light that it even illumines its haunting opposite—the dark pole of activity typified by death (for, to the real thinker, birth and death are both active operations).

We know that there are many meanings to words. The crudest thinker can embark upon one word into a sea of abstractions; or, dictionary in hand, he can dismiss it with literal brevity. Neither process, by itself, is likely to satisfy an eager mind, or a starving soul. Unite them—as, in reality, they are united—and you may arrive somewhere, and do something! Which brings us to the apparent paradox of the universe: namely, that to become consciously whole you must separate; to separate safely you must never forget the wholeness to which you are fitting your separated parts.

Now the literal meaning of birth is “the act of coming into life.” On its objective side that is clear to us to a certain degree. We are aware of the long, slow, patient processes of Nature by which form after form is built, each form an epitome of the act we are discussing. For, though we speak of form and life in their separate aspects, they are two facets of the one Reality; and every form is instinct with the pulsings of life,—is brought to objectivity by a myriad births,—births in mineral, in vegetable, in animal, in human kingdoms,—births of atoms, of molecules, of organs, of all the vast range of seeming automata.

These automata are before us to study; they are in our possession to use; they are to be moved hither and thither by the varying intelligences inhabiting and transcending them; whilst they, in turn, if not curbed, will rule, with a rod of iron, anything below their own scale in the phenomenal universe. Hence we have them fighting desperately for autocratic

sovereignty over their lesser parts. Because, as yet, they manifest only one side of being,—the dense, the dark, the material side,—they bitterly resent the intrusion of their fore-ordained, pre-existing Ruler, — that Flaming Spirit, whose manifold Lights appear as the Individualities of the Cosmos.

Those Lights shine out; and our foolish automata scurry away into the familiar darkness, creating disease and war by the friction of their backward movements,—dying, and dying, and dying because they will not welcome their Kingly Visitant; because they cannot see Him as the Greater Part of themselves. Nevertheless He is behind them even as He is before them; they turn back only to meet His Force, His Irresistible Love, driving them forward again; and every death means a new birth, with its attendant experience flashing along to the still Invisible Ruler.

Sooner or later the ignorant servants become obedient, and cease to suffer; the King at last finds entrance to every cranny of their structure, lighting up one corner after another, coaxing one part after another to fresh beauty, fresh use, fresh health, returning to them the experiences they yielded Him,—until their numberless series of births culminate in a New Birth that is the wonder of them who have ears to hear, eyes to see, speech whereby to testify.

The Tabernacle is ready for the King, and He loves infinitely every atom of its form, because, by the slow, slow, patient alchemy of evolution He has transmuted every atom into a dwelling for the manifested World-Saviour.

Truly we might meditate long upon such marvellous building ere we ventured to speak of the objective advent of a Christ.

Thus briefly I have touched upon a side of Birth that, in detail and in general, is beyond power of speech adequately to describe; only unceasing experience, observation and study through life after life will teach us its mysteries and its simplicities.

If this be true regarding objective births, in how much deeper a sense is it true of the interpenetrating, vitalising subjective births. Here we must deal with principles, with feelings, with thoughts, with all the more or less hidden springs of

life, paying constant heed to the fact that these are the King's builders whilst He is living in His forms.

And they are not only the builders of His habitations ; they are also the soil wherein His consciousness grows, and expands. To understand them, and to utilise them, we must have our myriad births into *their* realms ; even as bodies have their myriad births into the objective worlds.

The man who knows what he is about, whose character already manifests sufficient all-round development to enable him approximately to judge of his outer relationship to this inner world, of his inner relationship to the outer world—such a man definitely tabulates both his experience and his inexperience. He wants no birth that is not a new birth ; he knows that to be re-born into a state already conned and assimilated means death, not life ; it is a mere counting over of one's possessions instead of using them to acquire newer and better ones ; it also consummates that crowning sin to the subtle mind,—waste of energy.

On the other hand he is careful and observant in discriminating between temptations and opportunities. Many excellent persons have got into a crude way of thinking that most pleasant things are bad for the soul, and most unpleasant things salutary discipline for that mis-used member of the cosmos. This is not necessarily true ; it is merely a vague and hasty conclusion based on inexperience, and a desire to be on the safe side of the fence. To be true to ourselves, and to others, we should have the courage to take the legitimate joys of life, as well as the potent sorrows, allowing neither to be despotic rulers over us.

How, then, would a fairly clear-sighted man view his situation in the world to-day ? In considering this we must, perforce, put aside the thought-laggards of our times. We should make small progress anywhere if we stopped to argue with people who refuse to believe in subjective and objective evolution, in the potency of thought, in the science of religion, in the religion of science, in all the amply proven and ever-widening branches of human knowledge and endeavour.

The intelligent individual might state his case like this : First, that he possesses a certain development of character, easily placed in its relative position with regard to the rest of the

characters in the universe, and with regard to the universe itself ; secondly, that he has a potential development of character a little more difficult to place, and a great deal more insistent upon his attention ; thirdly, that he has illimitable possibilities of character-development that are, at present, subjects for contemplation, but attainable only by understanding his first postulate, namely acquired character, and by devotion to, and study of, his second—the transitional character.

Thus, whilst recognising that, from a deductive point of view, the third subject, the Divine Character, is inclusive of the other two, transcends the other two, in some degree permeates them,—whilst recognising this he knows that, from the inductive side, viewed from that important *working* principle of life and growth, the transitional character has first claim upon him,—is himself in the throes of birth *plus* himself already born.

He has, then, the essence of his past as a valuable possession—as strong, firm ground beneath his feet ; he has the contemplated future as an inspiration for all his days ; and he has the present,—the one bridge over an otherwise impassable river,—for immediate moulding, for unceasing effort toward perfection.

This definite knowledge,—proved in the acquiring, not to be proved otherwise, even if every authority in the land thundered it into his ears,—makes him marshal his forces, and see to their efficiency.

The acquired and the transitional character are oftentimes at war with each other. When allied they march amicably on the life side of existence ; when separated one goes toward death, the other toward birth ; which process is veritably a sundering of the man himself.

To avert this disunion he must keep his eyes open ; he dare not be slothful ; he must not rest on his laurels, or lean upon excuses of weaknesses.

Here are his subjective builders,—emotions, mentalities, and spiritual perceptions ; every day they are hammering at his character, turning it one way or another, toward birth or death. How is he going to control these workmen of his ?

This question opens up another field of mental operations. Having decided upon the relative positions of the three most

important facets of character, he analyses a little more closely to find how one has been, how the other is being, and how the third will be developed. This launches him into a sea of study and practice amid a host of everyday, yet subtle and hidden, forces.

Again he tabulates:—Love and Hate; Activity, Lethargy; Order, Disorder; Virtue, Vice; Power, Weakness; Stability, Instability; Selfishness, Unselfishness; and so on through the long list of opposite qualities that make up his subjective field of evolution.

He may, or may not, believe in reincarnation; it is immaterial to his immediate deductions, though such belief gives opportunity of wider and more sequential vision; still he can logically draw from observation of *one* life certain workable hypotheses concerning the trend of his lesser births and deaths, —keeping, of course, an open-minded attitude as to there having been adequate pre-existing causes, as to there being adequate provision for the working out of future effects.

From this observation of inner qualities as manifesting about him, and in him, he has learnt that each one represents a great scale in the harmonies or disharmonies of life, and that every individual has his position upon that scale.

For instance, he himself has acquired Love to the point of selfishness as regards his immediate family, but not as regards the stranger at his gate; he has conquered the feelings of anger and hatred as against his friend, but not as against his enemy.

He sees around him, moreover, persons who are below and above these positions on the scales of Love and Hate; and he draws the obvious conclusion that there must be continuous progression or retrogression along the endless lines of those qualities.

The same fact becomes obvious also about every one of such vital undercurrents. At first, perhaps, he cannot grasp the full meaning of these kaleidoscopic inequalities; but as he gains in years and experience, and can look backward to find coherence instead of the chaos that seemed to be, he discovers a marvellous “rounding-out” force at work—the force of Birth, and its creeping shadow and subsequent co-worker Death.

Before this understanding is arrived at, however, he must run the gamut of uncertainties, of all negations.

Perhaps he is born into a great joy and he lets it carry him off his feet. He does not take it up and try to realise its wonderful and varied aspects ; he does not look at its parts to see how it was built, how he himself, hour after hour, day after day, year after year sent out anticipatory thoughts of it, each thought probably followed by a doubt. He has not yet penetrated sufficiently to the heart of things to know that these thoughts and these doubts form the birth and death vibrations of his invisible world ; neither does he realise that all manifestation is preceded by its due conservation of energy, and that these forces have been gathering and gathering about the nucleus of his joy, forcing its growth and forming its constituents.

In short, instead of recognising a familiar blossom of his own growing, his own tending, he looks upon it as a new strange birth, and is elated because a miracle has happened. This elation blasts his flower, casting over its shining radiance the purblind selfishness that sees nothing but a personal possession, that misses the three-fourths of spiritual glory hidden in every birth that comes to man, whether he be born to tears or to laughter, to an objective show or a subjective potency.

Then after many, many fair-seeming joys have, in his hands, turned to tawdry, commonplace shams, after he has blamed the universe, blamed his nation, his friends, his relations, his circumstances, after he has impotently broken himself against all these, he becomes still, and learns, through weariness of spirit, and the humility of self-recognised ignorance, what he was incapable of learning otherwise.

He learns to take nothing by right of possession ; he takes all things that come as uses, as the outcome of vast evolutionary processes, as the germs of vaster processes in the future, as the treasures of God.

The Law deals similarly with him in many other directions, pruning off his vices, cultivating his virtues, teaching him to stand on his feet and open his eyes,—until he recognises a distinct plan in character-building, and sees that the smallest as well as the largest departure from that plan results in its corre-

sponding loss—is a turning from life, instead of a coming into life.

Just think what that means in all its bearings ! Or, rather, let us consider it as comprehensively as we are able ; we shall still miss a great deal of its meaning, being, as yet, only partially awake on any plane of nature.

We see people suffering from melancholia, from nervous prostration, from lack of vitality, from this and that nerve and brain affliction ; just as we see others (more seldom, unfortunately) who are constantly supplying the vital deficiencies caused by these complaints, who are giving of their best in an effort to avert the want they are more or less conscious of in the situations about them.

A number of causes are commonly alleged for this state of affairs in which we are all participating. One person has bad heredity, another is overworked, another is handicapped by crushing circumstances ; whilst another is naturally of a cheerful disposition, and so on, *ad infinitum*.

We know the things that are said ; they are all partially true ; therein lies their danger. Human nature has a tendency to dig at partial truths, and burrow far enough into them to become mentally buried ; it rarely conserves sufficient energy to carry it right through into the glorious daylight upon the other side.

I think it is Sarah Corbett who says that nervous diseases are a confession of inherent weakness of character ; presumably their absence is eloquent of a reverse state of character ; but we need hardly be depressed or flattered either way ; because most of us are only struggling from one position, and painfully attaining the other ; we are still conscious of disordered nerves, even whilst we learn to control them.

However, the point is to realise how the inherent weakness, or the inherent strength, really does come about ; and that means at least a glance beyond our partial truth.

Granted that we have a certain physical heredity, granted we are born amid circumstances that, sooner or later, lead us to overstrain our nervous system, granted some other person is more fortunate in these respects ; granting any of the superficial

truths, and granting also the immediate tragedy of them, still must we look further to find the greater reason of our strength or weakness.

Of course a Theosophic student has his conception of the laws of karma and reincarnation—of a continuity of cause and effect, and a continuity of births to help him in understanding the situation. But I want, at the moment, to narrow those laws, or rather, narrow our view of them ; I want to avoid the danger of large, vague, procrastinating ideas concerning them ; I want to focus attention upon their subjective workings in the infinitesimal period of time that is called one earth life.

This carries us somewhat away from the predominant and general understanding of re-birth as of the soul's entrance, at stated intervals, into new forms. We must realise other aspects of birth than that, if we are to yield full measure of meaning to the word ; we must look upon those more obvious births, if we believe in them, merely as culminations of a vast series of like previous activities.

Every moment these previous activities are coming under, and passing out of, individual control ; they are under control when choice is being made, out of control when choice is made ; many names are given them, making up the great scales of qualities mentioned before, and any honest personal study will convince us that they are under similar natural laws to those under which objective life is.

They are preserved and conserved by their affinities, neutralised by opposing forces of corresponding energy, forced to return to their centre of gravity, rendered dynamic by concentration and direction, and subject to all other evolutionary purposes. People who negative these facts cannot have consciously experimented with them, although they do so unconsciously all the time.

Well then, if there is so much broad, clear government of our emotional, intellectual, and intuitive activities, we can surely become friends and not foes of that government ; we can surely be members of its administration ; we can surely see that *it* is the ruler, and heredity, environment, and so forth, merely its lesser agents, engaged by it as bailiffs in our houses until such time as we discharge our debts to it.

Herein lies the importance of recognising immediate powers simultaneously with wider laws and possibilities. To discharge debts does not necessarily take as much time as was taken in contracting them ; but it does take as much energy as was spent in that direction ; we may, and occasionally do, get rid of ages of heredity in one life, simply through grasping the obstacles right under our noses, and being brave enough to disregard traditional excuses.

The moment with us is the great birth period ; all others are subservient to it. Our own conversion of this moment into a death dial is what makes us nervous wrecks ; it means a terrible accumulation of unconsidered trifles, odds and ends of negative thoughts and emotions, returned, in the fulness of time, to their centre of gravity ; it were wise to find out whether *any* excuse, true or untrue, is not another of these baleful thoughts added to the already heavy burden.

The question is, shall we begin to unload ourselves at once, or shall we lean a little while longer on the queer jumble of ideas that at every stage mark our misunderstanding of law ?

The man who realises his transitional character, and refuses to live and bury himself in a previously acquired one, will want to begin his unloading on the instant ; he looks at his moments as they come and go ; he makes use of his neutralising, conserving, and dynamic powers ; and gradually he learns to pay due heed to the myriad causes, sides, shades, effects, surrounding the simplest activities of every-day existence.

By experiencing, in his own character, the evolution of qualities, and judging of their effects, even during three or four score years, he arrives at great analogies. He begins to know his brother, erstwhile a stranger to him ; he begins to prophesy the Coming Christ, hitherto the vainest of vain human dreams. Because through his mind flashes signal after signal, connecting the Past with the Present, the Present with the Future, uniting their subjective Trinity in the everlasting Now—because of this insight he cannot help partly understanding, partly realising the Divine Symphony of Life ; he cannot help hearing its music through personal struggle, triumph, defeat, agony, or joy ; every imaginable attribute of character is, on its presentation,

immediately adjusted by him to the Great Whole that is permeating his consciousness.

The New Birth to him has ceased to be a fortuitous happening in the middle of Time. It is instead a child of past builders, a parent of future ones ; it ushers into our notice all the kingdoms whereof science, and philosophy, and religion do tell ; it is the Angel before and behind the portal of death ; it is the Herald of the King Who is to enter the Tabernacle—the Manifested World-Saviour, for Whom is all this building.

Thus, also briefly and inadequately, I have suggested the subjective side of our study. But it is most important to remember that Birth is a single law interpenetrating the two inseparable aspects of our lives—of all lives—the subjective and objective.

Yet I have been dealing with it as working in them separately. This because we are looking at it with our reason. Before we reasoned we lived in both worlds at once, and reason was not violated ; after we have finished reasoning we shall live by intuition in both at once ; and still we shall not violate our reason. It is a matter of progressive experience ; and human reason forms a bridge between instinct and intuition, controlling one and reaching out toward the other—helping, in its way, to build that other.

Therefore, unless we wish to shut off and cease building our intuition, we should regard Birth in its interpenetrative activities. If we try permanently to wrest apart the subjective and objective principle we merely make two imaginary countries, divided by a gulf, where we ourselves drift helplessly, blown hither and thither by breezes from either shore ; or, if we only recognise one aspect, refusing any reality to the other, we are in a still worse state. If we believe only in the objective we inevitably become materialists ; if we believe exclusively in the subjective we are in imminent danger of becoming impracticable dreamers. Just now the world does not yearn particularly for the presence of either class.

Of course we never do succeed in living an entirely subjective or an entirely objective life ; though at periods we observe one, and fail to observe the other. But inasmuch as the abstract is

the architect of the concrete, and the concrete, in turn, clarifies, defines, and expands our knowledge of the abstract, and each is bound up in the other in a long chain of cause and effect, effect and cause, we must have our manifested life in both. If we forget it we rob our individual consciousness to the extent of that forgetfulness.

Now think of our having subjective and objective births and deaths at the same time ; which is the truth. For forms are being built upon qualities, and qualities developed through forms, with every breath we draw, with every vibration of our being.

Unless we realise this stupendous interaction, and grasp its details, as well as glimpse at its outcome, we are only entering half way, or less, into each new birth, and perhaps withdrawing again through fear or laziness. We do this every time we have a good impulse and fail to act upon it ; we do it every time we see an action, and fail to note its results ; we do it in studying a book without analysing its statements, and experimenting with its precepts ; we do it in thinking of social problems without keen sympathy ; we do it when we take happiness without trying to spread it abroad ; we do it in postulating an Inclusive Deity without meditating upon Him.

Such instances might be multiplied by every one of us ; they are clogs in the wheels of birth, and we must untiringly remove them.

The Theosophical Society has so synthesised the truths of religion, and science, and philosophy as to give every earnest student a clear and intelligible theory of the universe ; but it is an individual duty to prove that theory, step by step. We cannot take wild evolutionary leaps just because we happen to have an intellect capable of grasping cosmical laws.

What use were it to be able to apply karma and reincarnation to whole lives, and fail to mark their working in the seconds composing those lives ? We must acquire energy and will to enter these seconds positively, with keen consciousness of their cumulative powers. And we cannot do that unless we realise that the separation of the dual principle of manifestation is only for purposes of study, for training our analytic faculties, which are ultimate constituents of intuitive knowledge.

Until intuition is perfected, until we have immediate and complete understanding of anything we may turn our attention to,—as we are told Masters have,—we are under an obligation to live thoroughly in this dual world, not in one part of it alone. We cannot go about carelessly and inobservantly and think that we shall be born into the light. It is we ourselves who perform the act of coming into life ; the law only sees that we do not get what we have not wanted very much.

And if we want knowledge of humanity,—the only lasting root of sympathy,—we must needs notice how people walk, and talk, and dress, and act, and think, and feel ; we must needs weigh and compare, and analyse these things, their relation to each other, their place in the universal scheme ; if we want knowledge of God we must look for Him in the atom as well as in the planet, in a quality as well as in an object ; if we want knowledge of thought-systems we must note their effects in the world of men and women, as well as their exposition between the covers of a book ; if we want to deduct correct conclusions we must learn the plan of induction ; if we want our inductions to lead us to the heights we must see how they fit into our deductions ; which is only saying that we are meant to master the nature of particulars as well as universals, to have ultimately thorough knowledge of both, to realise, and consummate their unity.

Then shall we have transcended even the poet's intuition, when he wrote :

Flower in the crannied wall,
 I pluck you out of the cranny,
 Hold you here in my hand, root and all,
 And all in all !
 If I could know what you are, root and all,
 And all in all,
 I should know what God and Man are !

Then there will be no more births and deaths, as we understand the words. For the New Birth will be the crowning act of Coming into Life ; the expansion of individual consciousness into the All-Consciousness !

ALICE ROSE EYTON.

“BODY” AND “MIND” IN PSYCHOLOGY

Principles of Physiological Psychology. By Wilhelm Wundt, Professor of Philosophy, Leipzig. Translated by Professor Titchener. Vol. I. (London: Swan Sonnenschein & Co.; 1904. Price 12s.)

Why the Mind has a Body. By C. A. Strong, Professor of Psychology in Columbia University. (London: Macmillan & Co.; 1903.)

IN taking these two books together my aim is to bring out the more clearly the curious position in which many of the workers in psychological investigation find themselves at present. On the one hand we have authorities as weighty as Professor Wundt of Leipzig, devoting the whole of this, the first volume of his classical work upon psychology, to what is really a selective and highly specialised form of nerve and brain physiology; while, on the other, Professor Strong devotes the whole of his work to the discussion of the problem of the *relation* of mind and body in its general form. Both books are avowedly intended as contributions to the science of psychology, but anything more widely different than their respective contents and atmospheres it would be indeed difficult to find.

Professor Wundt's work is characterised by all that thoroughness and admirable workmanship for which its author is famous; but no small praise and thanks are due to its translator for the unusually perfect and admirable manner in which he has carried out his task. The original work has long been well known in French as well as German; the present translation, indeed, though the first complete translation into English, is made from the fifth German edition (1902); and the fact of the work itself being so well known renders it unnecessary for us to enter upon its detailed consideration here. It has, needless to say, been brought well up to date and owes not a little to its translator, Professor

Titchener, for his care in that direction. The present volume covers only the Introduction and Part I. of the German work, and, as already remarked, is wholly devoted to the treatment of the Bodily Substrate of the Mental Life.

The Introduction sets out very clearly and plainly Wundt's own position in regard to his subject-matter—Physiological Psychology ; and indicates adequately the scope and importance he assigns to it. But English readers of philosophical inclinations will, I think, be specially grateful to Professor Titchener for reprinting the section on Pre-psychological Concepts in this connection from the fourth German edition, though Wundt has omitted it from the latest German one. These pages are not only interesting and useful but serve a valuable purpose in helping to clarify the reader's mind.

Chapter i. of Part I. is devoted to the Organic Evolution of Mental Function, and the first section deals with the Criteria of Mind and the Range of the Mental Life. I must admit disappointment at what seems to me the inadequacy of this discussion. It constitutes really one of the most fundamental and, as Wundt admits, most difficult of the problems we are concerned with. Hence one would expect a thorough and extensive treatment in place of the very meagre and narrowly restricted pages here devoted to it. Indeed, I think most students would willingly exchange for such a discussion a considerable proportion of the detailed physiology which fills up the subsequent pages. But after all Wundt is deliberately working along physiological lines, so perhaps we have no right to complain ; and indeed ought rather to be grateful for the wonderful industry and care with which such a very large volume of *relevant* physiological material is here brought together, and its bearing and significance elucidated.

There are six chapters, besides the Introduction, in this volume, and everyone of them is packed full of sifted, co-ordinated worked-up material. Not of course that there are not many points and numerous views adopted by Professor Wundt about which much controversy will still rage ; but that very circumstance will be the finest possible tribute to the thoroughness and earnest care with which the work has here been done.

It is obvious that any detailed discussion of such a work, especially of this portion of it, would only be of interest to specialists, and well-read ones too. To the general reader such points are too unfamiliar and too obscure to rouse his attention. Further, a general discussion of the many broad problems involved would be inappropriate in this connection without a far too lengthy exposition of the data themselves. I must therefore content myself with observing that while on the whole Wundt's position would seem to be that of psycho-physical parallelism, at least in name, I rather think that the chief emphasis in his thought falls upon the latter half of the term, and that he regards the purely "psychological" elements as really dependent on, or at any rate "epiphenomenal" to, the physical. That, however, does not lessen the value of the work he has done and is doing; but it renders all the more needful a presentment of the other face of the shield.

For although it should be clearly recognised that Wundt's standpoint is throughout truly psychological, and though the psychological *motif* dominates everywhere and determines both his selection and his presentation of the physiological material he has so ably brought together, yet on the whole one gets the impression that he thinks and reasons under the influence of ideas in the main mechanical, or at most chemico-vital. And while it is of course true that in the volume at present under consideration this point of view is both necessary and inevitable, yet in later portions of his work, when he comes to deal with the series of psychological problems proper, one cannot but feel that this attitude will seem unwarranted and, as already remarked, must lead him to treat that part of the subject far too much as a sort of epiphenomenal accompaniment of the changes occurring in the bodily substrate.

No doubt this attitude of mind has certain advantages, and perhaps it is in the interest of true psychological science that the mechanical, or more accurately the mechanistic, hypothesis should be pressed to its utmost limits, so that it may come to share, beyond any doubt, the fate of its natural parent, the cruder materialism of the middle and end of last century. But sooner or later the time will come, indeed it stands already at the door,

when first a strict *descriptive parallelism* will be rigidly observed in exposition, and then will be finally replaced by some definite and fertile conception as to the nature of the relation really involved in the association of Mind and Body.

It is to this problem that the second work we have to consider here is exclusively devoted. And though the problem is essentially a metaphysical rather than a strictly psychological one, it appears appropriate to deal with it in this connection, because the author not only writes more as a psychologist than as a metaphysician, but also approaches and deals with it almost wholly from the ground of psychology, even though the second and larger half of his book is expressly termed metaphysical. Part I. thereof bears the heading “ Empirical,” and consists of two books ; the first setting forth the facts of the case, the second devoted to the question of the Causal Relations between Mind and Body.

The Introduction opens with a direct and clear statement of the problem as the author finds it presented in contemporary thought, and of the various leading varieties which the two contrasted conceptions of Interactionism and Automatism have assumed in various hands, and then explains the procedure which the author proposes to adopt. This certainly presents some decided advantages, but labours under one—almost fatal—disadvantage, namely, that it involves the author in frequent repetition and renders his book somewhat wordy and often tedious—a defect so common in work in this field, that one comes to regard it as largely responsible for the want of general appreciation which discussions of this kind often encounter. But, at any rate, he gives us, on the whole, a very full and fair account of both the Interactionist and the Automatist theories, and—what is more important—also of the facts, experimental and observational, as well as the arguments upon which each view is based. Thus even though greater conciseness and condensation of exposition, along with increased terseness and precision of criticism on the author’s part, are certainly to be desired, this first part of his book will furnish a very useful outline of the subject to those who are interested in it.

The final outcome of the study of the empirical arguments

upon the nature of the mind-body relation is, in Professor Strong's opinion, that they are all alike insufficient to justify a decision. He considers that several of those often advanced have been shown by his analysis to be fallacious from the purely empirical basis; while of the sound ones the causal argument would prove the parallelist thesis, were it not that its validity is hypothetical, since it rests upon the assumption that mental events are *simultaneous* with their cerebral correlates. The argument from the principles of biology—in brief that the *mind* must somehow have practical importance since it has been evolved in the struggle for existence—seems to prove the mind to be "efficient," that is, to be a true *cause* of bodily action; but it is subject to the difficulty that no explanation can be found of the *origin* of consciousness. On the other hand, the argument from the principle of the conservation of energy raises a strong presumption, which however does not amount to proof, that the contrary is the case. And thus we find physics and biology arrayed against one another, and are quite unable to arrive at any definite conclusion after the most careful examination of the empirical facts and arguments.

So Professor Strong next proceeds to discuss the matter from the standpoint of metaphysics, and as he has thus to go over again much of the ground already traversed, the outcome is a good deal of repetition. Here and there are some illuminative and striking remarks, suggestive and useful, but his treatment is far from exhaustive and at times even superficial. Indeed one feels it to be rather a pity that he has not dealt more fully with his own metaphysical standpoint, for a kind of half-stated metaphysical position, such as one encounters here, is apt to mislead and certainly does not conduce to a clear understanding of his real thought. He avows himself a believer in the often ridiculed and at present rather discredited doctrine of "things in themselves," by which he evidently means something rather different from what Kant, the introducer of the term, understood by it. By "things in themselves," Professor Strong tells us that he understands "*realities external to consciousness of which our perceptions are the symbols.*" In this one brief phrase we have the implications and foundations of a whole system of metaphysic, which

certainly it would be highly interesting to see worked out, but which we are left to grope after as best we may. Anyhow "things in themselves," as thus defined, are the key to his position, and, as he remarks, it is perfectly obvious that the relation of mind and body will evidently be an essentially different thing according as the body is the symbol of a reality external to consciousness, or only a phenomenon within consciousness.

We shall see presently a little more clearly what Professor Strong thinks as to the nature of these "things in themselves." Meanwhile it is to be noted that he has got a clear grasp of certain points which are quite fatal to the theory of pure phenomenalism, one of which, at any rate, I have not seen so employed before, namely the fact of memory, and—a much more difficult point—the fact of perception itself. At any rate, the whole structure of our daily lives, no less than the achievements of science, constitute a standing proof that *somehow* we actually *do* possess what is technically called "transcendent" knowledge, that is, knowledge of something *over and above our own states of consciousness*.

A number of chapters are devoted to the discussion of the "existence" of "things in themselves," to the disproving of Kant's arguments as to their absolute "unknowability," and to the positive "proofs" which can be adduced for their existence and knowability.

With regard to the nature of these "things in themselves" Professor Strong's view seems to be that they are, in relation to our perceptions, comparable to three-dimensional persons whose shadows are thrown upon a curtain—a conception obviously reminiscent of the Platonic "cave." Further, he concludes that these "things in themselves" must possess a nature like that which all forms of mental life have in common; and that either Berkeley's Divine Mind or Professor Clifford's Mind-stuff would alike satisfy the requirements of the case. Finally, he regards the fact that individual minds arise out of these "things in themselves" by evolution, as a conclusive reason for holding them to be mental in their nature. In other words, "things in themselves" are, in his view, essentially of a spiritual character, and that, roughly speaking, is the sum of his conclusions.

Our author then goes on to show how this theory of "things in themselves," essentially spiritual or mental in their nature, furnishes what he regards as an adequate and satisfactory solution of the problem of Mind and Body, and how it reconciles and synthesises all the other and opposing views and resolves the apparent contradictions which both empirical and metaphysical enquiry had brought to light.

To sum up. This is, undoubtedly, a valuable as well as a suggestive book, and it forms one more addition to the ever increasing volume of fresh, living, and vital metaphysical construction, which in the present century is, I believe, destined to culminate in a remarkable and positive advance of sound, stable, proven metaphysical insight.

BERTRAM KEIGHTLEY.

THE TRUE INWARDNESS OF KARMA

(CONCLUDED FROM p. 150)

THE true inwardness of Karma will reveal itself by the consideration :

1. Of Karma from the point of view of Origins :
2. Of Karma from the point of view of Ends :
3. Of Karma from the point of view of Process.

The statement just given of the law on its abstract side will have paved the way for the difficult consideration of Karma from the point of view of Origins. In its outermost aspect Karma is the law that adjusts sequences, and which brings seed from fruit, effect from cause. Taken higher, it may be thought of as the sequences themselves. If all that happens be the result of previous happening, then Karma will not only be, as Sir Edwin Arnold has it, the "sum total of a soul," but the sum total also of the Cosmic Soul, and of the Universe in all its complex parts, aspects, threads, and linkages. Karma is both the web, and the weaving of the web. May we go a step higher,

and say it is also the Weaver ? If so, we have come to Origins ; we have come also to the place of the true inwardness.

I want now to justify this association of Karma with all the stages of the world-process, up to the Ultimate Itself. I want to make this point clear—for it is very important to our argument—that nothing can be presented to the mind as a definite factor in the world-process which is not specifically involved and presupposed in the One Antecedent of the process.

Whether you regard the world as a series of related sequences, or as a series of effects unfolding from previous causes, is immaterial, for under either conception the same truth holds. Look at the world, for a moment, as a related series of cause and effect. Now an origin—a cause—and its product, the thing caused, can be separated only in abstraction. It is incorrect to speak of cause and effect as though they were two distinct conceptions, instead of one conception under two aspects.

To quote Mr. Haldane once more : “The cause, in point of fact, passes into the effect, and the effect is just the cause in another form : that is to say, the mind makes a distinction which turns out to be a vanishing one as the purpose changes.”

Again : “The nature of the mind is to posit its distinctions, and then to resolve them, and the result is that every one of its conceptions involves every other.”

He illustrates this by a gunpowder explosion of which, he says, the cause lies not only in the match which brought about the ignition, but also in the peculiar chemical affinities of the atoms of gunpowder, and in the thousand and one combinations of minor events of which the explosion was just the last term.

Now this unity which Philosophy discovers to underlie things so apparently diverse as cause and effect is explicable only on the hypothesis that there is but one *Causa Causans* who is present in, and who lends an element of causality to, all the minor and—as we think—more immediate causes which weave the web of human life. The truth is that one link of causality presupposes all other links, and the One Cause immanent in, and antecedent to, the whole. In other words, every one of the happenings of life involves every other. Effects are only causes

in another form, since each effect becomes in its turn a cause in a remoter sequence.

Or, if you regard the world merely as a series of related sequences, and leave out the idea of immediate causality, as so many do,—the result is the same. For it is not sufficient to refer back events to the preceding link in the sequence; you must trace each link to its antecedent, and so to the starting of the chain. For the chain of sequences we call Karma is a logical chain, in which the first link presupposes the last, and the last is its presupposition and its truth.

“It would be possible,” said Bishop Westcott, “with powers no different in kind to our own, to read backwards in the succession of physical changes the history of our earth, to hear again the last cry of the murdered slave cast into the sea, and to look again at the last ripple of the water that closed over him. Each act of man obviously goes on working and working after its kind, in the doer and his children’s children.”

The death of the Grand Duke Sergius, for example, was caused neither by the bomb nor by the assassin, but by the long course of oppression and misgovernment culminating at this definite point. To find the origin of that event we should have to trace, on the one hand, all the sequences of European history to their starting-point—nay, the sequences of the Race’s history as a whole, and, on the other, the personal threads of the innumerable individualities who have made that history; and even this would not be far enough, for the whole Universe has conspired to the making of Sergius, and to the killing of him. We should see, too, that the culminating event of this particular life was but one of many converging points of an infinity of threads which the One Cause had been ceaselessly weaving through this instrument since the first moment of His self-expression therein. And we will say hopefully of Sergius that from what he has become at this early stage of his career, it doth not yet appear what he shall be, otherwise the plight of the evil man were dark indeed. The one *Causa Causans* is in him, and is ceaselessly evolving the web, regardless of whether the shuttle be sinner or saint.

To return now to our starting-point. Karma, we have said,

is the sum-total of a soul. What you are you have been. You are the result of the thinkings and doings of yesterday; all are stored in the you of this moment, and the self which you have been a year ago is a link in the kârmic chain that connects you with the self of your infancy—with the self of your previous incarnation—with the self of your earliest incarnation—with the One Self beyond which there is nothing. There the chain is lost, because it has been infolded back into its Source. Do you not see it now as a wondrous letting down of link upon link of a rolled-up series of vital sequences—of interrelated effects, if you will—in each of which the One Cause is the presupposition and the truth? You, the individual now summing up and embodying the Karma of an infinite past, *are* the One Cause in process of becoming explicit. God is unfolding Himself in you, and Karma is but another name for God unfolding Himself.

This is, perhaps, why, in the subtle Buddhistic metaphysic, causation is denied to Karma and rebirth. “No God of Heaven or Brahma-world doth cause the endless round of birth,” because that is not caused which is itself the cause.

Karma *is* God in action, and God in action is uncaused, in the sense of being an existence depending on a higher will. Here is the heart of Karma. In the slow, unerring growth of sequence from sequence, link from link, we are watching the gradual unfolding of all that is in God. In each mesh of the web the Weaver is present, and is voluntarily enmeshing Himself in the product of His ceaseless activity. Is this automatism? If so, it is the automatism of an invincible Purpose becoming automatic from there being but one way in which evolution can proceed. For no course save the wisest is possible to the All-wise. Omnipotence is limited by omniscience.

I have said enough to show that the law of sequences commonly named Karma can only find its completion and its true inwardness in the Ultimate of the sequences—the One Antecedent in whom all sequences inhere. Seeing Karma, then, as God in manifestation, we are prepared for the inerrancy—the absolute justice—of its decrees. To bow to Karma is perhaps the wisest thing a soul can do, for in each fragment of Karma the All-wise is expressing Himself. The “tit-for-tat” concep-

tion is now imbued with a dignity it had not before. Instead of mechanical rebound, we have intelligent adjustment; Karma is not only retributory, but reformatory. God being alike present in the ignorant and half-wise offender as in the law that retaliates on the offence, the retaliation can but contribute to the highest ends of the individual. For an offender is one in whom the Divine has but partially come into self-expression, and is suffering the consequences of actions performed against Right; the God within is called out of latency by the merciful relentlessness of the God without. Retribution is thus the partner and the agent of beneficent and reformatory purpose.

Which thought leads us to our second aspect of the subject—Karma as revealed in Ends.

"Ends," says Haldane, "and not causes, fashion the Universe." But we may go a step further and affirm that *Ends are Causes*.

The cause that made me write this paper is the end for which I wrote it. The cause of all action that is intelligent is the end for which the action is planned. What sent us into the infant-school, the high-school, the university, but the end of acquiring the knowledge adapted to our stage in growth? What sent us into bodies save the end of a more and more perfect self-realisation? Who and what is the cause of my present earth-experience, with its seemingly insignificant details?—of all the previous earth-experiences of which the present is the logical outcome?

I answer: the End I am to fulfil by just these experiences, and in no other way. For the web of sequences which my Ego has been spinning out of itself since time was—my Karma—is nothing less than the End developing itself. Karma, the soul's sum total, is both the End and the means to the End. Think you that this strange medley of incident which men call human existence is not alive with purpose, and stable with law? Whatever life may be, there are three things which it clearly is *not*:

It is *not* a piece of mechanism exclusively controlled by automatic action and reaction, cause and effect.

It is *not* a chaos of chance happenings, of which the soul is the victim rather than the creator.

It is *not* the arbitrary product of an external Providence, Himself unaffected by the events He somehow "arranges," *ab extra*.

Life is rather the self-conditioning and unfoldment of a Purpose which moves sequentially, and by strict law, to an appointed fulfilment.

Karma is the great process of this unfoldment in the human soul which takes place inwardly by the growth of character and capacities, and outwardly by the exact correspondence of character with circumstance. To the non-believer in rebirth, or the carrying forward of the soul's sum-total to the next page of the ledger, the intimate association of character with circumstance will not be apparent, for in this life circumstances and character do not always appear to correspond.

But it is hard indeed to realise how the Divine is sequentially moving to Ends in human souls unless these sequences are referable to antecedents in a remoter past than is usually attributed to them. For there is an element in this consideration which thinkers usually overlook, *viz.*, that *I* am the important factor in my own life, *precisely because* the One Self has come to self-consciousness in me.

Now if you, in company with the vast majority of thinkers, seek to explain me by tracing my origins back to the beginning of things in time, as is absolutely necessary if you would understand how I came to be, you are still leaving very little room for the development of the "me" factor in the problem. I *must* have pre-existed, because the One Self has pre-existed in me. I want room and scope for His age-slow unfolding. I desire to have had a part in my previous evolution, as I know I have a part in the present, and—by implication—in the future as well.

But if I am a mere product of sequences converging at a definite point in time, what I may be will be due to no exercise of my immortal individuality—that aspect of me which is eternally uncreate—but to the play and interplay of forces so remote as to be almost inconceivable.

It will be of course conceded that from now onwards I shall have free use of my now emerged individuality; nevertheless,

I desire to have initiated some of those sequences of which, on the "one life" hypothesis, I am but the unconscious product. And that my conception of Karma as the Logos moving to Ends absolutely demands the companion conception of rebirth is, I think, too obvious to need further elucidation.

But of this one Causa Causans what shall we say? Rather, what shall we *not* say? If the end or purpose of things is the Cause becoming fully explicit, and utterly self-expressed, we have all the assurance that is needed as to the nature of the End of which Karma is the expression and the means. Even now we know by experience of working with Law that

The soul of things is sweet :
The heart of Being is Celestial Rest.
Stronger than woe is will : that which is good
Doth pass to better—best.

We dare, therefore, to trust in the ultimate perfectibility of things—if we may be pardoned for two misleading expressions : to believe in ends as well as in processes, even though the ends become but starting-points for further processes, the serpent entering into itself. For we may say philosophically that Karma is neither the end, the process, nor the beginning ; it is the complete circle of eternal self-unfolding.

Having spoken of Karma in its relation to Origins and to Ends, we have finally to speak of it as Process. How is Karma made ?

Up to now we have attempted a universal and abstract reading of the law. We have endeavoured to define Karma as the Cause of things working to ends—becoming explicit in the experiences of the human soul. But in dealing with the Process of this explication, or self-unfolding of the One, we are brought to the more concrete and particular aspect of our subject. I have desired to keep the two planes as distinct as possible in thought, and there should be no confusion in the change of standpoint when we come very briefly to the consideration of Karma on familiar text-book lines.

But I must first touch on a probable objection. It may be urged that the foregoing considerations conduct to a spiritual Fatalism which, by understating the undeniable distinction

between the divine and the individual wills, has deprived man, an evolving being, of all responsibility for his own evolution.

But a little reflection at this point will show us that the finite will is but the Infinite Will under voluntary limitations. It may have independent action *to the extent of its finitude*, and yet be one, in the last resort, with the Purpose by which the limitation was imposed. In other words, the finite, and all that is involved in finitude, *is* God in process of self-utterance, albeit *as finite* it is in eternal contrast with the Infinite within which it falls, and which is at once its presupposition and its end.

Without entering to any extent on the problem of Freedom and Determinism one may suggest tentatively a line of thought which, if followed out, will go far to reconcile the apparent conflict between human responsibility and divine over-rule. Let me then state just how I understand the relation of God to man, the relation of the One Cause to the minor causes initiated by the human spirit.

Starting from the postulate of one Universal Mind in all things, we have to observe that the very essence of mind is that it shall be self-conscious.

"But in self-consciousnesses," says Mr. Haldane, "we distinguish the self from something else: we imply in the fact of self-consciousness an object."

If, then, the Universal Mind must have an object, it is clear that that object can only be Itself. Now this is not so difficult as it seems. What can the Universal Mind think except Itself? What are Its originations, but aspects of Itself—aspects which arise from the Universal Mind turning on Itself, as it were,—the Subject becoming Its own Object, and becoming it in finite forms. Now one step further. The very essence of Mind is to be present to Itself in forms of finitude, because the nature of the Universal Mind is that It shall be active, and activity implies the positing of distinctions, the movement of unity into difference. But *otherness*, difference, distinction—what are these but qualities of the finite? The finite is one of the stages at which the Universal Mind knows its own content, and without finitude there can be no mind-action. Nevertheless, the finite does not belong to the Universal Mind *as such*, but to the Universal Mind

as object to itself. Now we can see better how He goes out into, or expresses Himself in distinctions, without which He would have no content, and how He yet remains the sum and the unity of those distinctions.

We, the finite selves, are the One Self becoming finite that He may have content ; and as finite selves we have a measure of His freedom, and a measure, too, of His knowledge. We, too, as minds are active, positing ourselves in difference. We think. We are ever projecting and reproducing mind-energy which, being of the one essence, is eternal, and self-reproductive. Our thoughts are replicas—microcosms—of ourselves, partaking of our essence, incarnate with our selfhood. Each miniature self as it is put forth takes body, and persists as a mental image on the mental plane ; it is also built into the Universal Mind as part of His imperishable content, His never-dying Memory.

These mental images are virtually the makers of Karma. They form part of the consciousness of the Ego ; they are his inalienable possession, the outcome of his mental life, his stock-in-trade, remaining in his deeper consciousness throughout the whole of the life in which they were generated. They are carried with him through his present incarnation, forming the definite tone of his personality ; they accompany him through the gateway of death ; they accompany him into the regions beyond death, and such images as are unable, by reason of their denser nature, to survive the rarefied air of the Heaven-world, leave behind their grosser vesture on the threshold of that plane, and pass into temporary latency.

In Devachan the Ego has before him the vast mass of the thought-contents of his consciousness, which are now to be worked into the actual texture of his being. Those mental images which are capable of direct transmutation into capacity, die out as mental images, though they persist in their fruits. Those of the grosser sort which have passed into temporary latency during Devachan are thrown out again by the Ego on its return to earth life, and are literally worked into the astral body of the next incarnation, the process of throwing them into consciousness automatically attracting the astral elements, which provide them with clothing and substance. The physical body

being built upon the astral model, it is no exaggeration to say that the entire substratum of man is composed of the mental images of the past. He *is* what he has thought, and the fruition of thought is Karma.

What do we see in all this? Simply that thought, being of the essence of the Universal Mind, is eternally self-fulfilling. The most trivial thinker is using something of the eternal thought-energy that built the worlds, and is playing with the most dangerous, because the most intimate, of the powers of God Himself. The ceaseless, self-reproductive nature of thought is one of the great things that Theosophy has brought to the West, and the explanation of the fact lies in the essential unity of the mind with the Universal Mind.

But trace this self-fulfilling aspect of thought still further. The man who has just stepped into his new, self-built body is given an environment, a parentage, a line of heredity in strict accordance with his past thinkings. They have to be worked out—these thought-seeds. They are *lives*, microcosms, fragments of the Eternal Mind; for good or ill they must have their appropriate field of development. The outward details of our lives will therefore be the *expression in terms of circumstance* of inner forces, self-generated. So Karma is made, and so the world moves to its appointed course—built of the thoughts of men.

But now recurs the great consideration which is at the root of this treatise. Are we not now back again on our treadmill? Is not the Universe moving in a groove hewn by past thinking, and incessantly deepening, as past thinking gives birth to future tendencies? In other words, is not the Universe at the mercy of the inchoate mass of rudimentary mental images which represent the race's thinking powers at the present stage?

Now I have said that the Race is not only *in* the mind of God; it *is* the Mind of God clothing Itself in finite forms. I have purposely prepared for this difficulty by showing something of the philosophy of the outbirth of humanity—how humanity is God in His aspect of *otherness*, Himself becoming His own object, and so realising His own content, or something of His own content. We thus see the *necessity* of the Race to God. He must know us, or He could not know Himself. He must know

us, too, and need us, too, at every stage through which we, as evolving beings, are destined to pass, though we are baffled to account for the usefulness of some of the stages, from our present point of view. Their usefulness, however, may be supported by reason. The voluntary self-conditioning of the One is for ends. Therefore *every consequence* of this self-conditioning is provided for, and every phase of every life finds its right place in the rich mosaic of the Whole.

Or look at it from another point of view. In the memory of the Logos, we are told, persists throughout Eternity the record of human details; not one is lost. But evil and vanity are among the human elements that will thus secure a seemingly useless and undesirable immortality. By remembering evil for ever, the Logos endows it with a vital, persistent force that frustrates our belief in its essentially phenomenal character.

Our only conclusion, therefore, unless we dismiss the doctrine as ultimately untenable, is to regard the Logic Memory of evil as *evil in its necessary contrast with good*, and so as evil no longer. In the "Book of the Lipika"—the Universal Memory—all exists, *but exists in balance*. The right ratio of things is there. So that what men think, within the limits of their partial freedom, is what, in the long run, and from the highest standpoint, they are destined to think. Fatalism? yes, but the Higher Fatalism which is but another name for the working out of the One Free Will.

I suffer for my offences through the law of love that wills not that I shall remain an offender for ever, but the "needs be" of offences provides for that sin by calculated contrast with its opposite. My evil thoughts, the sequential outcome—under strict law—of my previous states of being, are counteracted at every moment by your wiser thinking; my frivolity is balanced by your aspiration; my vicious inclinations by your holiness.

It is only in abstraction that sin and holiness emerge as eternally warring distinctions. On the highest plane—the plane of the âkâshic records—the mental images of sinner and of saint, of saint when he was sinner, and of sinner when he shall become saint, co-exist each as mutually-balanced aspects of a higher unity. For at that height *time* is not; there are no successive

and unrelated strands, but the finished pattern ; a unity of Many in the One ; a great *Now*.

Thus we have climbed by slow and tiring steps to the place of the true inwardness of Karma, which may be stated in a phrase to be the Logos making explicit what is implicit in Himself. First, I have dealt with the incompleteness of the "mechanical rebound" theory, the "tit-for-tat" conception, which makes of the Universe a game of battledore and shuttlecock whose ending is as indefinite as its beginning was unnecessary.

Then, by dealing with Karma from the point of view of Origins, we showed how the One Causa Causans must find His own self-expression in every thread of the sequences men call life. And passing from Origins to Ends we saw that Ends were but another name for Causes become explicit ; in other words, that the law which from one standpoint was the weaver, from another was the weaving, and the completed work.

Finally we exemplified our basal thought by a study of Karma in Process, showing it to be the fruitage of human thought ; showing, too, that the human thinker is none other than the Divine Thinker under voluntary limitations, and that his contribution to the development of the Universe must, therefore, in the long run, and from a very high standpoint, be in harmony with the purposes of things.

And if to some we seem but to have exchanged a mechanical automatism for a spiritual fatalism which appears on the surface to vitiate moral distinctions, and to sweep away human responsibility, we have in reality, and on a closer examination, but exchanged a lower truth for a higher. For to recognise One Will in ceaseless manifestation in all things—not in *some* things—seems to me greater than to emphasise the separated wills in their lack of the consciousness of unity. And to recognise One Purpose steadily unfolding through the series of related thought-activities of men is a higher truth than the accentuation of hard-and-fast moral distinctions. Behind the shallows of the personal consciousness the Purpose *is* known, and this knowledge, which to the outer man is now but a vague and intermittent intuition, shall one day illumine the whole field of vexed and painful problems.

CHARLOTTE E. WOODS.

FROM MANY LANDS

Contributors of matter under this heading are requested kindly to bear in mind that not only accounts of the general activities of the various sections or groups of the Theosophical Society are desired, but above all things notes on the various aspects of the Theosophical Movement in general. It should also be borne in mind by our readers that such occasional accounts reflect but a small portion of what is actually going on in the Society, much less in the Theosophical Movement throughout the world.—EDS.

FROM FURTHEST SOUTH

THE following are extracts from a chatty letter that was not written for publication, but which precisely on this account runs with greater freedom and swing. It is as it were the "snap-shot" of a moment in the life of a very busy colleague.

I am just back from an extended tour in our Northern provinces. I was at the Convention—as a visitor. . . .

Convention was *for me* a thing of joy. Some take Theosophy and the Theosophical Society and all its doings seriously; I mean in the way our critic meant when he said our nation took its pleasures sadly. I like things with a hop and a skip and a jump! "Heart-easing Mirth"—surely Theosophists should be admitted of her crew? Surely the living *in joy* is part of our mission in the world?

I was nearly killed with kindness by our dear Branch folk. In N—— I was set to work. I gave two public lectures and we had two discussion evenings; and the local folk assure me that "solid work" was done. As far as I can size things up, there is much work to do there in a quiet, steady way—not unlike ours here in D——, where we add a log at times to the steadily burning pyre, but have no fireworks! N—— has for its size a fairly numerous leisured class and a number of well-to-do business folk. Among these the work must go on silently. The stamp N.Z.T.S. must not be seen on their shoulders, even if T.S. be *really* engraved upon their hearts. Books, constant circulation of Branch Library, occasional *public* lectures, and

quiet social work in drawing-room and office; that is the one side of the need. As for the ones who join at once, having fewer ties and less necessity for deliberation—the need is a *Branch Room*, a centre of activity. The private house arrangement is very pleasant, and to a certain point, of real use. But it *limits* work, atrociously. *Caste* questions will arise; sensitive natures take offence, or will not take advantage of their opportunity lest they should be thought to presume, and so on, and so on. A Branch Room *must* be found; the private houses then of such as *can* entertain the brethren, will form a fine additional buttressing activity. With the Room open, things will move.

Every day I had engagements two, three and four deep. All day long it was Theosophy; not little chats, but deep dives, hours together. It was my wish to see, if possible, every member of the Branch, and I did cover a good deal of the field laid out. On one night, by request, I held a class-night, like my work at home; and a large class I had—fifty I think, at least—Branch members and picked friends. I knew that many of the folk were “drefful” tangled over the question of the Monad, and couldn’t for the life of them answer the pertinent question of “Who’s ‘who?’” (They read the lesser books, and never tackle the *Secret Doctrine*. They get sidelights, never the blaze!) So I took the Monad as my theme—taking A. B.’s recent useful diagram, and referring back to H. P. B.’s clear statements of years and years ago.

We had two hours and a quarter of it! Questions, of course, *wherever* needed. I told them not to miss a point and not to pass over one half-grasped detail. I need hardly tell you it was sport! The point of it all is just this. Both Branch and public are an hungerea. They want food and want it *badly*. Young and old, richer and poorer, conservative and radical alike, are frankly aware of their own ignorance and seek to know. I think their entirely frank and unaffected attitude, the absence of all priggishness and foolish self-esteem, is singularly beautiful. Good Lord! what had I, at my best, to give them? How little farther on than they was I! And yet, because I *had* something to give; because I *was* that little farther than they, they *begged* of me, and took what I was able to offer and were deep down grateful! I say a Branch that is built like that will go far, when the Gods send them the Captain they need. *Force*—and to spare, is there. If we can only make the channel, what force *must* run along it!

Q.

FROM HOLLAND

The following is the text of a recent address by Dr. W. H. Denier van der Gon, the Librarian of the Dutch Section, to his fellow members :

“ ‘Our librarian!’ If we would realise what these two words express for us we have first of all to consider the meaning of ‘*a* librarian.’ Librarian is the opposite of non-librarian. A non-librarian may be a physician or a charwoman, or a thousand other things ;—in short some one who has much knowledge about one thing and only scant knowledge about other things. Whereas really ‘*a* librarian’ should know amazingly much about all things, and of him it should be said, as of Vossius, that ‘all that was stored away in books has passed into his head.’

“ He who has no great knowledge about one thing is that very stupid and insignificant person ‘our librarian.’

“ Now go and sit quietly in a corner and submerge yourself for a time in the conception that we members of this Section may henceforth speak of ‘*our* librarian.’ Repeat this day after day until you can say that this new and wonderful idea has been assimilated. And then pass on. Pass on, I said, because you are not yet, by a long way, where you should be. Did you ever during all these days surprise yourself once speaking or thinking about ‘*my* librarian’? No? I’ll wager you did not, and yet that is what we have to arrive at, so the earlier we do it the better.

“ Between yourself and him there must be made a bond, and as he can scarcely begin such a work, because he would have to make hundreds and hundreds of ties all at once, he expects that each of you will begin this work, and that in at least a hundred ways.

“ One way is as follows : You first saunter along your shelves, those shelves on which your books are ranged, and you see whether there are any amongst them that you rarely or never consult and that would be a gain for the Section Library. I am not thinking of purely theosophical books but also of works on travel, on theology, on philosophy, of many a work on history, on ethnography, on anthropology, etc. Then, having found such works, you do *not* say : ‘I’d rather keep what I have,’ or ‘I may, after all, at some time need this book,’ but what you *do* is to take a sheet of note-paper and . . . well, the rest needs no explanation.

“ The second way is to come and fetch back with usurer’s

interest what you have given. For is it not true that you want to gather more knowledge than has thus far been yours? You want to do some more study on this or that branch of Theosophy? Perhaps after all you want to do *very much* more study on Theosophy than on other branches? And now it is '*your* librarian', who must advise you, show you the way, must ferret out information for you, search in all libraries and catalogues reachable on foot or wheel, must bring you into relationship with those who may help you on, must chat with you on books when you happen to drop into the library. Your intelligence knows, of course, at least another hundred ways to make '*our* librarian' '*your* librarian.'

"I know of still another way and I would that it had no *raison d'être*, because this which began in comedy must, alas! end in tragedy. You must know then—but it remains between ourselves—that when *our* librarian was still unofficial he said to himself at least a hundred times, 'knowledge comes with the office.' But now when this expectation has entirely failed of realisation, he just gives a little gesture of irresponsibility each time information is asked of him and says: 'Well, for *that* I have my books. That is what my books are here to supply.'

"In this he is not altogether in the wrong, and we have already made up our minds to bombard him with books. But by books alone he does not get there. He must learn to find his way in them. So some will perhaps be patient with him and not angry when, after having spent some money and many weeks of cramming we arrive at, the conviction that he has set us to work on just the wrong books. We will rejoice rather that his action enables us to teach him better, so that he at least gradually gets an inkling of what books do *not* treat of some matters. And who knows if it may not be at last said of him: He who once for a short time was '*our* librarian,' and who for a long time has been '*my* librarian,' is actually becoming '*a librarian*'?"

FROM GERMANY

Theosophical work in Germany is being prosecuted with vigour, the Branches displaying increased vitality. New Branches have been established in Berlin and Stuttgart, being in each case the second to be formed in those towns. Dr. Steiner is travelling continually from place to place, many of the Branches have invited him to give courses of lectures at regular intervals, and he visits smaller centres *en route*. A lecture that is in great demand is "Goethe and Theo-

sophy." Twenty years' study of Goethe and several years' work among the archives of Weimar, after the death of the poet's last surviving grandson, have made Dr. Steiner a well-qualified interpreter of the genius of Goethe. Much Theosophic teaching is to be extracted from this great writer, not only in essence, but even in minute detail, expressed in occult scientific terminology, and only covered with a light veil, easily uplifted by a cunning hand. Thus we find it in the fairy-tales, "The Green Snake and the Beautiful Lily," "Paris," and "The Fair Melusina," and it gives, of course, the key to the second part of "Faust." This initiation in occultism gives Goethe his profound knowledge of natural science, and makes him, in a way, the predecessor of Lamarck and Darwin, and a pioneer in the true science of colour. So that Dr. Steiner's lectures with their abundant proofs naturally strike those who would be otherwise antagonistic to Theosophy.

This is a year of festivities in commemoration of our other great national poet, and all over Germany lectures are given upon Schiller. Those delivered by Dr. Steiner in the Freie Hochschule disclose the deep sources of spirituality that fed the genius of this great man, whose art cannot be separated from the great problems of life and soul, fate and freedom, and whose real worth can only be appreciated by a humanity freed from the shackles of materialism.

In fact one has only to strike the rock of German thought in the past to cause the streams of spirituality to well up. But in the present day, the drought of materialism has almost dried up the source.

Here and there some professor in a university puts forth his opinion that the idea of reincarnation is, after all, a credible one, but he shrinks back in rather a frightened way, when it is assumed that he is possibly in sympathy with the teachings of Theosophy, and . . . well, the general answer is that the doctrine of reincarnation is only reasonable when expressed as he puts it in his book.

An attempt is being made to form a group of University students for the study of Theosophy. It is hoped that a series of lectures to be delivered in May and June by Dr. Steiner and dealing with the following subjects: "Die theologische Fakultät und die Theosophie," "Die juristische Fakultät und die Theosophie," "Die medizinische Fakultät und die Theosophie," and "Die philosophische Fakultät und die Theosophie," may help towards its realisation.

In Munich a small nucleus has begun its work, and in Jena Dr. Steiner has been asked to lecture before the Philosophical Society.

Lectures in Bonn have met with some response from intellectual people, in spite of the stubborn Protestantism of the place. Some of our efforts are directed to the Rhine-land, for surely the land once inhabited by those who called themselves the "Friends of God" should give favourable response to Theosophy?

In a booklet called *Weltuntergang*, by Dr. Meyer, of the Urania Observatory, Berlin, we come across, now and again, passages that have quite a Theosophic ring, hinting at ideas familiar to us under the names Pralaya, Manvantara, Law of Sacrifice, etc.

Take the following instance. Dr. Meyer has been discussing the theory, supported by a number of circumstances, that the earth once possessed a second moon, which, being precipitated upon it, brought about all the changes of the Tertiary Period. He then goes on to say: "This same thing must take place as regards the Sun and its planets. One after another they will become merged in it," and then, when the last degree of warmth engendered by this process has been dissipated, all the matter, once "upbuilding the richly-endowed solar system," will be "reduced to a terribly cold mass, whirling through space at tremendous speed."

Nevertheless the annihilation is apparent rather than real. May not Nature make use of the long intervals of, perhaps, thousands of millions of years, during which these cold worn-out masses, formed by the re-union of a system of world-bodies, wander through space before encountering another great mass able to effect their re-vitalisation? May not these enormous intervals be utilised for the purpose of "inwardly preparing such masses for the new cycle of the world-development towards which they are advancing"? There is "an impulse towards ceaseless development which ensouls everything, even that which is called lifeless."

In the opening pages of his little book, Dr. Meyer plays round the idea that the whole earth is nothing but a single being. "The bone structure of the earth is the globe itself, and round about this are placed living beings as singly existing cells which, especially since man appeared, are more and more tending to unite into a self-dependent organism."

In the concluding paragraph he writes: "We thus come back to our first point of view when we compared worlds with living organisms. We have seen that they are subject to development, are born, grow up, yield seed and fruit, fight for their existence, suffer mishaps and perhaps unnatural death; that Nature nevertheless

exercises for them a motherly care and protects them, by all possible methods of precaution, against untimely mishaps. We have further recognised, having before us the condition of our earth, that a heavenly body bears within itself all the conditions conducive to necessary development, to a peaceful up-growth, even if, in the strife of generating elements, many a catastrophe is unavoidable. Attacks from outside constantly occur . . . because the earth is not created for itself alone. . . . Just as surely do we learn that, although a well-organised world like our earth cannot easily fall a victim to any destructive blow, nevertheless in the normal course of things an end stands before all worlds. . . . But, here also, as in the world of living organisms, death is not complete; the atoms only giving up the form of union in which their force had been used in order to build another kind of union. All death is at the same time resurrection, and out of the grave blossoms life. . . . Everything serves everything. Even misfortune, and in its highest measure, death, is something necessary, salutary, serviceable to the upward development of the whole. In this higher knowledge we should be able, more and more, to divest death of its horrors."

S.

FROM SWEDEN

The work is going on in the same earnest manner as usual, and the public lectures draw ever-increasing audiences. Amongst the subjects of the Sunday Lectures in Stockholm the following translations may be mentioned: "The Secret of Evolution"; "The Necessity for Reincarnation"; and "When a Man dies shall he live again?" At the Branch Meetings the General Secretary has given a series of lectures on the Eleusinian Mysteries. "Technical progress in the light of Theosophy," and "The Building of Character," are also among the subjects lectured upon. The following books have recently been translated into Danish: *Some Problems of Life, In the Outer Court, and Karma*.

Mrs. Sjöstedt, of Gothenburg, has recently made a lecturing tour in Southern Sweden, shortly afterwards going to Falun, where she gave two lectures, one of them dealing with the dogma of Eternal Punishment from the Theosophical standpoint. The audience was arge and appreciative, and the principal local paper had a good leader upon it the next day. In the same paper a bitter opponent of Theosophy made an attack upon its teachings, to which our

General Secretary sent a suitable reply. Replies were also forthcoming from members of the Branch, the result being a still more antagonistic communication. It is many years since such attacks have appeared in any Swedish paper.

It seems as though the Scandinavian clergy were at last beginning to wake up to the "danger" of having Theosophy so generally proclaimed. A Danish minister has published a book entitled *Can Men Live on Superstition?* The author, the Rev. Skovgård-Petersen begins with an *exposé* of Positivism and Spiritism, as preceding the more dangerous form of "superstition," Theosophy, of which a very good and correct account is given, that may be of interest to many who have not heard of Theosophy before. Then comes Hermeticism and its chief modern champion, Anna Kingsford, of whom the author draws quite a sympathetic picture, though deeply deploring the "insane extravagances" her "false speculations" drove her into. The book is well written and with the best intentions. The author takes the matter very seriously, and from his standpoint of limited Christianity he is convinced that all other beliefs and conceptions will only drive people to despair, so that he has felt it his duty to utter these words of warning, that they may take heed in time and return to the true doctrine of the Church, where alone salvation is to be found. Not all our ministers, however, are equally impervious to more advanced ideas; in Copenhagen, for instance, there are two young clergymen who have adopted the doctrine of reincarnation and preach it from the pulpit.

W.

THE HOUSES OF RIMMON

I WILL have no scruples, no melancholy in my house.—S. PHILIP NERI.

A RICH vein of theurgic lore is always close at hand when we enter the field of Catholic Mysticism to look up the life of any Saint or the meaning of any Feast that is being commemorated during the current month.

That this mine of material with so much of the records and evidences of exactly those very faculties, either quite supernormal or verging on the abnormal, which we now want available for reference, should be lying unsorted under so much overgrowth of

mediæval superstition, is to be deeply deplored, and a state of affairs which a few energetic students might easily remedy by combining to collect from the Lives of the Saints all the most apposite anecdotes, with a view to their being re-edited in the light and also in the phraseology of modern psychical research.

S. Philip Neri, whose festival occurs on May 26th, brings up such ideas with particular force; he is one of those great workers whose lives deserve most careful and impartial study from a Theosophical standpoint.

His great learning and culture are as undoubted as his saintly character, and as his abnormal powers not only of healing, but also of reading the minds and characters of those he had to deal with, and, it is said, even of foretelling the future. But in writing biographies of him the Roman Church uses the old irritating phraseology which exposes the narratives to ridicule in the eyes of the Protestant and relegates them to the realms of romance for the Sceptic.

Yet since the Saint lived as late as the XVIth century the facts of his life are well attested, and as the natural and the so-called supernatural facts rest on the evidences of the same witnesses, they are so closely connected and interwoven, that if we accept only what we are pleased to call natural and reject the rest, we shall find ourselves in a very difficult position.

We are now nearing the time when the strange phenomena connected with the life of saintliness could and should be more scientifically expressed than by such pious phrases as: "His life was a continuous miracle, his habitual state an ecstasy. . . . After a childhood of angelic beauty the Holy Spirit drew him away from Florence, . . . and then as by a second Pentecost came down in visible form and filled his soul with light"; for these are merely mouth-filling phrases.

About his genial character and winning manners, and his quaint sense of humour, there are many good stories. His morning prayer, which he composed for himself, was short and sweet but to the point:

"Oh Lord, keep Thy hand over Philip this day, for if not Philip will betray Thee!"

He had, however, no patience with fasts and mortifications.

which he considered were means of making oneself interesting when other ways had failed.

As to his psychic powers, there is an unusual number of detailed accounts by contemporary eye-witnesses; the most peculiar being the phenomenon of levitation.

With the evidence of Sir William Crookes and others before us, we have no longer any right to hoot at the bare idea of such a thing as the movement of objects without visible means of contact.

Anyone with time and money and a little ordinary critical acumen can see such phenomena for himself, and thus prove for himself the existence of these psychic forces which the saint so frequently possesses in common with others of a highly strung and delicate nervous organisation.

I admit that in England, not only because of the laws of the country and the timidity or apathy of scientific men, but also because of the climate and the specially impure air of London, certain phenomena are more difficult to see than in the brilliant electric air of the U.S.A. Still, there are at least a hundred recorded instances of the levitation of D. D. Home.

Sir W. Crookes says: "To reject the recorded evidence on this subject is to reject all human testimony whatever; for no fact in sacred or profane history is supported by a stronger array of proofs. . . It is greatly to be desired that some person whose evidence would be accepted as conclusive by the scientific world—if indeed there lives a person whose testimony *in favour* of such phenomena would be taken—would seriously and patiently examine these alleged facts." The italics are his. It is a pathetic remark and I think could only have been written in an atmosphere of British fogs—fogs mental as well as physical.

It is said that S. Philip used "to veil his miracles with a gentle jest,"—which suggests to me that he knew a thing or two about himself, and did not believe that it required the entire Trinity assisted by the Blessed Virgin to cause one of his levitations. In fact he was particularly annoyed when one of these manifestations took place in the middle of Mass, whereas his admiring friends were hysterical with joy about it.

In contrast to this unwilling victim of his abnormal gifts,

we have the modern possessor of psychic force exerting himself to produce phenomena, often under very unfavourable conditions. And instead of the speechless awe of S. Philip's eye-witnesses we have the spectacle of a well-known scientific materialist discovered on all fours under the table, holding on to the medium's legs while the table rises serenely above him!

Scepticism and superstition again! It is hard to say which of the two makes a man most ridiculous.

ECHO.

FLOTSAM AND JETSAM

(CONTINUED FROM "ON THE WATCH-TOWER")

HERR Bresch may regret that Señor Fuente did not leave the money to the furtherance of the work of the Sections of the Society throughout the world. That may

Men not Money be natural enough, and perhaps many may share in his regret; but, as a fact, our late colleague left it to the Adyar Library and the Central Hindu College. Señor Fuente doubtless thought that these two undertakings were more deserving of endowment than any other activities of a Theosophical nature known to him. It is, therefore, again none of our business. Señor Fuente has left the money of his own good will, and Colonel Olcott and Mrs. Besant have faithfully carried out his wishes. We are generous enough to be glad that the Adyar Library and the Central Hindu College are so munificently benefited; confident enough to believe that if the Sectional work of the Society is to be dependent upon money, the money will come; and philosophical enough to go on working without regret, whether it comes or does not come. What we want is men, not money; money will do the Adyar Library no good till it has men to make it of use; money will not make the Hindu College a success without the continuance of the devoted service of its present workers.

ON reading over what we have written above and reconsidering the criticisms made by our colleague in Germany, we hope it will not appear that we have merely dealt with the external inadequacies of his protest and avoided the main burden of his contention.

The Work of the
Society

There is, he says, something rotten in the state of Denmark. He feels something is wrong, and he tells us what in his opinion are the appearances which have led to his conclusion. His conclusion is that monetary considerations are staining the purity of our work. If that is really the case, no protest can be too strong against the evil. It would mean our spiritual ruin. We have endeavoured to show that his fears are so far groundless. That, however, it is a great danger cannot be doubted, and even his own remarks on the Fuente Bequest show how careful we should be to leave all considerations of money severely alone. Money we may be sure will almost invariably be given to the furtherance of some special piece of work, and not to the general upkeep of the Society. The Society must support itself, so that it may be independent, and live by the labour of its own hands. No one has so far formulated an organised scheme for the work of the Society as a whole, and it is difficult to see how any such scheme could be formulated, for the work must necessarily be conditioned by environment and the needs of nations, cities, groups and individuals. To the furtherance of impersonal work few will leave bequests; it is too vague—too spiritual. People want something definite, something concrete, to induce them to open their purse-strings. If the Sections would organise sectional libraries on a large scale, or endeavour to turn their Headquarters into “Theosophical Colleges,” doubtless money would come in for such purposes. If every librarian were as enthusiastic for his library as Colonel Olcott is for the Adyar Library, there would be the same results; if we had greater enthusiasm for learning and teaching and mutual intercourse we should soon have to enlarge our Headquarters and our Branch Rooms, and they would begin to assume the form of organised “Collegia” proper, “Thiasi” in the true sense, communities of good thoughts, good words and good deeds.

A SCIENTIFIC colleague has sent us the following exceedingly instructive extracts from the *Annual Reports of the Progress of Chemistry*, for 1904, issued by the Chemical Society. They occur on p. 31 under the heading "Inorganic Chemistry," and are taken from a recent work by the famous chemist Mendeléeff, translated by G. Kamensky, entitled *An Attempt towards a Chemical Conception of the Ether*. Many of our readers will be able to appreciate more fully than ordinary laymen the high importance of these most recent and brilliant speculations of Mendeléeff's owing to the articles by our colleague, G. Dyne, which appeared last year in our pages. They come most opportunely as a further corroboration that the latest inductions of physical science are with every year drawing closer and closer to the deductions which have been enunciated by our own colleagues who are working from the intra-physical side of things.

To the groups in the periodic system, in the first place, Mendeléeff proposes to add a zero group in front of group I. In this zero group are placed those elements, helium, neon, argon, krypton, and xenon, with the isolation and properties of which the researches of Sir W. Ramsay and his pupils have made us familiar; a group of elements characterised by their chemical inactivity, for which, therefore, valence is reduced to zero, and further substances whose molecules are monatomic. Helium belongs to the second series commencing with lithium and ending with fluorine, whilst the first series is represented only by hydrogen, a homologue of lithium, that is, belonging to the same group. The element in the first series of the zero group is represented by "y," a substance which must have the properties characteristic of the argon gases. It is calculated from the relation of the atomic weights of the elements in the neighbouring group that this element has an atomic weight of less than 0.4. The relative density of "y" in relation to hydrogen would be 0.2, and it may be identified with the substance "coronium," whose spectrum was first observed by Young and Harkness in the corona during the eclipse of 1869. Nasini, Anderlini, and Salvador, considered that they had found traces of coronium in their examination of the spectra of volcanic gases (1893).

The molecules of "y" would not be sufficiently light, nor would their velocity be great enough, to identify this element with ether. To complete the series of elements, therefore, a zero series is added, and in this series in the zero group is placed our element "x," which Mendeléeff regards (1) as the lightest of all the elements, both in density and atomic weight; (2) as the most mobile gas; (3) as the element least prone to enter into combination

with other atoms; and (4) as an all-permeating and penetrating substance." This element " α ," it is suggested, is the ether, the particles and atoms of which are "capable of moving freely everywhere throughout the universe and have an atomic weight nearly one-millionth that of hydrogen, and travel with a velocity of about 2,250 kilometres per second."

* * *

SUCH a title as "The Greek Mysteries and the Gospel Narrative" cannot fail to attract the attention of Theosophists. But when we read Mr. Slade Butler's article thus entitled in *The Nineteenth Century* for March, "The Greek Mysteries and the Gospel Narrative" we must confess that we are sorry he has limited his researches to the Eleusinia only.

There are indubitably points of contact, but the Mysteries, on the one hand, are by no means best represented by the Political Mystery Institution of ancient Athens, and on the other the form of the Christian Mysteries has for the purpose of propaganda been torn into as many fragments by the canonical gospel writers as was the Body of Osiris by the forces of disintegration. A fragment here and there, a technical verbalism, now and again, however, permit us to recognise a once common body and a common language. This body of doctrine and this language are to be recovered from apocryphal, apocalyptic and extra-canonical documents, in the domain of Christianity, and on the side of the Mysteries, from Egypt, and Chaldæa and Phrygia, more than from Greece. Still, Mr. Butler has done well in his treatment of the most irreconcilable elements, and his contribution to the subject is a welcome one.

* * *

WE would draw the attention of students to a remarkable article by Mr. Newman Howard in the January number of *The Hibbert Journal*, entitled "The Warp of the World." Concerning "Music" Treating of harmony and cadences in the great world, Mr. Howard, who, though treating the matter from a strictly scientific point of view, cannot prevent himself from letting his true nature be seen in a sturdy prophetic diction, writes, as to the law underlying this world-order and world-beauty:

To that question we address ourselves, probing to this end those hard

ribs and vertebræ of things, the law of numbers and geometry; not however mistaking the bones for the life, or overleaping in unscientific haste that central fact that outweighs all facts—the conscious life, which neither number nor matter in any wise explains. Of which more hereafter, the intent meanwhile being to suggest, not to assert—in science to point to some promising lines of research, in philosophy to accentuate the certitudes of intuition in a day when ratiocination alone has respect.

That is written in the spirit of one of the “men of Pythagoras,” as indeed is the whole article, and we are pleased to see that Mr. Howard links himself on to the paper on the “Recovered Canon of Proportion” read before the Hellenic Society in 1902, and the paper on harmonies in *The Athenæum* of April 30th, 1904, to both of which we have already drawn our readers’ attention.

* * *

THERE is a passage in a recently published book which we might quote for the benefit of all who have not deeply pondered the sin and suffering—the passion of man. The name “De Profundis” of Oscar Wilde stands for the tragedy of a brilliant life ruined by excess,—yet in that very ruin it may have taught a deeper lesson than had it been otherwise. In that intensely human document which he penned in prison after he had drained the cup of bitterness to the dregs, he tells us how he found comfort in the Story of the Christ. It is true that the portraiture of the Master that pleases him most is, as one might have expected for one of his artistic nature, rather the Christ of Renan than of any of the Gospels; yet as it illumined his hour of darkness, who shall say that that portraiture is not fair and good and suitable to even the most poignant needs? Thus we find Wilde writing in his cell in Reading Gaol:

But it is when he deals with a sinner that Christ is most romantic, in the sense of most real. The world had always loved the saint as being the nearest possible approach to the perfection of God. Christ, through some divine instinct in him, seems to have always loved the sinner as being the nearest possible approach to the perfection of man. His primary desire was not to reform people, any more than his primary desire was to relieve suffering. To turn an interesting thief into a tedious honest man was not his aim. He would have thought little of the Prisoners’ Aid Society and other modern movements of the kind. The conversion of a publican into a Pharisee would not have seemed to him a great achievement. But

in a manner not yet understood of the world he regarded sin and suffering as being in themselves beautiful holy things and modes of perfection.

It seems a very dangerous idea. It is—all great ideas are dangerous. That it was Christ's creed admits of no doubt. That it is the true creed I don't doubt myself.

Of course the sinner must repent. But why? Simply because otherwise he would be unable to realise what he had done. The moment of repentance is the moment of initiation.

Read according to its under-meaning this goes near to the soul of the mystery; read on the surface it is, as Wilde says, dangerous, most dangerous.

IN MEMORIAM C. C. M.

WITH the death of C. C. Massey on the 29th of March last, was broken the earliest link, save that of Col. Olcott, with H. P. B. and the beginning of the Theosophical Society in Europe. In 1876, Mr. Massey went to America to witness the "materialisations" of the Eddy brothers in their home in Vermont, and returning thence to New York, he made the acquaintance of Madame Blavatsky, and was enrolled in the newly-constituted Theosophical Society. He kept up a constant correspondence with H. P. B., and the following year the writer of this notice brought to England the charter of the British Branch, of which J. Storer Cobb was appointed Secretary, and C. C. Massey the President. Three other members were enrolled at the first meeting, including Mr. Stainton Moses and Dr. C. Carter Blake. These were shortly afterwards joined by Dr. Wyld, Mrs. Ellis, and Mme. de Steiger, Dr. Wyld later becoming President in place of Mr. Massey, whose retiring nature always made office distasteful to him. His mind was more inclined to mysticism than to occultism, and he remained to the last the student and friend of mystics. His gentle disposition endeared him to all who knew him, and his highly cultured and philosophic mind drew around him those of like calibre. He translated Du Prel's *Philosophy of Mysticism*; and Zöllner's *Transcendental Physics*. Franz von Baader and Jacob Boehme were his constant study, and he contributed many valuable facts to the Psychic Research Society, his training as a barrister making him a reliable observer and capable of sifting evidence. His passing away is a distinct loss to his many friends.

E. K.

REVIEWS AND NOTICES

A USEFUL THEOSOPHIC STUDY IN FRENCH

L'Évolution de la Vie et de la Conscience, du Règne Minéral aux Règnes Humain et Surhumain. Par L. Revel. (Paris : L. Bodin ; 1905. Prix 3fr.)

WE have to be grateful to our esteemed French fellow-worker for a very valuable treatise on the foundations of the Theosophical system. Its great charm to us is that it furnishes something more and better than a mere rehash of what has been said by our leading authorities and repeated over and over again; that its author has really thought out and studied the matter in his own way, and brings to it a mass of erudition, some of which (as for example the references to the Saint-Simonian writers) is quite new to us, and profoundly interesting. The fundamental idea of the book is that all the difficulties, both of religion and science, arise from the habit of treating life and consciousness as two independent factors, instead of recognising that they are not, and never can be, dissociated one from the other; that they must be studied together, and not apart.

In his first chapter the author traces out the effect of this mistake upon the Old and New Testament conceptions, on the one side, and the philosophical conceptions on the other. After chapters upon Universal Energy, Life according to the physiologists, the necessity of a special Atom for each plane of existence, and the Nirvânic Life, we have the detailed examination of the traditions as to Life contained in the philosophico-religious doctrines of the East and West.

The value of the references to the Saint-Simonians may be judged by his first quotation, from *Enfantin*.

"God is all that is. All is in Him. All is by Him. None of us are outside Him; but none of us is Him; each of us lives by His life. We are all one in Him, because He is everything which exists."

The working out of this definition brings out an exceedingly close approximation to our own doctrine, most beautifully expressed. We should like to quote many pages from M. Revel's extracts, but can only press our readers to refer to the book for themselves.

After this, we turn to the Theosophical conceptions of life and of the physical evolution of mankind, an interesting comparison of the Monad of Leibnitz, the Hindu Jiva, and the Theosophical Monad, which brings us to the final discussion of the evolution of consciousness, the conditional immortality of the soul, and the bearing of the whole on the Pantheistic doctrine. From the author's Conclusion we take his summary of results.

“(1) To all manifestation of life there corresponds a manifestation of consciousness; or, in other words, life and consciousness are identical. (2) The foundation of life resides in the atom. But, in order to the formation of the atom, three elements are necessary: (a) a Directing Principle which acts; (b) the Life; (c) a substratum which permits the Life to express itself.

“It is evident that the preliminary process of the division of primordial matter into atoms has to be completed by another process of forming these atoms into special groups. The cohesion, the order, the harmony, the union, thus obtained, characterise the development of forms and operate their transformations. For these forms, subjected to violent reactions in the world-laboratory, evolve and become more and more perfect. This evolution, however, will appear absurd and incomprehensible if we do not recognise beneath all forms *something* which slowly expands under the strokes of outer vibrations and takes cognisance of the world. The development of this forms the third process; and the three resolve themselves into the One Life from which all spring, as the Trinity into the unity.”

Such is a brief outline of a very useful work; and our object in making it is not so much to criticise the book as to recommend it very earnestly to all our readers whose acquaintance with the language is sufficient to enable them to appreciate the interest of its contents and the elegance and persuasiveness of its arguments. And, in its own country, we hope it will be read by everyone who has any interest in a subject which, if it interests at all, must surely be the most interesting which can be presented to the human mind.

A. A. W.

AN APOLOGY FOR SPIRITISM

Objections to Spiritualism. By H. A. Dallas. (London: Spiritualist Alliance; 1905. Price 1s.)

THE fundamental dogma of the Spiritualistic religion is one which we regard as an example of a fallacy which I should unhesitatingly cal

unphilosophical but for the awkward fact that all English philosophers fall into it; the assumption that when we have discovered a *possible* cause of *some* of the phenomena presented by our subject, we are thereby entitled to enforce it as the only allowable explanation of *all* of them. We entirely agree that certain phenomena exist which naturally suggest that in the invisible world around us there exist beings who, in a previous existence, have been human beings like ourselves; but we entirely refuse to admit the unproved and improbable addition that no other beings *can* exist there, which is supposed to be a deduction from it. The natural conclusions of an interested and unprejudiced observer are those given in Mrs. Browning's *Letters* (vol. ii.): First—that there certainly *is* something in it; second—"that Death does not teach all things. Foolish John Smith who died on Monday is on Tuesday still foolish John Smith. If people who on Monday scorned his opinions prudently will on Tuesday receive his least words as oracles . . .," they are, in short, foolish themselves; and finally, "that the drawback is that without any sort of doubt the spirits *personate falsely*."

Mr. Stainton Moses, who knew what he was talking about, recognised these facts, much to the annoyance of the orthodox around him; and it is not unworthy of note that it is still to him, who died years ago, that our author has to turn for a presentation of the Faith which can be expected to appeal to thinking men. As an Apology for Spiritualism the book is well and carefully done, and may be recommended to those who require it; the difficulties are not entirely passed over, though the treatment of them is very far from adequate, from a controversial point of view, as might, indeed, be expected. What *can* be said is said, modestly and well; and such matters as personation by the "spirits" are given just so much mention as not to disturb the favourable impression which the book is intended to give. One remark we will permit ourselves to make. For a long time the evidence for Spiritualism has been allowed practically to reduce itself to Dr. Hodgson's private opinion of Mrs. Piper's impersonations of G. P. and the rest. But whether it be the fact that, as declared by a writer once reviewed by us in these pages, Dr. Hodgson has simply been hypnotised by "Mrs. Piper and her gang," or that, on the contrary, he and she are all that is claimed for them, it must be clear that this one case is not sufficient to support the fabric of Spiritualism all alone. If, during all the years Mrs. Piper has been on the field, no *second* case which can stand scientific investigation has been dis-

covered, it would seem to me that the probabilities are rather against the correctness of the *one* supposed fact. It is easier, to me at least, to believe that in this case also Dr. Hodgson has allowed himself to be misled, than to believe Mrs. Piper the one sole possible means of communication between the two worlds; *that*, as our American friends would say, is "piling it up rayther *too* mountainious!"

A. A. W.

PREDICTION

Soul-Culture: Self-Development, What it is, and How it is Done.

By R. Dimsdale Stocker. (London: L. N. Fowler & Co.; 1905. Price 1s.)

THIS is the second of a series of Psychic Manuals, and will probably have considerable circulation for better reasons than its cheapness.

It is divided into three sections: (1) Life's Inequalities: Their Cause and Cure (Past); (2) The Mystery of Being: The Remedy of Yoga (Present); (3) The Predictive Art: The Rationale of Fortune-telling (Future).

The last chapter has especially interested us. There are many things in modern civilisation indicating that concern to foreknow the future is innate in the human race. Granting the abundant deception in prediction, this is not anything like enough to explain away the bulk of the evidence that man under certain conditions is capable both of delving into the past and of predetermining the future. Do we understand what "Past," "Present" and "Future" really mean? The terms are illusory. They represent phenomena or appearances, functions of the senses, not realities. It is well known that all sensory knowledge is relative. We cognise no reality. The Sirius which the astronomer sees to-day is the light which left it twenty-two years ago. So with the reports of all our senses.

These organs muffle us from that real world
That lies about us.

Thus it comes about that what we call "Time" is our perception of appearances only, in other words our perception of such effects in respect to duration as our limited senses admit into our consciousness, and has no basis whatever in the inherent nature of things. Inasmuch then as objects of the senses, happenings to us of any kind, are not things in themselves, they are merely the effects of unperceived causes at work behind the scenes. And—to take a familiar illustration—just as a photographer, during the process of

developing his plate in a dark room, finds that the camera has seen more than his own naked eye could detect, so we ourselves frequently find in our innermost experience that our unconscious mind has taken in from the happenings to which it has been exposed, many ideas and facts that our waking mind has not cognised at all. The subliminal consciousness registers for ever in its own substance whatever vibrations reach it; and, directly or indirectly, whether in a longer or a shorter time, there are no vibrations that do not reach it.

This power of registration, as we have called it, is the preliminary condition of prediction. It implies responsiveness to the vibrations of whatsoever exists; and whatsoever exists does so either as the Present Germ, or as the Future Blossom, or as the Past Fruit of some object or event. Whatsoever has been still is, in its fruit or results; whatsoever shall be already is in its Present Germ. The Ego or subliminal consciousness responds to both. So that the infant, even in its pre-natal state, is branded with the past in its constitution, and with the future in the very palms of its hands. As Professor Lodge says, Past and Future already are. Both have a controlling influence on all practical action, and the two taken together constitute the higher plane or totality of things; "towards which, as it seems to me," he says, "we are compelled to seek, in connection with the directing (given us) by our form, and in connection with the action of living beings who are *consciously* directed to a definite and preconceived end."

Souls, however, some earlier, some later, come to possess, in addition to the secret writing on the inner leaves of subconscious knowledge, the power of publication, and prediction. It happens in this way: the Divine One, the All in All, that impels us onwards to think and say and do what we ourselves know not, continually knows and foreknows the whole; and there are souls in the world that even already have climbed near enough to Him to catch an occasional gleam, and get a word here and there of His Cosmic Will.

Such are prophets, men and women, who have learned to predict.

C.

MIND-DESIRING

Mind-Concentration and How to Practise it. By K. T. Anderson.
(London: L. N. Fowler & Co. Price 6d. net.)

VERY probably, nay almost certainly, the author did not mean it, but "Mind-Concentration and how to practise it," is a little sermon on

"Ask and it shall be given to you," since it points out, though without saying so, that prayer is an instinct arising, like our other instincts, out of the natural powers of the human constitution, and still more, because it shows that, provided men understand what the method of "asking" is which the laws of nature prescribe, the obtaining of what is thus "asked" for is as infallible a law as any other.

The advice of this little book amounts to this. Let your thought be definite, and clean cut. Let it take the form of desire. Let this desire find explicit utterance in the briefest possible form of words. Let this form of words be earnestly and incessantly repeated, for such an amount of time as will not be wearisome to you. Five minutes will do to begin with. Do it as frequently in the day as you can make it convenient, and as you will not find irksome. And the result will be such as at present you cannot bring yourself to believe, not only clearness and consecutiveness of thought, with the success which accompanies them, but in process of time you will find that you actually get the things you ask for. The secret of getting [business success, personal abilities, virtues, or anything else is a method as unlike as possible to that in which you have been in the habit of praying in church. Whatever strong desires a man has are a prophecy of their own fulfilment; where we fail ordinarily, is that we do not desire strongly enough. Now in case we wish to weaken our desire for any object the method is simple: Rattle off a series of disconnected petitions for a number of different objects at any indefinite time; while, on the other hand, in case you want to strengthen your desire, and make it a force in nature that shall win, the method is no less simple and no less sure, *viz.*, precisely the reverse. There's only one caution that must be carefully borne in mind: Be desperately careful in using this method not to desire the wrong things,—for you will be sure to get them! Real "asking," remember, according to the laws of one's mental constitution, is not a thing to play with, but a force of nature.

C.

POLITICS BIOLOGICALLY CONSIDERED

The Biology of British Politics. By Charles H. Harvey. (Swan, Sonnenschein & Co.; 1905.)

THIS interesting and useful little book, laying down as a foundation principle that our present division of parties is completely out of date, and that there is as yet no Science of Politics to guide men in their judgments, proceeds to formulate a method as follows. It

consists, says the author, of: (1) the observation of facts concerning nations; (2) the hypothesis of nations as organisms; (3) the application of the laws of biology to explain the growth and development of nations. The two fundamental laws in the history of states are said to be: (1) the limitation of the internal struggle; (2) the substitution of combination for competition. And the conclusion is that "Political Science has for its unit the state. It will treat of the individual man, but of him only as a section."

The study of past history and the discussion of the present circumstances of the world, which form the body of the work, are of much value, and should be carefully read by all who can recognise that the world's movements are not limited to the ideas (or want of ideas) of Whig and Tory, Free Trade and Protection. But our author's collection of facts is sadly incomplete, and the "organisation" of nations very far from actually existing. To the amiable optimism of such passages as the following, we can but answer "Open your eyes and see!" He says: "The careful observer of the life of this group of Western nations cannot fail to see in them the growth of a common life. . . . So real is this, so actual and tangible the interests that unite them (!), that they have, in fact, become in a slight but true and infinitely potential sense, a distinct organic body." Contrariwise, it needs no careful observation—it lies on the surface—that never since the time of primitive savagery have European governments been carried on with so cynical a disregard of morality (international or other), with so little feeling of "interests that unite them," as since the old order was broken up by the Franco-Prussian war. A good illustration was furnished only a few weeks ago, when Prussia professed a serious apprehension that, in a time of profound peace, with absolutely no cause of quarrel, England was about to send her fleet to annihilate the Prussian navy! The idea is to us a ludicrous one; but what is *not* ludicrous is that Prussian statesmen should regard such an action against a friendly state as possible, and even (apparently) natural.

To speak of Europe at the present day as, in *any* sense, "a distinct organic body" is, indeed, a paradox approaching to an absurdity. Is it much otherwise with the single nations? The future Science of Politics must rest upon much more careful and complete "observation of facts" than Mr. Harvey gives us. But in what he *does* give us there is matter for very serious thought for all who desire the welfare of their country.

A. A. W.

MAGAZINES AND PAMPHLETS

Theosophist, March. "Old Diary Leaves" this month continue Colonel Olcott's experiences in Paris and London, 1896. W. A. Mayer's thoughtful paper on "Early Christianity; Its Relation to Jewish and Grecian Thought and Culture" is concluded. His result—that "Between the humanist and mystical thought of Jesus, floating in an atmosphere of universal love, and the rigid and scholastic system of Paul, there is a broad line of severance almost reaching to a gulf"—will commend itself to many readers. Of the Gnostics he says: "Their ideals eventually proved to be beyond the intellectual and spiritual evolution of the age, or Christianity in their hands would have thus early become a universal religion. They failed for lack of a sufficiently evolved human material to work upon. Eighteen centuries must run their chequered course before our Western races were prepared by the slow evolutionary process for the acceptance of a universal Gospel built upon the inner spiritual teachings and the simple ethical precepts of the great Founder of the Christian Religion." Mr. Leadbeater's most valuable lecture upon "Ancient and Modern Buddhism" follows; then we have the conclusion of Kannoo Mal's "Philosophical Jainism viewed in the Light of Hinduism and Modern Science." A very curious and suggestive narrative of the obsession of a native youth by the spirit of "No. 2034, Corporal George Harvey, B. Co., Norsex Regiment," a very unprogressed spirit indeed, from whom we are told that "no secrets of the hereafter were gleaned," follows; then "The Staff of Zoroaster," and a very interesting paper on "The Hindu Joint Family," from the *Indian Mirror*; and the number concludes with the report of Mrs. Besant's third and fourth lectures at the Benares Convention.

Theosophy in India, March, opens with "A Fragment of Thought on Religion and Education," and an exceedingly good article from the *Rangoon Times* on "Mission Work in the East," which defines the true religion and the true mission work as "that which seeks to uplift humanity, irrespective of caste and creed; one which recognises the Divine source of all religions." K. Venkata Rao's "Visishtâdvaitic Philosophy" is the most important of the remaining contents.

Central Hindu College Magazine, March, keeps up the level of its contents, and supplies a recent portrait of our President-Founder.

Theosophic Gleaner, March, presents its readers with a useful Chart, showing the different Geological Strata of the Earth, Corresponding Life, Races of Mankind, etc., founded on the Table in the *Story of*

Atlantis, and enlarged from the *Secret Doctrine* and the *Pedigree of Man*. P. B. Vaccha's "Thoughts on 'Glimpses of Occultism,'" and D. D. Writer's "The Taming of the Brute in Man," are the most noteworthy of its original contents.

Our collection of other Indian magazines includes *The Dawn*, with an interesting account of the Muhammadan population of Bengal; *The Mysore Review*, Vol. I., No. 3, a new magazine which deserves a word of praise; well written and well printed, and exceedingly outspoken. In what is mainly a defence of Lord Curzon's famous speech, the Editor says: "In this large conception of truth every mother's son of India is found wanting. Our society is a lie, our customs are a lie, our religiousness a farce, and our professions—all skin-deep. In no other civilised country does woman, the noblest associate of man, obtain at the hands of the latter the ignoble treatment we mete out to her. . . . And yet we get speechless with astonishment, and raise in horror our hands to heaven to witness the blasphemy of our bold mentor!"

Indian Opinion; East and West, which would fairly take its place with the best of the English magazines without its specially Indian interest; and *The Indian Review*.

The Vâhan, April, gives much space to the forthcoming International Congress. Dr. Hübbe-Schleiden writes on "Space Problems," and the "Enquirer" deals farther with the question of the gulf between Modern Christianity and the Esoteric Christianity of Mrs. Besant, and gives answers on Telepathy, H. P. B.'s meat-eating, smoking and other capital sins according to the New Lights, and the results of companionship in previous lives.

Lotus Journal, April. This month we have a pretty coloured picture illustrating the third portion of Mr. Leadbeater's Travels in California. The serious part of the number is the Editorial on the method of forming a "Lotus Circle" and managing the meetings. This time it is A. R. Orage who furnishes the story; H. Whyte discourses upon "Easter," and Miss Mallet's "Outlines" are continued by a study of "The Building of Character." May we venture to hint our own view—that for children all this is a premature tearing open the budding flower? There is an innocence of childhood which even the teacher should respect; it seems to me too much like trying to get them "converted," as foolish Sunday-School teachers do. Surely, a child should *not* be thinking of "building its character"!

Bulletin Théosophique, April, reproduces in full the letter which has

raised so much discussion. It is well worth carefully reading; and though we do not admit the application of much which is said against us, the opportunity of seeing ourselves as others see us, of knowing how our speech and action impress a not unsympathising outsider, is one we should not lose. Our broad answer must be that of the Apostles in like case: "It is not meet we should leave the work of God to serve tables"; and yet, how much more could we not do, and *not* leave the other undone!

Revue Théosophique, March. Mrs. Besant and Mr. Leadbeater furnish the material for this number. The Editor, in speaking of the Welsh Revival, says: "The veritable origin of the movement is possibly the action of a powerful Helper who has made of Evan Roberts and others a channel for the outpouring of spiritual force." This seems reasonable; and as no spiritual force thus poured out upon them can do more than enhance—put more life into—what they are by nature, we need not wonder that, though at least for the time raised and glorified, they remain Welsh Methodists still. It is power they have received,—not light; for *that* they are not yet ripe.

De Theosofische Beweging, April, in addition to its official contents, has an account of Mr. Leadbeater's movements in America, and an interesting paper by Dr. Van der Gon, "A Visit to the Reading Room of the Netherlands Section."

Theosophia, March. From the "Outlook" we learn that the storm in the teapot raised amongst the orthodox by Dr. Baehler's boldness still rages—the higher the better! The articles are few, but long and important. Dr. Van Deventer sums up his papers on Plato's *Timæus*, with a general study of the doctrinal views it expresses; C. J. Schuver concludes "The Treachery of Judas," and Mrs. Besant's *Pedigree of Man* furnishes the remainder. Special mention deserves Dr. Van der Gon's pleasant and readable article upon our magazines, containing much interesting detail as to their foundation and early days.

Der Vâhan, March. The main contents of this number are a lecture on "Theosophy and Christianity" and a study of Wagner's early work *Jesus of Nazareth*.

Teosofisk Tidskrift, March, contains a "Meditation on Determinism" by H. Sjöström, and a chapter from Schuré's *Les Grands Initiés*.

Theosophic Messenger, March, in addition to the questions from the *Vâhan*, has also original questions and answers, to one of which, dealing with the transmission of the Vedas, we are glad to see the well-known initials C J.

Theosophy in Australasia, February. In a good number we must single out for special mention a particularly valuable paper, "How Karma works," under the initials E. H. H.

New Zealand Theosophical Magazine, March, announces Mr. Leadbeater's arrival at Auckland. Mr. K. Harrison's "Brotherhood" is worthy of careful study.

Also *Theosophisch Maandblad*, and *Lotus*. With regard to this last we are in some difficulty. The Editor suggests that we should give a special notice of it, but what can we say? It is a large and well-got-up magazine, dating from "Praze" which we are given to understand is what we call Prague, and we think we make it out to be the seventh number of the tenth volume. The sender has kindly pencilled that the first article is from Mrs. Besant's *Evolution of Life and Form*, and the second is "Taoism," and—there you are! There does not seem to be a single word which has the slightest resemblance to any language we are acquainted with; so we can only express our sincere pleasure that Theosophy can maintain so dignified-looking a magazine in Bohemia, and wish it every success. But why should *we* be called upon thus publicly to confess our shortcomings? Let Echo answer!

Of other magazines the first place is due to *Broad Views*, April, for the very important article by Mr. Sinnett himself on "Life in the Next World," which should be read by every Theosophist. Whether *every* difficulty is cleared away by simply speaking of the "crudity" of the earlier teaching may, we think, be questioned; but there is no doubt that he gives suggestions which go far to harmonise the conflicting views lately stated in our pages on this most interesting subject. Also, *La Nuova Parola*; *Modern Astrology*; *Mind*; *The Occult Review* which takes a high place among our contemporaries, and contains contributions by Mr. Andrew Lang; Mr. St. George Lane Fox-Pitt and Mrs. Campbell-Praed; *Notes and Queries*, in which the list of "Arcane Societies in the United States," is as good as a pantomime—for example, we learn that the Essenes died out in the Middle Ages, but the Order was revived only a few years ago. "The work is partly military, and presents good opportunities for dramatic display." *The Mystic Magazine*; *The Humanitarian*, and the *Psycho-Therapeutic Journal*
W.

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ON THE WATCH-TOWER

IT is with great pleasure that we lay before our readers the text of a straightforward and fearless declaration which has been circulated among all the clergy of the Church of England and signed by many of them. In this declaration these brave ministers of Christ avow their belief in the power of Christianity to regenerate itself; they ask to be relieved of what has become for many of them an intolerable burden, and that permission should be given them to speak openly to their fellows of other truths concerning the Christian tradition than those which have previously received the sanction of councils and synods. In brief, they would have the authoritative encouragement of their Bishops that they may go forward "to face the critical problems of the New Testament with entire candour, reverence for God and His truth, and loyalty to the Church of Christ." In other words, they know that many of the clergy under the present state of affairs are forced to be dishonest in the pulpit; they would have

permission to be honest, candid lovers and searchers after God's truth ; and so they declare as follows :

"We, the undersigned clergymen of the Church of England, observing (a), on the one hand the present unsettled condition of religious opinion, which, while due in the main to the general trend of modern thought, specially connects itself for the clergy with the critical study of the New Testament, and (b), on the other hand, a counter tendency to treat the full discussion of many questions arising from such study as inadmissible for our Church and so to commit us as a body to non-critical views of the New Testament Scriptures—desire to record :

"(1) Our sense of the grave and manifold religious issues involved in the present critical discussions, and of the urgent need for English Churchmen to combine an earnest faith in the Holy Spirit Who guides into all truth, with as earnest an effort to contribute to a solution of these problems.

"(2) Our desire that, as many of the clergy have already, with advantage to Christian faith and with a general assent on the part of their rulers, welcomed important results of a patient, reverent, and progressive criticism of the Old Testament, so the clergy, as Christian teachers, may now receive authoritative encouragement to face the critical problems of the New Testament with entire candour, reverence for God and His truth, and loyalty to the Church of Christ.

"(3) Our fear lest the door of ordination should be closed to men who patiently and reverently apply historical methods to the Gospel records, and so an increasing number of men both spiritually and intellectually qualified should be lost to the high office of the ministry.

"(4) Our conviction that it is not without grave responsibility and peril that any of us should build the faith of souls primarily upon details of New Testament narrative, the historical validity of which must ultimately be determined in the court of trained research—although many of us, until such final decision take shape, may cling devotedly to the traditional details in question.

"(5) Our confidence that the faith of the Church in the years to come, whatever historical revisions may await us, will stand, without risk and without discontinuity, upon the spiritual foundations to which Christian experience and the Creed of the Church alike bear testimony."

* * *

WE take off our hat in deep respect as these brave pioneers pass by, going forward to prepare a way ; they are the company of the Baptist, the forerunners of the New Light, making straight the paths before Him. Now consider for a moment this outspoken, earnest, and whole-hearted declaration of these ministers

Roman Catholicism
and Biblical
Criticism

of religion, and compare it with the hesitating and timid pronouncement of the authorities of an older Church. The Biblical Commission at the Vatican after three long years' deliberation, has just issued a single small decision, which was signed and sanctioned by the Holy Father on February 13th last. The following is a translation of the question proposed and the official reply as given in *The Tablet*. The question was :

Is it lawful for the Catholic exegetist to solve the difficulties occurring in certain texts of sacred Scripture, which appear to relate historical facts, by asserting that in these we have to deal with a tacit or implicit quotation of a document written by an uninspired author, and that the inspired author did not at all intend to approve or adopt all of these assertions, which cannot, therefore, be held as free from error ? To this the Commission has decided to answer : In the negative, except in the case when, due regard being paid to the sense and judgment of the Church, it is proved by solid arguments—(1) that the sacred writer has really quoted the sayings or documents of another ; and (2) that he has neither approved nor adopted them, so that he may be properly considered not to be speaking in his own name.

Compare those two declarations together, and what is the picture that comes before the mind's eye ? Is it not, on the one hand, that of a company of men boldly plunging into the stream and striking out with determination and confidence for the other shore, and, on the other, that of a band of children timorously dipping a toe into the water and retiring precipitately with shrieks to the skirts of their aged nurse upon the shore,—the Ecclesiastical Hen whose one idea is to persuade her ducklings that they are chicks and land-fowl, and must never on any pretence go near the water.

* * *

NEVERTHELESS, in spite of the timidity of this decision, it is an official decision ; and microscopic though it may as yet appear it is, in fact, a point of light in the darkness of ecclesiastical obscurantism. This wee pinpoint of light contains within it infinite potentialities ; it can in time become a sun with healing in its wings for the troubled minds of the Roman Catholic clergy. For the Spirit of God is brooding over Christendom ; the Great Bird (not the Ecclesiastical Hen) is hatching forth the light-sparks in

The Beginning of
the New Age

every direction ; and no human recalcitrancy can long avail to check the Divine Will.

And yet it is not biblical criticism that will revivify the Churches ; biblical criticism can but prepare conditions for the freer flow of the Life and Light of the Logos of God. It is a means to an end ; but how potent a means, how noble a task ! The restoration of true liberty of intellect and conscience, the giving back of a lively faith that the Gospel of the Christ, rightly understood, can satisfy the intelligence of man and give it freest scope to grow and develope, is the heralding in of a New Age of religious life. The crystallised and fossilised forms of dogma, the stones that ecclesiastical convention has offered for so many centuries in place of the Bread of Life, will be gradually sublimated so that the Life may thrill in them and Light be poured forth through them in ever new meanings.

* * *

IT needs must be, however, that for general Christendom this process will be slow ; so vast a body cannot be set moving too rapidly without fear of disintegration. Therefore

The Liberty of
Theosophy

though we rejoice at what is being accomplished, we do not expect any sudden revolution ; evolution for the many must go forward gradually and painfully, each step being followed by readjustment. But for ourselves in the heart of the Theosophical Movement, how much more ought we to rejoice for the greater liberty which is ours ! We have not only the liberty which the clergy crave, but we have every right liberty that citizens of a free intellectual and spiritual state can possibly desire. For who is there to set bounds to this right liberty except ourselves ?

It is true that in our more rapidly vibrating and more swiftly changing organisation we have the same problems to face though in freer forms that the Churches have to solve, for we are men of like nature with all men, and our self-limitations are those of the race. But the limitations of doctrine and opinion which we unconsciously impose upon ourselves are incomparably more easy to transcend than the authority of an age-long tradition, of a Mental Form that has been created by millions and millions of minds. It is true that in our endeavour to synthesise the funda-

mental ideas of the world religions and philosophies and sciences, we impose upon ourselves new limitations of conceptions of a still more potently restrictive nature, but even so we are not yet sufficiently hard set in any of them to declare that these limitations shall be the boundaries of Theosophy, and so constitute a self-imposed Ring Pass Not for the whole body of our endeavour. If we are to be true to the spirit of our high calling, our effort must be unceasingly to strive for the true liberty of the Sons of God, never to cease until we shall have reached the face-to-face Truth of things.

* * *

WHAT Master of Wisdom has ever forbidden the freest enquiry? What Teacher of the Reason of God has ever frowned down the honest efforts of man to reach unto a knowledge of himself, and therewith of the world and of God? It is only those who do not know the infinite possibilities of the human mind and heart who are envious of the advance of knowledge. It is only those who are bankrupt of ideas themselves who would lay hands on the ideas of others as though they were their own private property and impose them upon mankind as the sole saving truth of God. What is a man that he should presume to interpret the cosmos of God, and dogmatise upon the nature of his own soul and mind, when he has as yet but the vaguest notion of the powers of them? They are his wings for the flight of "the alone to the Alone," if he would but dare to *expand* them; wings whose first true conscious balanced beat will bear him aloft beyond the region of the terrene emanations which we take for thought and vision.

* * *

THE greatest rival of Christianity in the first four centuries is admitted on all hands to have been the Mithriac religion. Its propaganda was simply enormous and spread into every corner of the Græco-Roman world. Mithraism was the Western branch of the great tree of which the topmost boughs of the Eastern branch constitute the present Pârsî religion. It is a striking phenomenon in the life-history of the Mazdæan Faith upon which we are now called to gaze. The Pârsî community

A Momentous
Decision for the
Pârsî Community

has just decided with enthusiasm and unanimity to admit no proselytes into their ancestral faith ; the history of this momentous decision is thus recorded in *The Times* of May 10th :

For the past two years the Parsi Community in Bombay has been agitated by the question of the competency of individuals of other races to become Zoroastrians on confession of faith and investiture with the sacred shirt and thread worn by all Parsis. Several Parsis resident in this country are married to English ladies, and such matrimonial unions have been somewhat frequent of late. The immediate cause of the agitation was the marriage of a cousin of the late Mr. Jamsetjee N. Tata, the distinguished merchant and philanthropist, with a French lady, who was invested with the sacred thread and confessed conversion to Zoroastrianism as a prelude to the performing of the marriage ceremony according to Parsi rites. The orthodox party protested ; some stormy general meetings were held in Bombay, and ultimately a large committee of the community was appointed, and selected a sub-committee, which in turn referred the question of proselytism to an expert body of men versed in Zoroastrian lore. European savants were also consulted, and ultimately the experts reported, by a very large majority, that conversion to the faith was not disallowed by the Zend Avesta. The sub-committee, instead of adopting the report, went into the question in its social bearings, and, finding themselves about equally divided, asked the general committee to consider the whole matter *de novo*. After much angry debate, the general committee came to the conclusion that the recognition of conversion to Zoroastrianism was inadvisable and would be disadvantageous in the present circumstances of the community. This decision has now been ratified at a densely packed meeting of the community, convened by the trustees of the charitable funds and properties of the Parsi Punchayet, and presided over by Sir Jamsetjee Jeejeebhoy. The first resolution accepted the report of the general committee, and declared that, " looking to the present religious and social condition of the Parsi community, it is inexpedient to admit professors of other religions into Zoroastrianism, because it would militate against the original unity and ancient traditions of the community and be injurious to their interests." As to persons of other religions " who had in some way or other got admitted into Zoroastrianism, or pretended to have been so admitted," the meeting resolved that they had no right whatever to enjoy the privileges accorded to all true Zoroastrians of attending their fire temples or meetings of the community, or of benefiting in any way from their religious funds and endowments ; also that any Parsi priest investing with the sacred *kustee* the professor of another religion should be excluded from the discharge of all sacerdotal functions. It was decided to apply these resolutions not retrospectively in the case of such children already recognised as Parsis, but, from that day forward, to the children born of any father or mother who was not by birth a Zoroastrian. The meeting was characterised by great enthusiasm and unanimity.

THE Pârsî community has thus decided that the great world-religion which has had such an enormous influence in the past, and which has left its impress on Judaism and Christianity even unto the present day, shall in future be confined to the narrow limitations of a small national cult. Can the Spirit of that Faith be confined to such straitened environment? If so, Osiris has indeed been put in his coffin. But shall he not rise again? Is it that so great a good as was given to the world by Ahura Mazda through his servant Zarathustra shall come to an end, or be dammed off from the saving stream of the Spirit by the puny earth-works of a minute fragment of pigmy mankind. Is Zoroastrianism to be deprived of its part and lot in the great spiritual outpouring that is beginning? We think not. All the ancient channels of world-inspiration must be purified and made clean for the free circulation of the Life and Light in the veins and arteries of the Great Body. Those who set themselves to obstruct this Divine Purpose will find themselves unwittingly used for the destruction of their own small purposes. If the Pârsîs imagine that they can monopolise for themselves alone the treasure they hold as a sacred trust for mankind, they will find that the precious stones of their faith will gradually lose their lustre *for them*; the Light will depart and they will be left with the forms alone. But this, we believe, is not to be. The apparently reactionary decision of the Panchayet is, we hope, but a step backward in order the better to leap forward.

* * *

THE Upper House of Convocation, assembled at the Church House, Westminster, on May 9th and 10th, came to a momentous decision with regard to the minatory clauses of the Athanasian Creed. The unchristian sentiments which are required by the rubric to be formally recited by the faithful so many times a year have long been a scandal to all right thinking people, and Convocation has at last pushed the stumbling-block out of the middle of the highway, though it still allows it to obstruct the side-walk. By eighteen votes to six the Bishops have resolved:

That this House, while it recognises, as taught in Holy Scriptures, the truth, often overlooked, that every man is responsible before God for the faith which he holds, and while it believes that this Scriptural truth is what the minatory clauses of the *Quicunque Vult* were primarily intended to express, acknowledges nevertheless that in their *prima facie* meaning and in the mind of many who hear them those clauses convey a more unqualified statement than Scripture warrants, and one which is not consonant with the language of the greatest teachers of the Church.

It was further resolved by fourteen votes to six :

That, in view of the distress and alienation of mind which the public recitation of these minatory clauses causes to many serious Churchmen, this House, without expressing or implying by their resolution a judgment on any further questions raised as to the form, position, or use of the *Quicunque Vult*, desires that each diocesan Bishop should be authorised, upon application from an incumbent, with sufficient reason shown, to dispense with the public recitation of the *Quicunque Vult* either on all or on some of the days when the rubric orders its recitation.

But the bravest resolution of all was that of the Bishop of Bristol, who moved :

That such steps as may be necessary be taken with a view to removing from the *Quicunque Vult*, when recited in the course of public worship, those portions of it which do not form part of the "Confession of our Faith."

This straightforward grappling with the difficulty was accompanied by a direct and forcible speech in which the Bishop did not mince words.

He said the Church of England was distinctly discredited by forcing upon its people the recitation of the minatory clauses in the Athanasian Creed. The question he had been asking himself was what was the simplest way in which to remove that one blot on the Creed, and he thought the suggestions he had brought forward were the least drastic that could be made. He was dead against touching any single word of the Creed except the minatory clauses. He hoped they all would resolutely determine against an optional use of the Creed, which in his opinion would be most mischievous. He challenged any one of their lordships to say that they stood by the literal meaning of the minatory clauses. If they could not say that, then let them give relief to those unfortunate people who were so sorely tried by those words.

This motion was unfortunately lost. "Eternal Damnation" dies hard in England, but it is on its death-bed.

LAYS OF THE BARDS

THE TRIAD OF WHITENESS

SEVEN Hundred and Seventy Times The WHITE EAGLE cried—
 “JOY.”

Seven Hundred and Seventy Times The WHITE DOVE sighed—“JOY.”
 Seven Hundred and Seventy Times JOY, repeating His OWN NAME,
 replied—“JOY.”

FIONA MACLEOD.

JOY-BUILDERS

The Builders of Joy are the Children of Sorrow.—WILLIAM SHARP.

Joy the Creator, Joy the Preserver, art Thou not He whom the
 children praise?

Thou that hast called us, Thou that hast chidden, Thou that art with
 us in all our ways,

On through the Sorrow, on through the Darkness, on in the Dawn of
 the Day of Days.

We, the Joy-builders, thank Thee and bless Thee; bless Thee O Joy
 in Thy Hallowed Name,

Watching Thy Travail, O Master-BUILDER, Worker in Red Clay,
 Father of Flame,

Mother of Beauty, She that walketh treading under the robe of shame.

Taught by the WORD of Thy Master-Mason, we have raised the
 Stone, we have hewn the Wood.

In the Tears of Christ were our walls cemented; in the Cross of Christ
 are our joists made good;

In the Love of Christ have we builded surely the Temple of Joy with
 our flesh and blood.

Now, let Thy Name be known of all men. Joy our Master, our
 Servant, our Friend,

Joy that divideth Light from Darkness, now, whilst the Night and
 the Morning blend,

Lift up our eyes as the Daystar riseth, lift up our souls to behold
 Thine end.

Joy of the Bards, Thine own Joy-builders, “*in the Beginning*” Thou
 wast their Guide.

“*In the Curse*” have they builded Sion. “*In the Amen*” be Her
 doors flung wide

That all who hallow Thy NAME may enter; but She that entereth
 first is—BRIDE.

J. A. GOODCHILD.

THE CREATIVE HIERARCHIES

(PAGES 1-14 OF MRS. BESANT'S *The Pedigree of Man.*)

ON p. 10 of *The Pedigree of Man*, we read: "At the present stage of evolution, out of these Twelve Creative Hierarchies, five have passed away from the ken of even the greatest and most developed Teachers of our world; four of these have passed onward into liberation, and one is touching the threshold of liberation; so that in our own evolution we have now only to deal with seven." Earlier in the page we are told that "the Zodiac" supplies "the clue to the labyrinth." I have been asked by a fellow-student if I can suggest which are the seven signs of the zodiac that are concerned in our evolution, and which one of the remaining five is connected with the Hierarchy that is now "touching the threshold of liberation." It seems desirable to explain my point of view, before proceeding to offer any suggestions towards the elucidation of the problem. I will number the paragraphs to allow cross-references.

1. The division of the year into Twelve months, and of space—as seen from our earth—into Twelve (spherical) segments known as the zodiacal signs, is based, I take it, on the supreme fact of there being Twelve Creative Hierarchies. From our physical-plane standpoint, the "manifestation" of the "Absolute" may be regarded as comprised under Twelve distinct Powers or Hierarchies, each made up of innumerable Units of like nature within the same Hierarchy. From the physical-plane view, the Unit is a Sun—as, for example, our own; and in the supra-physical aspect, each Sun—each "fixed star"—is the Logos of a (solar) system, its pivot and circumference. This will give some idea of the magnitude and power of each of the Twelve Hierarchies who together form—as it were—the (spherical) background within which our own Logos and His Seven Archangels maintain their sphere of activity.

2. Astrology shows that the "infinitely great" Twelve Hierarchies—the macrocosm—are represented in the "infinitely little" human body—the microcosm—and that the zodiacal signs in their order correspond to the parts of the body in the same order, from Aries, the head, to Pisces, the feet. Aries thus begins the circle of the signs, and Pisces closes it. The definite order is well known. In this order, if the nature of the signs is analysed, they will be found to be in pairs, as positive negative, positive negative, and so on; also in related threes and fours. The distinct individuality of each sign, the inter-relationship of the twelve signs, and their harmonious blending into one stupendous whole, are investigated by Astrology in detail, for these signs form the ground-plan of its study.



3. Dealing with only the general principles and conclusions of the subject, it may be said that the earlier signs are related to non-manifestation or spirit, the later to manifestation or matter. The former are positive, the latter are negative. The later signs define and express, and are the vehicle of the former.

4. To be clear, and also to gain the symbolism that dwells in numbers, instead of naming the signs each time, I will quote the numbers to which they correspond; thus for:

Aries	<u>1</u>	Taurus	2	Gemini	3	Cancer	4
Leo	<u>5</u>	Virgo	6	Libra	7	Scorpio	8
Sagittarius	<u>9</u>	Capricorn	10	Aquarius	11	Pisces	12

The sign 1 is found to be positive to the sign 2; in other words, expresses and defines and is the vehicle of 1; 3 is positive to 4; 5 is positive to 6; and so on. There are thus six pairs among the twelve signs, the odd numbers positive (or masculine) to the even numbers negative (or feminine). Again, the first two or three or four or six signs, are positive to the next two or three or four or six signs respectively; and so, of the twelve, the first six signs are positive, and are related to spirit, and the last six are negative, and are related to matter, and spirit and matter are the two necessary poles of Unity.

5. The twelve signs, written in the way I have recorded them at the beginning of the preceding paragraph, analyse across and vertically in fours and threes, as follows:

<div style="text-align: center;">  </div>				Correspondences to the astrological triads formed by the three horizontal rows, the four signs in each row being regarded as forming one idea		
<u>1</u>	2	3	4	Spirit	Father	God
<u>5</u>	6	7	8	Spirit-Matter	Son	God-Man
<u>9</u>	10	11	12	Matter	Holy Ghost	Man, Human Monad
"Fire"	"Earth"	"Air" or "Ether"	"Water"	Âtmâ	Sat	Kether
of Spirit	of Matter	of Mind	of the Emotions (psychic)	Buddhi	Ânanda	Binah
Odd numbers	The following even numbers	Odd numbers	The following even numbers	Manas	Chit	Chochmah
<div style="text-align: center;">  </div>				Shiva	Transmuter or Regenerator	Necessity
Four "Elements" of Nature [forming four equal-sided triangles in the zodiacal heavens].				Vishnu	Preserver	Order
				Brahmâ	Creator	Fate
				Will (Power)	Inertia (Stability)	2 (Taurus)
				Wisdom (Intuition)	Rhythm (Harmony)	3 (Gemini)
				Activity (Intellect)	Mobility	4 (Cancer)

To explain the table: take, for example, the first vertical column. 1, 5, 9, are harmonious signs in that they form an equal-sided triangle in the heavens, and represent a trinity in unity; they form the triangle of spirit—among the four elements or triangles of nature. Corresponding remarks might be made for the remaining three triangles in the vertical columns, against "earth," "air," and "water." The general description of each triangle is given at the foot of the column, and the analysis of each component is given (by comparison) in the horizontal row. 1 is related to spirit, 5 to spirit and matter, and 9 to matter, or the limitation of spirit; these three signs, taken respectively with the three signs that follow in their own row, will also compare with the Three Persons of the Trinity, each with each, and with their attributes, as shown. It should be particularly noted that the three rows of four signs correspond respectively to

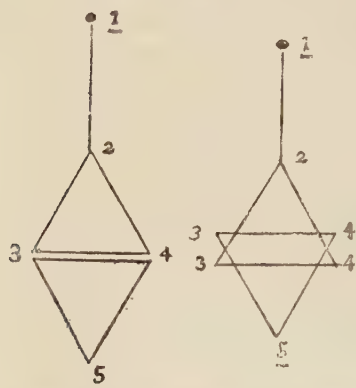
the three signs 2, 3, 4, which form the first triangle emanating from 1 in the zodiacal heavens, and typify the Supreme* Trinity; the first *four* signs among the twelve comprising 1 and this complete triadic emanation. The two sets of four signs that follow are also of the same nature in their respective degrees, each consisting of a spiritual sign and its own triad emanating therefrom.

6. It occurred to me, a few years ago, to consider whether the independent nature of each of the twelve signs—for each sign has its distinct characteristics—and also the inter-dependence and relationship that exist between sign and sign, can be expressed graphically in a figure. When considering the Twelve Creative Hierarchies, one is dealing with a highly involved subject-matter, and to draw a graphic figure is to apply space of but two dimensions; the result must be wide of the truth, but a sketch may assist ideas. I will proceed to copy a figure I first drew in 1899 or 1900. I drew it when it seemed to me that it should be possible to represent by a series of triangles the devolution downwards into manifestation of the Highest Trinity, until the series showed the development of the Twelve Hierarchies. It further seemed that the corresponding positions of the Logos and of His Seven Planetary Logoi would be ascertainable therefrom, relative to this Their Pattern in the Heavens. Also, as Man himself was on the pattern of the "Twelve," the process and goal of Man's own evolution might also, it seemed, be summed up and defined in such a figure. Further, by using numbers at the twelve points or angles of the figure, and reading into these numbers the meanings of the corresponding zodiacal

* This Supreme Trinity, known also as the First Logos, the Second Logos, and the Third Logos, is referred to in the Old Testament, and in the New, as "the God of Abraham, the God of Isaac, and the God of Jacob." The "Three" Patriarchs are correspondences of the signs 2, 3, 4; Melchizedec, "priest of God Most High" (*Gen.* xiv. 18), representing 1. The astrological "ruler" of 4 is the Moon, and the story of Jacob's wives relates, in one aspect, to the four phases of the Moon, and in another to the four "elements" of nature. The devolution of the Primary Trinity until there are in all twelve emanations, is represented in the birth of the twelve sons of the "Third" Patriarch, Jacob, and each "son" corresponds to a particular sign of the zodiac. The "Twelve" Patriarchs are correspondences of the Twelve Creative Hierarchies, so too are the Twelve Apostles of the Christ. In *Rev.*, xxi. 9-14, the completion of the work "fore-ordained" by the Twelve Hierarchies, and carried out under the "Seven" and the "Lamb," is pictured in terms which introduce *both* these systems of analogy which have been continuously employed, the one in the Old Testament, and the other in the New, to represent aspects of their Prototypes, the Creative Hierarchies.

signs, it seemed that the key of Astrology—the interpretation of the twelve-chaptered scroll in the heavens—could be applied to the figure to unlock the meanings of much that is now so obscure and bewildering as to the purposes of creation, and the status and goal of humanity.

7. The emanation of the Highest Trinity from Their Source, and Their next downward manifestation towards Matter,

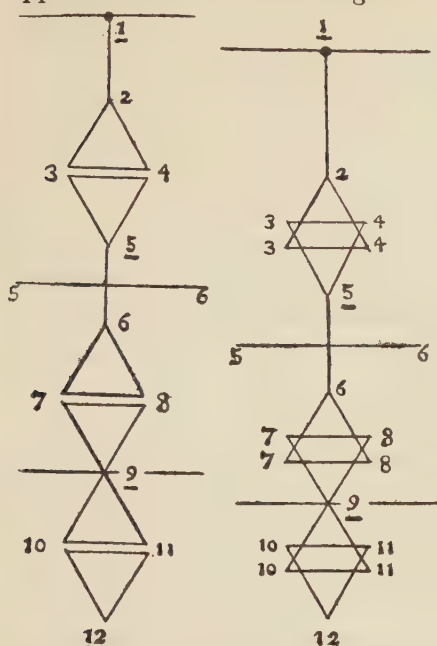


appeared to be represented in the figure as attached. Note the Point, 1, which corresponds to the First of the spiritual signs, the Point being the nearest physical representation of the first appearance of Spirit in manifestation. (See the vertical and horizontal columns connected with 1, in the table of paragraph 5.) From this proceeds the upward pointed Trinity 2, 3,

4, still Unmanifest to Matter as we know it. The process of devolution is continued by the Ineffable Trinity reflecting Itself downwards. The apex of the downward triangle is 5, which in the notation corresponds to the Leo sign. This is the sign of the twelve wherein “rules,” astrologically, the Sun, the physical representative of the Logos of our System. So we may say, generally, that of the Twelve Creative Hierarchies, the Fifth, represented to us by our Logos, appears—so far as we are concerned, and from our geocentric outlook—to bear rule over the other Hierarchies.

8. The Logos of our System, here represented by 5, is the highest Being humanity, as such, can know. Now 5 is the spiritual sign (see paragraph 5) that corresponds (see the horizontal row) to the “Son,” who is at-one with the “Father” or 1. The Logos, therefore, represents to us the Highest Father of all, as well as His own essential nature, 5, and so must declare to us the nature of the Supreme Trinity (2, 3, 4), as well. So it would appear that the Logos, 5, sums up for us the nature of the first five signs of the Zodiac, and is Himself patterned after the first Five Creative Hierarchies.

9. I drew a line across the figure below 5. Above the line appeared to be the Five stages or conditions summed up for us in



the Logos who is represented by 5; and below, the Seven Planetary Logoi, themselves patterned, as followed from the figure notation, after each of the last Seven of the Twelve Creative Hierarchies. I thus came to regard the last seven signs of the zodiac as ruled by, *i.e.*, represented by, the Seven Planetary Logoi. Some time after this appeared established, I was delighted to observe that the usually accepted rulers of these signs, from Virgo to Pisces, are the planets Mercury to Neptune in the precise order in which

they exist in the solar system, proceeding from the Sun, as follows :

Virgo 6	Libra 7	Scorpio 8	Sagittarius 9	Capricornus 10	Aquarius 11	Pisces 12
Mercury	Venus	Mars	Jupiter	Saturn	Uranus	Neptune

Subsequently it seemed that the first of the Seven is not a purely Virgo influence, but—more correctly—Leo-Virgo, and the ruler in such case—following the analogy of all the other instances—would probably be a planet between the Sun and Mercury, and that is precisely where a (mystery) planet (Vulcan) is said to be located.

10. The line was drawn across below 5, because the first two spiritual signs being represented and summed up for us in the Logos, 5, it seemed that the further devolution downwards would proceed only by a reflection of the supreme double—triangles. On arriving at 9, the third of the three spiritual signs, I again drew a line there, and below this appeared a reflection of the second set of double-triangles. The whole figure thus comprises three

sets of double-triangles, crowned by the Point, or Apex, 1. The two lower sets appear to be particularly connected with the "Seven," whose special office appears to be (so far as we are concerned) to guide in the raising of Humanity from the 9-12 stage (see table in paragraph 5) where he now is, to the more evolved and balanced stage—as between Matter and Spirit—of 5-8.

11. Again turn to the figure of paragraph 9. Compare the upper triangle 2, 3, 4, with its first reflection in the same upper direction 6, 7, 8. 2 is (see paragraphs 3 and 4), the vehicle of 1, and the triangle 2, 3, 4, represents the Unmanifest Trinity of—Âtmâ, Buddhi, and Manas; the triangle 6, 7, 8, is the first, or earliest reflection thereof by the first Three of the "Seven." Now 6 reflects 2, but is (see paragraph 4) the physical vehicle of 5; 6—representing (see paragraph 5), the second unfoldment, or development, of the "Earth" triangle (*i.e.*, of Matter),—manifests, and is the vehicle of, 5, the second expression of the Spirit triangle. I therefore called the influence of the First of the "Seven" not a purely 6 influence—as already stated at the close of paragraph 9—but 5-6, or in astrologic nomenclature, Leo-Virgo. These two signs strike the key-note* of the purpose of the "Seven" as regards Man, and proclaim it to be the evolution, or birth, of a Son of God (Leo), of the Virgin (Virgo), or the individualisation of Spirit, 5, by expression in the realms of Matter, 6; the "spirit" and the "matter" being in the second terms of their three stages, or conditions.

12. If the figure in paragraph 9 were held to represent the human body, the line 5-6, as there drawn across, would, speaking astrologically, come below the heart, and I recollected that Shakespeare speaks of men being angels above the waist and devils† below. The "angel" in Man, according to the symbolism of the figure, is this memory of, or analogy to, the Higher Five Hierarchies who are primarily represented in his heart 5, and head 1. The figure seemed thus in many ways to answer to what was sought. It, in fact, appeared to have *three* separate interpretations, as if there were three separate twelve-pointed

* "Here comes the Virgin's and Apollo's reign."—*Virgil*.

† Devil, *i.e.*, of evil, *viz.*, ignorant, requiring training and experience.

figures side by side. The first figure applied to the orderly progression—on the manifestation-side proceeding from the Absolute—of the Twelve Primal Creative Hierarchies in the *Universal* cosmos, and declared each Hierarchy to be distinct in nature and yet related to the rest. The second figure took up the reflection of these from the archetypal world—with their correlated successiveness—and expressed the same ideas within the *Solar* cosmos, whereby appeared the Logos—(who Himself as the “Word,” expressed the attributes of the First Five Hierarchies, *i.e.*, the Son, the Trinity, and the All-Father)—and His Seven Planetary Logoi, moulded on the pattern of the last Seven of the Creative Hierarchies, each on each respectively. The third figure appeared to represent the twelve-fold *Human* cosmos, or unit, Man, who is modelled on the ideals pre-existing in the Universal cosmos, and is their expression within the limitations of Space and Time as controlled by the Logos—the Agent of the “Absolute.” The three figures, in fact, appeared to correspond respectively to the four signs that are headed by 1, 5, 9, which represent the three conditions or states or modes of spirit that apply (see paragraph 5) to the “Holy Family” of many nations, and their Triune God. Man is the offspring of 1, which corresponds to the first figure, that of the Universal cosmos, and to the highest terms of the triangles in paragraph 5, but is now in the 9 stage—the third condition of the three twelve-sided figures and of the triangles in paragraph 5—and is under the rule and direction of 5 which corresponds to the second figure, that of the Solar cosmos; the purpose of the cosmos, so far as he is concerned, is that he should grow to the measure of the wisdom and stature of the Son of God, 5, who is revealed to him by the Logos; this goal is to be reached only under the training of the Logos and the Seven Planetary Logoi—whose attention is directed throughout the æons to this preconceived end.

13. I think I have now outlined with sufficient detail the general ideas I had arrived at, comprising three sets of correspondences—Universal, Solar or Cosmic, and Human—which blend harmoniously into a Unity. I will now proceed to compare these conclusions with the definite statements put forward on

pages 11-14 of *The Pedigree of Man*, by Mrs. Besant, who there specially refers to the Second of these three sets of correspondences, and compares it with the First; she describes in detail each of the Seven Planetary Logoi who are patterned after the Seven of the Twelve Creative Hierarchies, who are their prototypes. I may here remark that it should not be surprising if the results correspond, for—as referred to when I began—we are reminded in pages 9 and 10 that, under the traditions of the past, the Twelve Great Gods are the familiar signs of the Zodiac, and that each of the Seven Planetary Spirits holds rule over a definite sign corresponding to one of the Creative Hierarchies; and these are the broad outlines on which my conclusions were based.

14. On page 11, the First of the Seven Creative Hierarchies is described as: “Fiery Lions,” “Lions of Life,” the “Life and the Heart of the Universe.” “They,” it is written, “are the cosmic Will, and through Them comes the divine Ray of Paramâtmâ, that awakens Âtmâ in the Monad of Man.” Now Leo (the sign of the “Lion”) is a fiery sign (see paragraph 5), and in the cosmos represented by Man corresponds to his heart, and so applies to the Life, whether of the universe, or Man. Leo (see paragraph 8) sums up for us the first five signs, and so represents the “Cosmic Will.” The “Divine Ray of Paramâtmâ” corresponds to 2 (see table, paragraph 5) which is the first differentiation or unfoldment of 1, and the manifestation of this in the Solar cosmos is 6. So through 5, or Leo (the Cosmic Logos)—expressed through 6, its own vehicle or *vâhan* of Matter—comes the Divine Ray of Paramâtmâ, 2, that awakens Âtmâ in the Monad of Man. It will be observed that while Leo is definitely expressed, it is not stated that Virgo is connected with this Hierarchy, but this is implied by the context.

15. On the same page, in the next paragraph, Mrs. Besant refers to the Second Great Hierarchy as a reflection of the Cosmic Buddhi which adds “Ether” to the “Fire” of the First Order. The description corresponds to 7, the sign Libra, which is the reflection (see the figure of paragraph 9), of 3, the supreme Unmanifest Buddhi (see paragraph 11). Note too the table or triangles in paragraph 5, showing that the signs 3 and 7 are of the “Mental” nature, *i.e.*, of “Air” or “Ether.”

16. The next two paragraphs speak of the Third Great Hierarchy (of the "Seven"), as reflecting Mahat, or the Cosmic Manas, whereby the essence of "Water" is added; also of the first Three Hierarchies of the "Seven" being of the "Arûpa" Creative Order. In the figure of paragraph 9, 8 corresponds to the Third of the Seven, and reflects 4, or the Unmanifested Manas of the Highest Trinity (see paragraph 11). In paragraph 5, 8 and 4 are seen among the triangles to be of the "Water" nature. Thus the first Three Hierarchies of the "Seven," ("Fire"—"Earth," "Ether," and "Water"), being reflections of the corresponding Unmanifested Hierarchies of the Highest Trinity, are of the same Unmanifested or Arûpa Creative Order.

17. The remaining Four of the Great Hierarchies are said (see page 12) to form four "Rûpa" Creative Orders, and from the figure in paragraph 9 it is seen that we have now to deal with the four remaining signs 9, 10, 11, 12. These are the four signs of the twelve (see table in paragraph 5, row 3, and *cf.* paragraph 3), that are the most Manifested, or Rûpa, of the twelve.

18. The Fourth of the Seven Hierarchies is referred to on page 12, as "that which is ours, the Hierarchy of human Monads not yet having left the bosom of our Highest Father, wherein in truth we ever remain." They are called the "Imperishable Jîvas." It is interesting to refer these remarks to Astrology. In the third horizontal line of the table in paragraph 5, 9—(which corresponds in the figure of paragraph 9 to the Fourth of the Seven)—is of the Human or "Matter" range or condition of Spirit. But inasmuch as it is of Spirit ("Jîva") its nature is "Imperishable." The supreme type of Spirit (see paragraph 5, the first vertical column) is 1—corresponding to Mrs. Besant's "our Highest Father"; in the figure of paragraph 9 this is expressed by the "Point," which comprises the three "modes" of Spirit, and these ever remain Spirit under all the "mazes" of manifestation.

19. The Fifth Creative Hierarchy is next spoken of (see page 12, second paragraph), as that of "Makara," and as being connected with the "Asuras," who hide deep within themselves the germ of the Ahamkâra, or I-making faculty. Subha Row,

in his collected works, speaks of this sign, and says Makara (the Crocodile), was the name in ancient Egypt of the sign now called Capricorn, the tenth sign of the zodiac. Note that in the figure of paragraph 9, we have now arrived at 10. On referring to the table in paragraph 5, 10 is seen—both vertically and across—to come under the description of “Matter.” Matter is the Aham-kâra, or I-making, or self-absorbing faculty, as compared with Spirit, which is the diffusive, or All-conscious faculty. The ruler of the sign is Saturn (or Satan), and the “Asuras,” here spoken of as connected with the Hierarchy, are similar to the “Fallen Angels,” at whose head was Satan. The astrological colour of Saturn is black; notice the “body of darkness.” Milton’s Satan fell through ambition—the Ahamkâra faculty when uncontrolled by the Spirit. Yet Satan, or Saturn—who represents the third or lowest stage of the great triangle of Matter (see paragraph 5)—is the indispensable coadjutor with 9, the third condition of Spirit, in the raising of the human Monad to the second terms of the Spirit-Matter trinity, *i.e.*, to 5-6 (see paragraph 11), which typifies the goal of human evolution as proclaimed by the First of the Seven.

20. On page 13, the Sixth of the Great Creative Hierarchies is referred to; to these are related the Agnishvatta Pitris who (see page 14, line 10) have to do with the intellectual evolution of man. Compare this with the astrological view. In the figure of paragraph 9 we are now come to 11. Referring to the vertical table of paragraph 5, 11 is under “Mind” or “Air,” and the ruler of the sign has for his astronomical symbol ☿; to this symbol some would apply the name Hermes, the Bringer of Thought.

21. We now come to the Seventh Hierarchy of the “Seven,” on page 14. These are said to be connected with the Barhishad Pitris, who have to do with physical evolution, and the Lower Nature Spirits who have to do with the actual building of the body of Man. We are now (see table of paragraph 9), at 12, and this sign (see paragraph 5, third row and also fourth column), has to do with Matter in relation to its emotional* (psychic)

* The sign Pisces, 12, negative, is connected with the astral senses, and the sympathetic nervous system, and so with the sub-conscious self; Aquarius, 11,

nature or expression. The action of the lower spirits, as under mediums, is referred in astrology to this sign alone. It is the most negative of the signs, and represents the downward point of all the double-triangles in the figure of paragraph 9, showing, therefore, its importance in regard to evolution under Matter, including also "the actual building of the body of Man."

i. In paragraph 14 we saw that the First of the Seven Creative Hierarchies was described in *The Pedigree of Man* in terms of the zodiacal sign Leo (see paragraph 14); and in paragraphs 9 and 11 I put forward the suggestion that the First of the Seven Hierarchies is represented either by Virgo, 6, the sign that follows Leo, or else by Leo-Virgo, 5-6. Since writing the above, I have referred as regards these seeming differences to *The Secret Doctrine*; in Vol. i., page 234 (new edition), as commentary on the words at the beginning of Stanza VII., "Behold the beginning of sentient formless Life," the "highest Group" (of the Hierarchies concerned) is described as "the nucleole of the Divine World," and as "*identical in one aspect with the upper Sephirothal Triad which is placed by the Kabalists in the Archetypal World.*" Now the notation of the Kabalah is based on *Ten*, composed of a Trinity and a Septenary, and that of the Zodiac on *Twelve*, and the "upper Triad" of the Kabalah corresponds to the first *Four* of the zodiacal Twelve. We read further: "The highest group"—*i.e.*, the Group that "in one aspect" is thus "identical with" the first Four Hierarchies of the Twelve—"is composed of the Divine Flames, so called, also spoken of as the 'Fiery Lions' and the 'Lions of Life,' whose esotericism is securely hidden in the zodiacal sign of Leo." These passages would appear to identify, from one point of view, the first Four of the Twelve Hierarchies with the Leo sign, 5, the sign of the Logos.

ii. On the next page, the "First Order" (of the Seven) is spoken of as "having potential being in the higher Group" (*i.e.*, in the Group of *Five* represented "in one aspect" by the Logos and the Leo sign), "and now become distinct and separate Entities. These are called Virgins of Life, the Great Illusion,

positive, being connected with the other great division of the nervous system, *i.e.*, the cerebro-spinal. In this connection, 10 is related to the waking-consciousness, and 9 to the super-consciousness.

etc." The sign that follows Leo is Virgo, the sign—among the three signs of "Matter"—that corresponds to the stage of "Spirit" in which is Leo (see paragraph 5), and "Matter"—regarded as the shadow of Spirit—is the "Great Illusion"; the First Order of the Seven would here seem to be identified definitely with the Virgo sign of the zodiac. Yet on the next page we proceed to read: "The first after the One" (*i.e.*, after the Logos) "is divine Fire. . . . The First-Born are the Life, the Heart and Pulse of the Universe," as if the description of the First of the Seven was of the Leo sign. The explanation is that the sign Virgo, as applied to the Hierarchies, supplies the veil of Cosmic Matter (see paragraphs 3 and 11) through which the sign Leo—the Will and Wisdom of the Chief Creative Hierarchies—acts, and only thereby is the latent, Unmanifested Logos made Manifest or objective. As first of the Seven, Virgo is therefore the basis of substance of cosmogenesis and, on the plane of differentiated nature, is the feminine Logos or Word whereby the creative potentiality of the Logos is made manifest. The differences are thus seen to be more apparent than real. It would accordingly appear that of the twelve signs Virgo represents the First Hierarchy of the Seven and, by virtue of its own nature, defines and expresses (see paragraph 3) in the Solar cosmos the zodiacal sign Leo, which sums up the Logos, the Representative to us of the First Five Creative Hierarchies.

iii. In page 468 of Vol. i. of *The Secret Doctrine* we read: "At the beginning of every Cycle, the Seven, or, as some nations had it, Eight Great Gods, desired to establish the new order of things. . . . *The eighth God was the unifying Circle, or Logos.*" Here the Logos is represented as unifying the work of the following Seven. The position of 5 as the Cosmic Logos among the "Twelve" is now of special interest, for from one point of view the Logos has just been seen as the "Word" that is being made manifest of the Unmanifested Logos, of the "Sacred Four," and in that sense as the Representative of the Mind of the Universe and the Law of the Supreme, and as God Himself; and again, from another point of view, the Logos is seen as the synthesis, the collective aggregate, the integration of the "Seven," and their "Elder Brother," so that He is also to be

counted among the Seven who are the Creators* of Man. The Logos is thus truly the "Mediator," the "Reconciliation," between God and Man, and is the Ruler of the Solar cosmos, the middle of the Three Universes referred to in paragraph 12. He unifies the other two Universes, so that the Three become essentially One.

iv. With regard to the last of the preceding quotations (from p. 468), the Seven and the Logos are separately referred to in many instances in the Bible—where the 12-notation of the zodiac is constantly used. In *Micah*, v. 2-6 we read (R.V.): "Out of Judah" (representing one of the three "spiritual" signs) "shall one come forth unto me that is to be ruler in Israel" (the cosmos of the "Perfected," the "Redeemed"), "whose goings forth are from old, from ancient days. And he shall feed his flock, . . . and he shall be our peace. And when the Assyrian" (*i.e.*, the Adversary) "shall . . . tread in our palaces, then shall we raise against him *seven* shepherds, and *eight* principal men. . . And he shall deliver us from the Assyrian." Again in *Prov.*, ix. 1: "*Wisdom*," 5, "hath builded her house, She hath hewn out *her seven pillars*." Also in *Zech.*, iv. 10: "These *seven* are the eyes of the Lord: they run to and fro through the whole earth." In *Rev.*, i. 16: "He had in his right hand *seven stars*." And in *I. Peter*, iii. 20: "In the days of Noah, . . . few, that is, *eight souls*, were saved through water"; these were Noah and his wife, their three sons and their wives. The astrological correspondences agree exactly. Noah represents in one aspect the Logos and the zodiacal sign Leo, 5; his wife, "the feminine Logos,"—see paragraph ii.—is the counterpart of Leo from among the feminine signs of the zodiac, *viz.*, Virgo, 6; and the three sons and their wives are symbols of the six signs or emanations that follow, of which three are masculine (7, 9,† 11), and three their corresponding feminine signs (8, 10, 12).

* The Seven Creators of Man are the "Builders" or "Fashioners" of the Buddhic nature of Man. By them humanity is divided into seven distinct Groups. Each human being is (primarily) coloured by the distinctive "Ray" from his own Planetary Logos (out of the Seven) throughout his incarnations and the Manvantara, and of the "being" of this Planetary Logos he forms an integral part. This Buddhic nature is the vehicle or *vâhan* of the "real" Man, the Âtmâ, the Spirit in Man, who is One with the Universal Spirit, the Unmanifested Logos.

† The "*Sons of Mind*," *Manasa putra*, are related to the signs 7 and 11, the two "Mental" signs among "the Seven" (see paragraph 5).

The answers I would offer to the definite questions that have led to these remarks have, I think, been sufficiently indicated in paragraphs 7-12, preceding; they will show—with the three-fold figure of paragraph 9—that, in my view, the signs of the “Seven” are the last seven signs of the zodiac; that (see also paragraph iii.) the particular Hierarchy (in the Solar cosmos) that is now “touching the threshold of liberation” is the Fifth of the Twelve; and that the “Sacred Four” who have “passed onward into liberation” are the Primordial Tetraktys corresponding to the first four signs of the zodiac. It would seem, too, that the full knowledge of the First Five Creative Hierarchies of the Twelve can only be gained, as a goal, by 5, the Logos of our System, and that such knowledge is absolutely beyond the limitations of Humanity, as such. Probably the advance of Man, as a whole, marks the advance of the Logos towards His own goal, for the inter-dependence and unity of God and Man appear to be shown in the three-fold nature of the figure. In any case, the definite goal before ourselves is the attainment by the human Monad 9-12 of the 5-8 stage. And as 5 represents the “heart,” whereas 1 represents the “head,” so this next stage, or degree, is connected rather with the attitude and disposition of the human heart, with its sympathies and its aims, than with attainment by the head. It is to be approached under the training of the “Seven,” who declare the necessity for Humanity’s mental equipment as he presses forward through the mazes of Matter towards the goal that is set before him; but the limit of Humanity is transcended and the course is finished, and Man becomes more than Man, only when the essential nature of the Human Monad has become one as to its heart-beat and its life with the heart-beat and the life of the Logos.

J. S. B.

“Joy’s vision is attir’d
 Splendid for other eyes if not for thee;
 Not Love, or Beauty, or Youth from Earth is fled;
 If these delight thee not, ’tis thou art dead.”

ROBERT BRIDGES.

THE GARDEN OF REST

IT has often struck me as a remarkable thing that one should find in many and strange quarters an innate feeling, that cannot be eradicated by existing translations of the sacred books of Egypt, to the effect that Egypt had more in her religion and her mysteries than the Egyptologist has yet succeeded in unveiling; and certainly the ordinary reader must, by this time, have come to the conclusion that the far-famed wisdom of the Egyptians has been rigorously excluded from the *Book of the Dead*. This judgment, however, I sincerely hope will one day be altogether reversed, and in this paper I propose to put before you some of the evidence on behalf of the Theosophy of Egypt.

The chapter selected for this purpose is the CXth, better known, perhaps, as the "Chapter of the Elysian Field,"—which title is a distinct misnomer, for, in the first place, the word Elysian is probably derived from the Egyptian word Ialu, meaning "reeds," and the "Garden of Reeds" was, to a certain extent, different from the "Garden of Rest," which is the true subject of this Chapter.

I prefer also "garden" as a more true rendering of the Egyptian Sekhet than "field." No doubt wheat and barley are symbolically cultivated in this Garden, but so are flowers; birds and beasts are kept there, yet also it is a place adapted for pleasure and festival; it is laid out and carefully divided after the manner of what we now would call a landscape garden.

It would appear also to have been formed in four main compartments or islands surrounded by water and divided by rivers. It was to the Egyptian his final home of ideal peace and perfect pleasure. Also, among other and more or less contemporary peoples, the name for this symbol has always been by common consent translated into English by the term "garden"; we have all read how "the Lord God planted a garden of old time in Pleasure," or otherwise "eastward in Eden."

This, then, is the Garden of Rest. In the translation which I will shortly give, I have rendered the word Hotep sometimes as "Rest" and sometimes as "Peace"; both are equally good renderings, but I have kept the latter as a rule for the rendering of the word where it comes in a personified sense.

Speaking generally I have striven to follow with great care every turn and inflexion of the grammar, using principally that by Erman, which is I suppose the best in existence. I have followed genders and their agreements, numbers, and pronouns with almost slavish insistence in my endeavours to make a translation grammatically literal.

I feel it is necessary to enter to some extent into these details because it has unfortunately become rather a habit with translators of these books, to look upon the Egyptians as being somewhat uncertain, each one in his own mind, as to whether he happened at the moment of writing to be he, she, it, or they. This from an ultra-philosophical point of view may be quite correct, but personally I believe it is better kept out of published translations.

In the translation of names alone I have been forced in some instances to take a step, not let us say in the dark, but in the twilight; for all Egyptian mystery names are symbols, and as it was the wisdom of Egypt to give the full meaning only to the initiate, and some of these names are very old and evidently corrupted by time and pronunciation, it is not always easy to be certain of their roots.

It is perhaps usually best to give the translation first and make any comments that may be necessary afterwards; but there are two salient symbols which will render the chapter so much easier to follow if their underlying ideas are known, that I will explain them and append the Chapter afterwards.

First, then, comes the symbol of navigating a ship. The Ship in Egypt was the great symbol of the vehicle of manifestation on all planes; the Ship of Ra is the universe; man's Ship is the microcosmic universe. The Ocean upon which the Ship is launched is the Waters of Infinite Being, and their Surface upon which the Ship is navigated is the plane of manifestation; the Shores of the Sea are the limitations of Time. I will not how-

ever go further into this symbol here, for it looms so large in the mysteries of Egypt that no one paper could contain more than a fraction of the subject.

With regard then to the second of these salient symbols, we read in the *Apocalypse* that most remarkable description of "one like unto a Son of Man,"—that "out of his mouth went a sharp two-edged sword,"—the Sword of the Spirit which is the Word of God.

Now this Word is frequently referred to in our Chapter, and it is further accompanied by a reference which forms the ancient Egyptian equivalent for the symbol of the sword coming out of the mouth.

Most people are familiar with the fact that the uræus or Egyptian cobra was the symbol of kingly power. The deadly serpent is no more an evil symbol than the sword. In Egypt it had the same significance exactly,—power to help and power to hurt, power to destroy and power to defend; and whereas the sword had two edges so has the serpent two fangs.

It is the mention of these fangs in connection with the Divine Utterance or Word which would probably be incomprehensible without this slight explanation.

The Chapter is translated as follows :

CHAPTER CX. OF THE BOOK OF THE DEAD

(*Papyrus Nebsemi Brit. Mus., no. 9,900, sheet 17. Budge's Text, page 223*)

HEADING

Beginning of the Chapters of the Garden of Rest, [one of] the Chapters of Manifestation into Day, of Going in and Coming forth in the Possession of Divinity, of Union in the Garden of Reeds, of "Being" in the Garden of Rest, [even in] the Great City, the Lady of the [Four] Winds.

Of Victory there, of Glory there, of Ploughing there, of Reaping and Feasting there, of Drinking there, of Marriage there, of Doing all [these things, while] upon earth.

CHAPTER CX.

Set having seized hold on Horus [when] the Twin Eyes were building for the Garden of Rest, I separated Horus and Set; [wherefore] Set opened the paths of those Two Eyes in heaven; but the sweat of Set streamed out into the [four] winds, because of the soul of his Eye, which is the dweller in desire, that he might save [it] within the body of Horus, from the gods of the silence. Yet lo!* I, even I, have piloted this great ship into the Pool of Peace.

"I am" is her builder in the Hall of the Light, [which] is the mansion of His stars of everlasting youth,† and I have steered [her] in [the] waters [of the Garden of Rest‡], that I may fetch unto Her cities, that I may journey in unto the City of Peace, passing onwards.

[For] "I am" is my rest in His seasons; [even He, who when] He manifests His plan, the Company of the Gods [become] His first-born children; [even He who, when] He gives rest to the twin warriors, who are wardens of the living ones of His Creation, brings peace perfectly.

[Yea,] He gives rest to the twin warriors, who are their wardens, [because] He mourns on account of their wars; [yea,] he crushes out the things that hinder the little ones, He places a limit to the hurtful [power] of the shining forms.§

I conquer in [the Garden of Rest||], for "I am" is He that knoweth Her; and I steer in Her pools that I may fetch to Her cities, [for] my uttered [word¶] is powerful. I am equipped against the shining forms that they prevail not over me. I have hedged about this Thy Garden, O Peace! [even this Thy Garden] which Thou hast loved of [all] Thy works, O Lord of the winds! And I am glorious therein; I feast therein; I drink therein; I plough therein; I reap therein; I move therein; I am wedded therein; my utterance is powerful therein.

* ÅSK-WI.

† Lit., of youth renewed.

‡ Lit., "Her waters"—i.e., the Garden as a feminine personification.

§ Lit., "He circumscribes the wounding of the shining forms." The rendering given is the most probable meaning intended.

|| Lit., "in Her," but the reference is to the Garden.

¶ Lit., "my mouth."

I make no choice therein, [yet] I have power therein, [for] the fang of Thy mouth,* is a wand of power,† O Peace! Reiteration‡ is its name; it is established above the Pillars of the Light, it is held apart from the pleasures of the [common] day, the fraction of the years.

[It is] the hidden one of the mouth; [it is] the silence of His mouth [whose] uttered word is mystery, [even the mouth of] the Ruler of the Æon [which]'grasps the eternity of "Being in Peace"; [who is] Lord of the Peace of Horus when he sets Him in motion as a Hawk of magnificent vastness,§ and thousands [of years] of life are furnished forth from Him. He goes and he comes according to [his] pleasure, [but] the throne of his heart is in the pools and the cities of [the Garden of Rest] ;|| for he is begotten in the birth-chamber of the Divine City, and his rest shall come in the consuming of the Divine City. He it is that fashions Her likeness and unites Her to all that belongs to the chamber of birth [in] the City of God.

And if one shall rest in life as a crystal he shall do all things in the [Garden of Rest],¶ after the manner of that which is done in the Pool of the Twin Flames. There is no shout of joy in Her, neither is there any sorrow in Her, [only] Peace moving and returning; [for] this Garden is united to all [those] things which belong to the birth-chamber of the Divine City.

Yea, if [a man] shall rest in life as a crystal, he shall do all things in Her in like manner as they are done in the Pool of the Twin Flames. There shall be no cry of joy in Her, neither shall there be any sorrow in Her, [only] life at Rest** and veiled apart; [so that] I suffer no separation through the designs of them that possess the Guidance of Forms, even the lords of [material] things. A coming forth is caused for me, and being brought [to pass] I conquer there.††

* Lit., "Thy fang of mouth."

† USERET.

‡ For QETETBU read QABU.

§ Lit., "of 1000 cubits in breadth."

|| Lit., "Her pools and Her cities."

¶ Lit., "in Her."

** Lit., "in Peace" as a personification.

†† The remains of an old rubric are here inserted which reads: "[At this point] he receives the award from Peace."

I conquer by this my most mighty word [which is] within my body ; [for] is not this my throne ? And " I am " brings to my remembrance in Him what I had forgotten ; for I move forth and I plough ; [but] " I am " is peace in the city of God, [and] I know the waters, the cities, the counties, and the pools within the Garden of Rest wherein I am. I feast therein ; I sow therein ; I reap therein ; I plough therein ; I wed therein.

My peace therein is [the peace] of Peace, yet, nevertheless, I have sown seed therein, and I steer in Her pools that I may fetch to Her cities of peace ; for behold my mouth is provided with my fangs. The fullness of the forms of the Shining Ones is granted unto me ; I comprehend the Light, for I know it ; that I may fetch to Her towns ; [that] I may steer in Her pools ; [that] I may roam in the Garden of Rest ; for Ra is in the midst of Heaven and Peace is her double peace. I have moved against the earth ; I have caused my inherited fate to rest ; I have come forth ; I have given what I have given ; I have made bliss ; I have taken my power that I might set in order peace.

[O] " Being in Peace " ! I have come into Thee ; my soul follows after me ; power is upon my hands ; and the Lady of the Two Earths is the establishment of my utterance. I have remembered in Her what I had forgotten ; and I, even I, live and am not hurt to my destruction. [Therefore] give unto me, give Thou unto me, bliss and Thy peace to me ; [that] the grasping of the [four] winds [may] knit together my parts.

[O] " Being in Peace " ! Lord of the winds, I have come into Thee, and the sleep of Ra has opened for me my mind,* that I wake not the Destroyer of the Gate of Heaven in the night ; [but] I have opposed and I have rolled together his emanations, and I am in my city.

[O] " Great City " ! I have come into Thee ; I have comprehended my fullness† ; I have brought about [the blossoming of] the Spring Time. [For] " I am " is that Bull girt with the Blue [heaven], [even] the Lord of the Field of the Bull, the possessor of the Divine Utterance of Sothis to her hours.

[O " Heavenly] Spring Time " ! I have come into Thee ; I have eaten my [sacramental] cakes ; I have power over the sacri-

* Lit., " head."

† Lit., " overflowing."

ficial portions of my beasts and birds; the feathered fowl of the light are given unto me, for I have followed the Gods [when] the [Divine] forms come.

[O "Burning] Focus"! I have come into Thee; I have cast about me the robe of the waters; I have girt [myself with the girdle of] knowledge; for lo! Ra is in the midst of heaven, and the followers of Ra are the dwellers in heaven; yea, the follows of Ra are in heaven.

[O "Being in Peace"! Lord of the Two Earths, I have come into Thee; I have bathed in the Pool of the Holy Goddess; and lo! for me, all unclean [things] have passed away. For every flower of the great one is there; behold! I have found "I am"; I have trapped the birds, and I have feasted upon beauty.

[O "Goddess of the] Feast"! I have come into Thee; I have seen Osiris; I have comprehended my Mother, and I am united [with Her]. I have trapped the serpents and I am saved. [For] I know the Name of this God who comes to the holy Goddess. [*] He reaps and I plough; yea, and I also reap.

[O "Completion"! I have come into Thee. [O, ye] Enemies of the Blue [Heaven]! I have followed the [four] winds of the Company of the Gods. [Therefore] O Great One! give to me my head; bind unto me my head, [O] Great One of the Two Eyes† of Heaven [‡].

[O] Goddess of Power! I have come into Thee, even into [Thy] hiding place,§ and power|| is born unto me.

[O] "Consummation"!¶ I have come into Thee. My heart watches, and my head is crowned with its [own] white crown. I traverse the zenith; I make the possession of bliss to flower for the Bull of the zenith of the Company of the Gods;

[*] Here is inserted the words "smooth of hair and equipped with horns," probably interpolated to indicate that the God in question is Ra in the form of a bull.

† Text has UR KHE^SBE^{DE}TI MAATI, but this is probably in error and should be UR MAAT^I KHE^SBE^D as rendered.

[‡] Here is inserted the name of the God, meaning "Doing his will."

§ DEP-HE^T.

|| HUW, usually rendered "the Divine food," but more probably here intended for HU="power" or "will power."

¶ SEMAM=that which finally "swallows up" and conceals all things.

[for] "I am" is that God, even the Bull, the Lord of Gods, when he setteth forth in the Blue Heaven.

[O] White Grain and Red Grain,* of the Land of God! I have come into Thee; I have striven, and I have borne [my burden], following first the purity of the Company of the Gods, and the mooring-post is fixed for me in the Pool of the Zenith, the mooring-post is set up for me.

I have recited the words aloud; I have ascribed praise to the Gods who dwell in the Garden of Rest.

Having already noted the difference between the Garden of Rest and the Garden of Reeds, commonly known as the Elysian Field, from a philological point of view, it is only necessary in commenting upon the Heading of this Chapter, to point out their mystical connection.

There can be no Theosophist worthy of the name who has not heard of the "Voice in the Silence," or who has not speculated upon its nature. It is no new idea; it is the "still small voice" of the Pentateuch; it is the "Bath Kol," the "Daughter of the Voice," of the later Kabalists. In the poetical symbolism of Egypt it is the sighing of the wind among the reeds in the "Garden of Reeds."

The Garden of Reeds, then, is a place symbolically attached to the Garden of Rest, probably surrounding it, so named as the state of transition between the condition of man in the world and of the man who has entered fully into the Great Peace. It is where the prophet stands to listen to the Voice that he may strive to translate it to the world. Some evidence of this Garden of Reeds being on the outer borders of the Garden of Rest also lies in the fact that no gateways are attributed to the Garden of Rest, while the Garden of Reeds had many gates.

The Great City, the Lady of the Winds, is a perfect correspondence with that other City seen by the evangelist "descending out of heaven from God, . . . which lieth four square"; the latter sentence being the exact parallel of the Egyptian term, "Lady of the Winds," which denotes that the City is built

* Lit., "wheat and barley."

square, with its four walls facing the four winds of heaven or cardinal points.

The ploughing and reaping, the feast and the marriage, are as evidently sacramental and purely symbolic in this, the earliest known sacred book, as they are in the Christians' Bible.

Concerning the symbolism of the Chapter proper; Set is Material Evil and Horus the manifestation of the Divine Spirit. Now the salvation of the Human Ego is by its union with the Divine Spirit made manifest within it. The struggle of Set, therefore, is to do for the Evil Ego, the "Eye of Set," what Horus the Saviour does for the True Human Ego; and the only way is to bring about the fall of the Divine, which is ultimately impossible, and the Eye of Set is cast forth from the body of Horus to be lost in the silence. When this has been accomplished it may truly be said that the Ship of the Soul has been piloted into the "Pool of Peace."

The Two Eyes in heaven, symbolically the sun and moon, have their analogies on many planes; but for the purposes of this Chapter they may be said to represent the Spiritual and the Human Ego.

In the sentence, "' I am ' is her builder in the Hall of the Light," we have a phrase of considerable difficulty for the translator, having in it the possible basis of much difference of opinion. The crucial point lies in the use of the term " I am " as a distinct name. It will have been observed that this name occurs frequently in the translation; it has, however, never been so rendered before as far as I am aware. The common rendering would be simply " I am her builder," and this was how I translated it in the first draft.

A sentence, however, containing a verb without an object, which read: " Lo! I have found,"—a very unusual thing in the Egyptian language, where the fact of an object is almost invariably indicated in some way or other—made me pause. Now this sentence was immediately followed by one beginning with the absolute pronoun INUK (" I am "), apparently used as emphatic subject to a verb to which was attached also the usual personal suffix; this would naturally in our present knowledge of the language be read: " I, even I, have trapped the birds," that

being the sentence in question. But there seemed to be certain difficulties with regard to this rendering.

The first in order is the fact that the common use of INUK as an absolute pronoun is not of an early date and it is probable that it only got into the oral mystery tradition as such with the frequency with which it is used in this Chapter by means of some corruption.

Secondly there are plenty of examples in this same Chapter of the emphatic doubling of the subject, but they occur in the purely usual grammatical form, that is to say, either by the simple personal suffix attached to the auxiliary verb, or by the same suffix attached to some emphasising conjunction.

In the third place they only occur when such emphasising is rendered necessary by some previous sentence,—such as “The sweat of Set streamed out, . . . nevertheless I, even I, have piloted,” etc.

Now in the sentence under consideration no such emphasis is necessary; in fact, if anything, emphasis here would be completely out of place.

I therefore determined to go back to the beginning and read the Chapter over again, rendering the word INUK, “I am,” as a proper name in every instance where it occurred. The result was eminently satisfactory; not only grammatical, but other difficulties also, disappeared like dust before the rain.

It may be noted that Egyptian is not the only language wherein this ancient symbol, this great “I am,” has been lost sight of by means of this same grammatical tradition of an emphasising of the subject, for it has been held that “*πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι*” should be translated “Before Abraham was ‘I am’ *is*”! Also in another part of the same book “‘I am’ is the Resurrection and the Life.”

Some time ago a book written in somewhat virulent opposition to Theosophy was sent to me and I was asked to read it carefully and seriously. I did so, and perhaps the main conclusion that I drew therefrom was that it is quite impossible for even an educated person, if controlled by prejudice, to comprehend what Theosophy means by the one and only true “Self,” with its functions and work in the salvation of the souls of men.

Would it not be possible to substitute for "The Self" the name "I am"? Those who know would comprehend, and those who do not know would at least not misunderstand to their own detriment. For the name "I am" not only expresses the whole Theosophical meaning, but it is also a sacred name in the Religions of the West. "I am that 'I am.'"

Passing on to the next point of salient interest, we come to a most striking paragraph descriptive of the mystical position and power of the "Sword of the Spirit, which is the Word of God," and of Him from whose mouth it manifests. I refer to those sentences that begin with the words: "I make no choice therein, yet I have power therein, for the fang of Thy mouth, O Peace! is a wand of power." Perhaps it will be better comprehended if it is paraphrased into the parallel symbolism of the more modern Kabbalist. Thus:

"Standing between the two pillars, I touch neither that on the right hand nor that on the left; yet I stand in the place of power, for the sword which manifests from thy mouth, O 'Prince of Peace,' is the word of power. 'The continuous sustaining of all that is' is its name; it flashes out from the centre above the pillars of the Temple, it remains untouched by change or Time.

"It is the concealed word uttered in the silence by the Silence of Him who is Everlasting Being in Unbroken Peace, even He who is Lord of the Peace of the Spirit which emanates from Him and appears as the Power of God in creation; which Divine Spirit is like the wind which 'bloweth where it listeth,' yet the central being of that Spirit is rooted in the Peace that cannot be measured, and he returns again to his Rest at the indrawing of the breath of God, when manifestation is at an end."

In the sentences beginning with "And if one shall rest while living as a crystal" we have perhaps as scientifically accurate a description of what the Yogin does in his daily contemplation, as it is possible to write; while the saying "I move forth and I plough, but 'I am' is peace in the city of God" sets out in the fewest possible words the condition known as "freedom while in the body."

Again in the clause beginning "O 'Being in Peace'! I have come into Thee; my soul follows after me," we have first

the assertion that the initiate has entered into Nirvâṇa, followed by the assurance that that state is anything rather than the total annihilation which some would make it out to be. First, it is a state where memory returns, "I have remembered in Her what I had forgotten"; and again, in spite, as it were, of having entered into this state, "I, even I, live and am not annihilated." The grasping of the winds refers to the absolute control of the disrupting power of the forces of the elements.

In the next paragraph we have a graphic description of what happens as the result of the Yogic sleep or contemplative trance. The "Sleep of Ra," that is, the "Sleep of the Sun," a perfect parallel to the more modern phrase the "Sleep in Light," which is used to denote the state of successful contemplation.

The Bull is the great Egyptian symbol of the resistless power of the Divine Centre or Focus, symbolised also by the Sun.

The Egyptian sacrificial or sacramental feast when taken in full seems to have contained five elements, namely:—Incense, representing fire; wine, equivalent to elemental water; a special portion of an ox, representing earth; a bird for air; and bread, to denote the universal sustenance of the Divine Spirit. The feathered fowl of the Light are no doubt thoughts, which, however excellent, must be trapped and controlled in true contemplation.

From this point onwards for some three paragraphs we have a series of terse and unmistakable sentences, the sum and substance of what the adepts of all ages have endeavoured to put into human language of the unutterable state which results from success in the great experiment of mystic alchemy.

"O 'Burning Centre'! I have come into Thee, and have found 'myself' the wearer of thy Robe of Glory. I have found 'myself' to be girt with the girdle of true Knowledge. For I am one with the Spiritual Sun in the True Centre of the World.

"O 'Being in Peace'! Lord of the Worlds of Spirit and of Matter! I have come into Thee; I have bathed in the waters of the Eternal Mother"—the Bitter Sea "Mara-yam," the Salt Sea "Măre," whence the Latinised name of "Mary," the Virgin Mother—"and I am clean; for every attribute of the anointed

one grows to perfection in that water. Lo! I have found 'I am.' I have seen the Still Centre the potential Seed of the Universe, I have understood what the Great Mother is, and I am at one in That."

Now the mystic desires that, waking and sleeping, living or in death, this, the "Beatific Vision," shall never depart from his conscious being; therefore he prays:

"Bind unto me my head." What then in truth is this head that must be joined to him in a union that cannot be broken? "But I would have you know that the Head of every man is Christ; . . . and the Head of Christ is God."

After this comes the Gift of Power, and then the Consummation, when the initiate is crowned with the White Crown of Spiritual Kingship.

And finally the summing up of the whole process in a few short sentences, wherein the White and Red Grain are the equivalents of the "white and red powders" of the later Alchemists, perfection and power, purity and active will.

"O White Grain and Red Grain of the Land of God! I have come into Thee. I have striven, and I have borne my burden, pursuing first the Divine Purity; and the mooring-post is fixed for me in the inmost harbour of the City of Peace, the mooring-post is set up for me!"

M. W. BLACKDEN.

A VISION.

My heart is like a silver cup all-bright,
 Filled to the brim with calm translucent joy,
 Unmixed with fear, or doubt, or base alloy;
 Wherein Thy Thoughts,—like stars that crown the night,
 And radiate through darkness calm delight
 Whose glory no vain envy may annoy,
 Nor cloudy care nor cunning art destroy—
 Repeat themselves in depths of lesser light.
 Oh, were my silver cup a vast, wide sea,
 To hold the constellations of Thy Mind—
 Not single planets only, single stars—
 Then would my being perfect commune find,
 Freed from the narrow limit now that mars
 My poor, small cup, so full of love for Thee!

SARAH J. E. SOLLEY.

EVOLUTION AND RELATED MATTERS FROM A THEOSOPHICAL POINT OF VIEW

A LECTURE BEFORE A WOMAN'S CLUB IN THE U.S.A.

(CONTINUED FROM p. 231)

WE will now enter upon the study of what may be called normal evolution. The energy enters the mineral kingdom, or, more properly speaking, forms for itself the mineral kingdom, creating and occupying its forms and getting from them all the growth in consciousness that can be gained from the mineral experience. What is consciousness? Consciousness is power to respond to vibration,—briefly, power of response. The more we can respond to, the more consciousness we have. Progress in consciousness at the period we are now considering is illustrated by the growth from mechanical to chemical response.

At first in the mineral kingdom the response is negative and mechanical. Matter permits itself to be moved by violent vibrations; it is passive, it does not oppose the vibrations of force. The fissured rocks and riven mountains are instances; they have made this negative, passive response to the mighty vibrations of igneous and explosive gases and other primeval elements ravaging the earth.

Life gains much in mechanical responsiveness, when, after having been encased in subterranean rock, it enters into the form of a fine metal—say aluminium, which has the finest atomic structure in this kingdom. When this same life enters upon the experience of chemical activity the distinction in consciousness is very marked. Sentience and preference are developed by chemical attraction and repulsion. One substance found in combination with another will, at the approach of a third one, desert its former comrade and fly to embrace the new one. This

is the first clear and obvious working of that law of affinity which is of universal application.

In this kingdom the destructive principle in nature is seen at work on a superb scale ; violent winds lifting the sands of the shore and carrying them into forest depths, seas submerging continents, floods displacing and replacing vast areas of land, volcanoes tearing huge masses of stone from the burning bosom of the earth and hurling them hissing and steaming into the cold deeps of ocean ; the cleavage of rocks by lightning, the plunging and foaming of cataracts ; and all in order that the divine energy, the life and the various forms in which it incarnates, shall have a variety of experiences with all their rich contributions to consciousness.

Picture the experience of an atom of trap rock which has lain for æons beneath the ocean's bed, and which is suddenly wrenched out by an earthquake and whirled through mid-air, to the top of a rocky mountain peak. And this titanic buffeting and the new experience of sun, air, light and motion are stages in the evolution of those atoms, and are building up through the ages their power to respond to vibrations of a finer and subtler kind.

Every atom in the universe is part spirit and part matter, both of these having power to respond to vibration, and this power grows as the ever-unfolding life dwells in the ever-developing forms.

The fatigue of metals and the restoration of their power by rest has long been a familiar fact, but recent experiments have proved that the power of metals to respond to external stimulus is almost equal to the response of animal tissue. Instruments designed to measure the responses, record the fact that the action of poison upon tin is almost as great as upon animal muscle, and the proper antidote produces a similar revival. All this means life—sentient and conscious life.

The study of crystals shows a beautiful development in form. In the early crystals we find the atoms grouped about the axis, which is the basis of crystalline life, in a very simple way. Later we find a more elaborate grouping, still round the axis as a centre ; still again more and more complex groupings, till the

crystal has evolved from something very simple into something very complex. There are six of these groupings, and a seventh is prophesied which will probably show a very close approach to early vegetable forms or to the globular seed form.

Thus we see the life remaining in the lower forms only so long as it can reap experience through them, and leaving them for higher forms which will increase the store of consciousness. And we see the forms themselves always inhabited by fresh life, pressing forward to a more complex development—the life ever becoming richer in consciousness, the form ever gaining in power to express that consciousness.

When the life has exhausted all the experience of the mineral kingdom, it longs for new worlds to conquer. It begins to evolve new grades of functioning power. Function always precedes form, so these new possibilities proceed to create new forms of a higher order, and the wave of energy flows on into the vegetable kingdom. We cannot linger over the exquisite illustrations of evolutionary law which this kingdom affords; but we note in passing how the motion, which was merely a passive mechanical response in the early mineral period, and which developed into chemical action and reaction, appears in still more subtle guise, as the seed stirs in the ground, unfolds its life, and strains upward to the light. In the animal kingdom this wonderful motion will become locomotion. As it is, there is a strong suggestion of self-initiation about it.

I do not know what form is the highest expression of life in this kingdom, whether it be the mighty forest tree, the orchid, or those mysterious forms which seem to be either vegetable or animal, or both; but the growth of consciousness in this kingdom is such as to prepare the divine energy for the fuller experiences of the animal kingdom into which it next passes, having gained all that is possible from its embodiment or reincarnation in vegetable forms. We have, then, the evolutionary current entering the animal kingdom, leaving the vegetable and mineral kingdoms to the pouring in of fresh volumes of divine energy.

As before, the life is evolved first in simple forms, gradually increasing in complexity as the functioning power of the life increases. As more needs and more intelligence are evolved,

more organs are furnished—the organisms become more complex. When the life has outgrown a form, that form is shattered in order that the life may escape and find another form in which it can go on growing. The deserted and dissipated form we say is dead. But there is no such thing as death; there is temporary disintegration. The form becomes latent, but the evolutionary current brings it out of that latency into activity again; that is, it is reincarnated in another and more advanced form. Form is in this kingdom very plainly seen to be a factor in the evolution of life; the very life of life is in the adaptation of form to its uses. Life limits itself in form, and form gives itself to the service of life.

This is, in the noble symbolism of the Bible, the eternal sacrifice, the Lamb slain from the foundation of the world. Spirit sacrifices itself by limiting itself in matter, matter sacrifices itself to the uses of spirit. In the human mind spirit and matter have too long been held as separate forces. We must now lose the notion of their separateness and gain that of their mutual, inseparable existence.

And now let us consider briefly that partial notion of evolution focussed in objective race-consciousness by the genius of Darwin and Wallace. The world-spirit has found few better clues to the nature of things in general than the principle of the evolution of forms by natural selection. Using this clue in many ways, we are carried far beyond anything that was in the objective mind of Darwin. Darwinism is, in relation to the evolutionary circle, a very small segment of it. Its quantitative limitation is easily felt in its narrowness of scope; its qualitative limitation is in the fact that it does not postulate the divine energy as the evolving substance.

Also, the law of the survival of the fittest is one-half of the law, and like all half truths cannot reveal the purpose and scope of the whole law. It must be supplemented by another half-law, the other half of itself, its twin-law. The tooth-and-claw side of Nature leaves us unsatisfied. Discovering a law of justice and mercy in our own hearts, we ask no less of Nature. The survival of the fit is Nature's care for the type; we demand also a law which shall not be careless but careful of the single life. This

twin-law exists ; it is constantly in full operation ; but it has not yet come into the consciousness of all human beings. The survival of the fit and this other law, whose name we shall discover later on, are two different complementary expressions of the evolutionary principle.

As the energy passes into the animal kingdom it distributes itself by certain "broad lines of cleavage," as they are called, into divisions, classes, orders, genera, species and families or varieties. First there are the divisions—vertebrates and invertebrates. Of these the vertebrates are superior, in that the life has developed more substantial and complex forms. Of the division vertebrates, the order Mammalia is the best, as it shows more capacities and more organs for their use than other vertebrates, such as birds, reptiles and fishes. Of the order Mammalia, some one genus is most highly evolved, showing traits of a very high order with physical equipment to match, together with a widely extended field of action. Of this genus a species, and of this species a family,—I will not attempt to say which,—is selected by nature as possessing those qualities most nearly approaching the human,—courage, fidelity, patience, love and intelligence.

You will notice in this narrowing down process a gradual concentration of the life till it finds itself in the forms of the best possible animal family. This curious and wonderful process is nothing less than the gestation of the individual—the Man, that coming event who thus casts his shadow before him on the cosmic stage.

Operated by laws intricate and obscure, the energy repeats this process in division, class, order, genus, species, and family an untold number of times ; fresh supplies of life bringing increasing possibilities of consciousness into the forms, modelling them little by little into the perfect types. These types, as well as the mineral and vegetable types, are temporal expressions of the Archetypes, which exist eternally in the Divine Mind, reference to which is made in Genesis, where we are told that the Lord God "made every plant of the field before it was in the earth, and every herb of the field before it grew." Each effort which Nature makes to reach the type, crude and partial as it may be, is

essential to the perfection of that type. Each particular mineral, vegetable and animal is an indispensable factor in the development of its type,—just as necessary to the type as the type is to it.

Now, as I said, when the evolving energy, in its struggle toward the perfect type, has gone myriads of times through division, order, class, genus, species and family, a certain family (I do not know what family but not that of the anthropoid apes), will reach its evolutionary climax in a member, or a very small group of members, and the next form that life will fill will be the “human form divine.”

The passing of the energy from the animal to the human kingdom is not a leap over a chasm; it is the quiet, natural, orderly evolution. The early savage races, the primitive man, are in some respects not so far advanced as the intelligent, high-spirited, high-bred, faithful and self-sacrificing animal. But at this juncture we come upon a great, significant change,—a mighty stride in consciousness,—the evolution of consciousness into self-consciousness.

Of consciousness it has been said, “It sleeps in the mineral; dreams in the vegetable; wakes in the animal; speaks in the human.” What it does in the super-human kingdoms, the tongue of angels must proclaim.

The animal knows, “I am”; the man knows “I am I.” The animal knows, the man knows that he knows.

It may be this point in evolution that John Fiske had in mind when in his essay on the *Destiny of Man* he says that far back in the dim ages there must have been “a wonderful moment when the soul was born.” Yes, this is the wonderful moment when the soul, the ego, makes its august entrance upon the stage of the world-process.

The soul does indeed exist “eternal and uncreate,” without end as without beginning. But it must undergo a *temporal* birth; it must be born into the individual consciousness,—born of an immaculate conception, the impregnation of matter by spirit,—an immaculate conception, a cosmic gestation, a human birth. Life and immortality *are* eternally in the light, yet they must also be *brought* to light.

Hear what David, the sweet singer of Israel, says of the evolution of the human being from early stages of cosmic consciousness :

“My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance yet being imperfect, and in thy book all my members were written, which *in continuance* were fashioned, when as yet there was none of them.”

The human kingdom is perhaps the most fascinating chapter in our world-book. Consciousness runs an enormous gamut in evolving the mind of the savage into that of a Shakespeare. The advent of self-consciousness means the dawn of original initiative power, the germ of free-will, that power of choice between good and evil in which we are as gods. The energy here comes forth from conditions in which it is unconsciously self-operative into conditions in which it is consciously self-operative. Nothing in the universe is evolved, everything evolves itself ; in other words, is an organism. Man, when he comes to his majority, his maturity, is consciously self-evolving. This maturity tells him that, to quote Huxley, “Nature is conquered by obedience,” and that his free will is found in conscious obedience to God’s will, that is, by consciously working with it.

When scientists discover a new force they seek at once for the law by which it works. When it is found, they bend that force to their own uses by intelligently working with it. Man’s will is simply God’s will in man, working sometimes destructively, sometimes constructively ; sometimes in a way to retard evolution, sometimes in a way to advance it. Whichever way it works it is God’s will ; but the great lesson for us is learned when we know that to work consciously for evolution is to share God’s consciousness.

When we do wrong we are working with God but are not conscious of Him, so we are only unconsciously obedient. When we do right we are working with God and are conscious of Him, so we are then consciously obedient, and this conscious obedience is freedom.

The great moment in the life of any individual is not birth nor death, but the moment when, this perception rising clearly

into consciousness, he knows that he is master of his destiny. God's will is the law of evolutionary progress, and in the lucid Theosophical teaching, right for us is whatever forwards evolution and wrong is whatever hinders it.

We must now recall the process by which life in the lower kingdoms passes on from form to form, shattering each form with its expanding consciousness and evolving finer and more elaborate forms in which to house itself. Again we ask—and much more now hangs upon the answer: What becomes of each life as it passes out of one form into another, and what becomes of those shattered and disintegrated forms which have given themselves to the service of the life?

And now we are close upon that law which is the mate, the help-meet, the other half of the law of the survival of the fit; it is the law of the Revival of the Unfit—Reincarnation!

Each life, as it grows beyond the holding of its present form—dies, shall we say? No, it becomes latent, it withdraws from activity on the physical plane. And the broken body—what of it?—does it die? No, it also becomes latent in universal matter, to become potent again, to renew its activity in the next form that the life shall mould for itself when it also is ready to come forth from latency into activity. Here is not only the resurrection, but the true, esoteric doctrine of the resurrection of the body.

In this alternating latency and activity of both life and form, both soul and body, is discovered that rhythmic progression which we call evolution. Death then is a necessary evil, a desirable destructive; that latency without which there could be no potency. Death is the guarantee of life. It is indeed the last enemy which shall be overcome by the human understanding.

As Jacob wrestled with the angel until morning, and finally prevailed, so does man's mind wrestle with the angel of death all through his night of ignorance, until in the glorious morning-light of a new consciousness he prevails against him.

It will be many generations before this high consciousness concerning death will dominate the race-mind, will take away the sense of loss and grief and pain. But even now in many minds it does assuage it. The personal claims of sorrow are less

insistent, less clamorous, and a nobler strain is mingled with them.

And as the great law of reincarnation unfolds in human consciousness its wonderful details, the generations will objectify, will make actual and literal the belief that life is continuous; that death is an interruption in consciousness comparable on a larger scale to the interruption which night brings to the day's life; that it is literally a transmutation, a moving across of the life from one kind of consciousness to another, and from one body to another.

Just as the child gradually evolves the power to carry the memory of one day over to the next, and later learns to sum up the memory of several days, so will the human memory grow in power to gather up the memory of many earth lives.

This doctrine is very old—it is believed by the majority of the people now on this globe. It was in general belief in the time of Jesus, who taught plainly that John the Baptist was a reincarnation of Elijah. Speaking of John, he says: "And if ye will receive it, this is Elias which was for to come."

The soul or ego dwells upon the physical plane, reincarnates in a physical body, not once but many times, for the purpose of going through the whole human experience, contrasts and varieties of life which the span of seventy years cannot furnish,—varieties of races, religions, nations and families, contrasts of sex, riches and poverty, health and sickness, inferior and superior mental equipment, genius and idiocy, sorrow and happiness and all their intermediate conditions.

Between the earth experiences are periods of rest and satisfaction, in a more subjective but vividly conscious state,—the heaven state. The individual physical vibration does not cease but becomes latent. The constituent atoms of the body return to Nature, preserved by her marvellous alchemy for use in new forms.

What!—you say—do you mean that I shall have in future incarnations the very atoms that I have now? To which I reply, have you in your body a single atom which was in it several years ago, or have you in your body to-day all the atoms that were in it a week ago; and yet is it not your own body, the same body you have always known?

I tell you there is an immortal principle in your body which makes it your body, and when your soul calls for another earth-life, that principle will revive, and will vibrate with life, and will summon within the radius of its influence such atoms as it is entitled to by its stage of evolution, just as it now summons from earth, water, fire, air and ether, the atoms which it needs to-day.

And it will be your body which, having been left behind as unfit, is revived in order to become fit. For here again, Nature is working her forms up to the type, to the measure and stature and fullness of some ideal she cherishes.

In the historical period physical perfection reached its climax in the Greek, ideally and actually; the human form has since degenerated. But that degeneration is only the receding of the waters before they make another advance upon the shore. The wave will come again with a higher crest, a richer burden, a surer deposit. The perfectability of man means perfectability of body as well as of the soul.

Whitman knew well the immortality of the body. Speaking of a dead body he says :

Fair, frail wreck—tenement of a soul—
Itself a soul!

The body, always eternally perfect, is, by the temporal process we call evolution, to become perfect, step by step, incarnation after incarnation; perfect in beauty, in stature, in power, in adaptation to purpose. And *we shall be there to see*, for we ourselves shall be the egos of those races, as we are the egos of this race, and were the egos of past races.

We belong alike to the past, the present and the future, and in all ages our bodies are the temples of the living God.

In this physical way also we are His image and likeness, for the sensible universe of which we have had glimpses to-day, is the body of God, and its mechanical, chemical, and even more subtle processes are the functions of that body, slowly evolving its sublime possibilities up to the universal type.

FLORENCE WYMAN RICHARDSON.

EMPIRICAL VEGETARIANISM

AMONG all the side-shows (to speak somewhat colloquially) of Theosophy, there is perhaps none which so soon and so directly impresses its importance upon the neophyte as the question of vegetarianism and total abstinence, and in some form or other it seems destined to dog his footsteps long after he has, in practice, decided for himself whether he will or will not give up his conventional diet. For, to a serious student, this bare, broad question, however he answers it, appears to be but the point of departure for a number of trains of thought which, if he follows them up, speedily lead him into the wilderness of the half-known and the totally unknown.

By way of a preface, I must ask pardon of my readers if there appears to be a good deal of the personal element in this article. I write in a spirit of enquiry, in the hope of provoking a reply from some more advanced student. In South Africa, whence I write, Theosophy is still in its infancy, there are no older students at hand to refer to, and I have consulted without success all the literature on the subject which I have been able to lay hands upon, including, I think, most of that which has been published by the Theosophical Publishing Society. My difficulties may perhaps be partly due to personal idiosyncrasies, but I think that they are at any rate partly inherent in the subject and therefore of interest to others. If I use my own experience as an illustration, it is partly because one is on safer ground in doing so, and partly in the hope that perhaps this little bit of practical and autobiographical psychology may be of some interest, or at any rate that it may arouse some sympathy for my benighted condition.

To begin with, I should say that I practise both vegetarianism and abstinence from alcohol and have not the slightest desire to do otherwise, except occasionally in order to save inconvenience

to myself or to others. In this particular case it is not that the spirit is willing but the flesh weak, for both spirit and flesh are perfectly willing, so that I fear that it is the intellect that is weak, or at any rate is unable to be convinced ; in short I am unable to justify the faith that is in me either to myself or to others.

The stock arguments in favour of the practice divide themselves naturally under two heads : on the one hand the appeal to our love of animals and the sacredness of life, in effect that eating is forbidden because it involves killing, and killing is bad ; and on the other hand the statement that abstinence is necessary if we would "purify" our vehicles and make them into better channels for the life of higher planes to flow through.

Speaking broadly, the first set of arguments appear to me invalid, and the second set, while perfectly valid, and corroborated by my own practical experience as far as it goes, do not seem to me to have been worked out in detail, even in the published works of Mrs. Besant and Mr. Leadbeater, in such a manner as to carry intellectual conviction by a real explanation of what "purification" means and *how* it is that abstinence from meat rather than, let us say, from bread, brings about such purification.

I am reduced, therefore, to the very lame statement that I am a vegetarian and total abstainer because it appears to suit me, and because certain people in whom I have confidence have told me that I ought to be ; whereas I should *like* to feel, as the advocates of the practice are apparently happy enough to do, that it was in support of some grand principle, and that the ensuing purification of the vehicle could be explained to the scoffer as, for instance, one explains the removal of dirt by the chemical action of soap, and not merely by recourse to "*experimentum in corpore vili*."

I have said that the arguments resting on love for animals and respect for life appear on the whole invalid to me, and I will endeavour to explain how this is. I do not think I am open to the charge of callousness, in fact I believe myself to be a very humane man. At any rate I have an intense dislike of causing pain to man or beast, indeed the sight or knowledge of suffering in others causes me the most acute nervous distress ; yet I cannot

say that physical life appears to me a very important thing, or that the deprivation of it can be considered a calamity. After all:

“He who regardeth this as a slayer, and he who thinketh he is slain, both of them are ignorant.”

If there is one thing that I seem to myself to have learned from Theosophical teaching and study, it is that death is a matter of indifference and no calamity. Theosophy, while removing, I hope for ever, the fear of death for myself, has also removed the idea of any peculiar sanctity attaching even to human life in general. Life, my own included, seems to me a thing to be weighed in the balance, *pari passu* with any other consideration, or thrown into the scales when necessary for the attainment of any other object.

I see no reason, for instance, to regret my advocacy of a war which cost thousands of lives (some given willingly, some most unwillingly), but which was necessary in order to attain to certain results which *seemed to me*, rightly or wrongly, more important than many lives. The correctness or otherwise of my judgment does not affect the argument, any more than does the correctness or otherwise of the judgment of those who think a flesh diet useful to the maintenance of their health.

Now if my attitude with regard to human life is, as I hope it is, a right and reasonable one, surely it is not unreasonable when applied to the life or the happiness and well-being of animals? If it is sometimes right to cause loss of human life in war, then surely it cannot be always wrong to deprive animals of life. Their life is surely of far less value to themselves or to the group-soul to which they belong, and there are no sorrowing relatives to consider. Those persons who think that their own health and well-being is of more consequence to the whole world than the life of a pigeon are probably not very far wrong, and if, even though they be mistaken, they think that the death of a pigeon conduces to their own well-being, they are not, it seems to me, to be condemned for killing it. On the other hand, it follows that others who, like myself, think that they are better without pigeon-pie would be wrong in killing, and vegetarianism thus becomes a matter of individual opinion based upon no very clear premises.

Of course the real issue is frequently, and even usually, obscured by those who appeal to compassion by the drawing of harrowing and no doubt only too true pictures of the cruelties (utterly needless and inexcusable) which are practised in slaughter-houses and in the business of the supply and transport of animals. I fully share their indignation and disgust, but the argument is not affected thereby. Is it not possible, moreover, that our clairvoyant investigators may have wrongly ascribed the effects which they have observed on the astral plane to the actual taking of life, when they should really be ascribed to these horrible, but only incidental, cruelties?

Again, we are told that slaughter brutalises the slaughterer, and that we have no right to acquiesce in the performance by others of actions from which we should shrink ourselves. This is a double-edged and far-reaching argument, for it is surely begging the question to say that it is the trade which produces the brutal man, and not the brutal man who makes an otherwise harmless trade brutal.

Now, as to facts, my own small experience of butchers certainly corroborates Colonel Thornton's (see "In Defence of the Sportsman," THEOSOPHICAL REVIEW for January, 1905), namely that in moral character they do not appear to differ much from other men. My much larger experience of sportsmen (not Miss Ward's kind) is that they are to be reckoned among the most humane of my acquaintance, and that, far from becoming brutalised, the more experienced the hunter becomes the keener he is about true sport, the less he cares for the extent of his bag, and the more he loves and respects the animals he hunts. Lest I should be accused of being loath to relinquish my favourite pursuit, and thus of being biassed, I may here say that though I have been, I am no longer, a sportsman, chiefly owing to lack of time, and to other more absorbing interests, and partly owing to the same reasons which make me a vegetarian. As for the other kind (Miss Ward's kind)—the man who hunts tame animals, and breeds pheasants for the fun of knocking them over by the hundred, I should not call him a sportsman, and his proceedings appear to me not so much cruel as inane.

To return to the butcher, however—let us grant for the

sake of argument that *for us* slaughter would be brutalising. I do not see that it can on that account be assumed to be wrong for the butcher, who may be, let us suppose, at a very much lower stage of evolution. It would no doubt be wrong to force a sensitive person into the trade, but surely the honest butcher, doing his duty according to his lights, is also treading the appointed path and merits neither our pity nor our condemnation. We accept from others many services which it is right for them to render and for us to accept, but which it would be wrong *for us* to undertake, because it is not our "job," and we have other more suitable work to do which cannot be done by others.

All that has been said so far is on the assumption that death is an evil, though a comparatively small one, but I do not think we have any right to assume that it is an evil at all. Evolution proceeds by the building up and dissolution of successive forms, but who shall say that the building up is necessary and "good" and the dissolution wanton and "evil"? Both seem to be necessary and complementary to one another. It is said, however, that we have no right to take upon ourselves the responsibility of deciding when the form is ripe for dissolution. This, however, involves the assumption that we are the makers instead of the agents of destiny. The world is the field for countless interwoven yet independent evolutions. Each pursues its own course and incidentally becomes the instrument by which the evolution of others is carried on. It must be granted, of course, that the higher the organism involved the greater is the responsibility attached to action, and apparently it is on this principle that we are expected to shrink from killing the ox, while cheerfully slaughtering the grain and the fruit; yet there cannot, it seems to me, be much validity in an argument based upon the avoidance of responsibility. Let us meanwhile remember that inaction and indecision are just as binding as action and decision, and that "Inaction based on selfish fear can bear but evil fruit." If it is too great a responsibility to kill, not only a man, but even a pigeon, how is it that we dare assume the responsibility of parentage?

If, however, we confine ourselves to the less complicated questions of animal life, it still is not apparent to me that in this

respect there is any difference in responsibility between the man who breeds domestic animals without a view to the butcher, or "preserves" wild ones without a view to the gun, and the man who butchers the first for food or shoots the others for sport; both actions are equally an interference with the operation of natural laws. In the case of the sportsman the interference is at a minimum, for all wild animals die violent deaths, and the sportsman merely constitutes himself one of the natural agencies which are always at work.

But there are not wanting those who maintain both that the deprivation of life is in itself an evil act, and also that under no circumstances are we entitled to benefit directly or indirectly by the loss of others, to sacrifice the lower to the higher, or, as perhaps they would put it, to do evil that good may come. I have the greatest sympathy with this uncompromising attitude, though I am by no means prepared to grant the assumption involved. To me this attitude seems to be bound up with all the best and noblest aspirations of mankind. I do not blame those who keep this ideal before their eyes because they do not practise what they preach, for the simple fact is that it is impossible to live in the world as now constituted, and at the same time to carry out these beautiful and true ideas in practice.

I do not think that anyone will seriously maintain that it is possible to live in the world and to refuse to countenance under any circumstances the drawing of advantage from the killing or suffering or loss of man or beast. We are asked to consider our responsibility for the murder of pigs and the morals of the family butcher, but do we realise how far the ramifications of the principle "another's loss, our gain" extend? For it is impossible to confine the matter to the question of killing or not killing, meat or bread; the principle extends far more deeply and widely than that. It would be tedious to give instances, we can all supply them for ourselves.

Nevertheless, I admit that the altruistic principle is both beautiful and true, nay, I affirm that its realisation is the one thing worth living for. And yet the way to this realisation is not, it seems to me, by appeals to prejudice, labelling killing "bad," vegetarianism "good," sport "cruel," vivisection "dia-

bolical," nor yet by arguments so mixed up with emotion and vivid imagery as to blind instead of illuminating, but rather by the resolute determination to see things as they are and make the best of them, to alleviate where we cannot cure, to comprehend rather than to condemn.

I have put forward my own feelings as a very small contribution to the psychology of the subject, believing them to be in some degree representative of the ordinary kind-hearted man, who earnestly wishes to be as considerate to his younger brothers as the circumstances permit, but does not think that the interests and convenience of the grown man *ought* to be unduly sacrificed to those of the child.

I believe that I can and do love animals and my fellow men, while I am perfectly ready to acquiesce in the pain or injury either of them or myself for good cause shewn. If death be an injury, then I am ready to sacrifice either my life or theirs, whichever seems required least in the scheme of things, trusting that if I do wrong I shall learn by my mistake.

The best guess that I can make at the rights and wrongs of the matter is that consistent altruism is not possible on the physical plane by its very nature, since in physical matters it is plain that the more one has the less there is for others, and the logical consequence would often be self-starvation. It is therefore vain and futile to aim at pure altruism here. We have to follow our own *dharma*, however beautiful and attractive the *dharma* of another, far beyond us, may appear, and part of the *dharma* of the physical plane is the preservation of the body, even at the cost of others.

In matters of desire and intellect altruism is more and more possible and therefore worth aiming at, but it seems that it cannot be logically and completely practised until we have passed beyond the boundaries of selfhood. Meanwhile we have to turn the wheel of Life-and-Death, creating, preserving, and destroying, for God fulfils Himself in many ways. We are tied to the world-order, and it appears to me a true world-order, not a weltering chaos of selfishness and cruelty, even though it does involve the taking of life and of other things, and even though, by virtue of That within us, we may feel and often do feel with

St. Paul that "to depart and be with Christ is far better." That time is not yet come for us, though even here and now, if we lift our eyes from the details which appear so sordid and selfish viewed by themselves, we may vaguely sense the One.

It seems to me reasonable and natural, and therefore an aspect of the Divine, that we men must, when called upon, whether we like it or not, sacrifice our life and our all for country, principles, or in fact whatever in the great scheme transcends in importance our own individuality; it seems right that a general should sacrifice the lives of his men, sending, from his own position of perfect security, thousands to certain death, if thereby the lives of others, and among them his own more valuable life, may be preserved for his country's advantage. If they volunteer, it is well, but if they do not he sends them just the same; in either case he loves and honours them, even as he slays them, for though they are humbler, less important, and therefore rightly sacrificed, yet are they not his brothers?

Even so is it right and just that the happiness, the welfare, even the lives of animals should be sacrificed to man. We are not called upon to attempt the impossible task of avoiding killing, but rather to love while we kill, accepting or requiring the sacrifice of physical life (if it be a sacrifice) and giving in return that assistance on a higher plane which we are able, and should be willing, to give.

A grateful country cannot reward on the physical plane the sacrifice of her sons, and we cannot repay the animals we kill, yet we can vicariously reward the whole animal kingdom and the group-souls functioning therein, by our love and gratitude for what they give us; we can ensure, by care and thoughtfulness, that no wanton pain or unnecessary sacrifice, is imposed upon them; and, more important still, we can see to it that by our own single-minded devotion the sacrifice which we accept from those below us is accepted but for the purpose of making us in our turn better implements of the Divine Will.

W. WYBERGH.

(TO BE CONCLUDED)

THE THIRD OBJECT OF THE THEOSOPHICAL SOCIETY

OF the strife and ill-feeling that arose on a certain well-known occasion when the rival claims of three fair ones were submitted for judgment, who has not heard and read? Have we not all of us followed, many with grammar and dictionary, the fortunes and misfortunes of the heroes who were involved in the struggles which followed from the gift of the fatal apple? Flashing out with lurid insistence, like a red danger signal at night, comes this warning from the dim past, and it seems to focus itself upon the idea which we have in mind. If we read it aright, it would seem to caution us that the old tale has its modern applications and a perennial youth, and that there is a peculiar peril in attempting to exalt one member of a closely conjoined triad to the disadvantage of the other two.

This monition, however, would appear in our case to be hardly deserved. We had no intention, supraliminally at all events,—and who can be held responsible for the vagaries of the subliminal self?—of imitating the indiscretion of Paris with regard to the objects of the Theosophical Society. Nay more, we should look with no small suspicion on the person who would attempt to say which of the three may claim pre-eminence over her fellows. And we shrewdly suspect that, were this essayed, much strife would ensue. Nor, perhaps, is it necessary that we should risk a decision upon the subject at all; except such as is involved in the endeavour, with the small knowledge of geometry at our command, to divide the fruit into three exactly similar portions and to present one of them, with our stateliest bow, to each. In this manner we would indicate our belief that the three objects of the Theosophical Society are all equally fair and true and beautiful; and that, to use a familiar phrase, one is not greater nor less than another.

This somewhat wordy preamble may, like the much abused preface, appear at first sight unnecessary and uncalled for. But we consider it desirable in a paper dealing especially with one out of the three objects of the Theosophical Society to define straitly our position towards them all. So that, although our attention is here directed to one *persona* of the Theosophical Trinity, it may not be presumed that an exaggerated and inflated prominence is intended to be assigned to one of the trio.

While urging that a greater amount of attention should be paid in the Society to inquiry and research of the nature contemplated by the third clause and insisting upon its value and importance, we in no way wish to impugn the desirableness and propriety of the first object, the fundamental note upon which the whole harmony of the Theosophical Society is founded. Far from it. One does not even need to be a Theosophist to be ready and even eager to welcome any activity having for its aim the furtherance of the principle of brotherhood. More especially is this so when, as has been the case [within] the last two or three years, it makes its appeal in the guise of an institution both *antient* and honourable. And who would dare to damn with faint praise the efforts of some of the members of the Society in the advancement of its second object: to withhold one's warmest sympathy from the successful and much-needed attempt to formulate in simple fashion the basic principles of the Hindu faith; or to keep back one iota of the praise and approbation due to one whose scholarly attainments and industry have led to such valuable results in the domain of the origins of Christianity? Similarly, our advocacy of research, psychic or otherwise, does not imply the turning of a cold shoulder upon the work which has already been accomplished along this line. Still less does it indicate any want of appreciation of the brilliant and suggestive work of our "seers," of the engrossing but all-too-short handbooks which serve as a guide to regions astral and devachanic. With these, with the poor faculties at our disposal, we may never hope to compete.

We have, we hope, thus rendered our general position clear and definite; and, the decks being now cleared for action and all made taut and trim, we will without further circumlocution order full steam ahead and proceed on our way.

The third recognised and official object of the Theosophical Society, as it now stands, runs as follows :—"To investigate unexplained laws of nature and the powers latent in man." It is with the latter portion of the sentence that we are here mainly concerned, though by no means exclusively so. And perhaps we cannot do better than by asking ourselves at the outset : What, exactly, *are* the powers latent in man which are to form the subject of our investigation ? What do we understand by these rather indefinite terms ?

Here we appear to be at once confronted by the difficulty of arriving at a definition that will be a real explanation of the phrase, and the embarrassment would seem to arise in the attempt to make it sufficiently wide and inclusive. If, however, we are content to leave the dry definition on one side and to accept a broad, general view of the Theosophical position in the matter, it might be stated, perhaps, somewhat in this fashion. A large proportion of the members of the Society believe that man consists of something more than the mere physical husk with its well-known functions and capacities. They are also convinced that there exist in nature regions other than the material universe as it presents itself to the five senses ; that man possesses bodies which, when developed, will bring him into contact with these regions ; that he is already, unconsciously for the most part, functioning to a limited extent upon these supra-physical planes ; and that as his evolution proceeds he may, under certain conditions, visit these ethereal realms and enter into an existence upon them enormously wider than that spent on the physical globe and with powers far transcending those now at his command ; that we human beings must, in any case, at the death of the dense physical vehicle, sojourn for very extended periods of time on planes above the physical and under modifications which a few individuals, who are the fortunate possessors of some of these wider powers and faculties, have been able to describe for our benefit and instruction. Finally, that the information thus obtained is of an importance impossible to be exaggerated not only to the members of the Theosophical Society but to the world at large ; in that it is only in the light of such knowledge that the real meaning of our earthly life can be understood and a

true and useful philosophy of life be formulated. It is to the faculties, for the most part latent in the vast majority of mankind, of these superphysical bodies, in relation to the corresponding regions of the universe, that our investigations would appear to refer.

Now, admitting this slight and hasty summary to represent roughly the position of the Society, there are two portions of it that would seem to merit being underlined as deeply and decisively as possible. The first deals with what we submit as the motive for the investigation. It seems almost gratuitous to point out that research of this description finds its place in the recognised programme of the Society not merely as the occasional hobby of idlers or for the amusement of amateur dabblers in the "occult." Quite on the other hand, it is a serious and definite study having a serious and definite object. With the distinct aim of advancing human knowledge in a particular direction does it claim the attention of members of the Society. It is true that this direction is not usually regarded as likely to lead anywhere, save, perhaps, to the bogs of self-delusion and the quagmires of charlatanry. Equally true is it that, at all events until recently, "science" has sniffed audibly when such matters were mooted in its presence. But, rightly or wrongly, it is one of the peculiarities of many Theosophists to believe that most votaries of science are not yet fully alive to the situation, and to consider that not only will a further and wider acquaintance with, and definite knowledge upon, these matters amply repay the time and labour expended upon them, but that they will prove of service to the world at large.

The Theosophist is encouraged and fortified in his heterodoxy as he observes a gradual change in the general attitude towards these hitherto tabooed subjects. He finds signs of the change everywhere; in fact, psychism is in the air, and who should know it better than he? Nor can this statement be denied when novels with a psychic *motif* continue to appear one after another, and even the daily press does not refuse to open its columns to discussions on the possibility of telepathy between human beings and dogs, and the physical *sequelæ* of dreams. And, let us frankly admit, in no small measure is he indebted to

a society that has been working on lines parallel to his and under similar disadvantages. The Society for Psychical Research, equally with the Theosophical Society, has steadily persevered in its beliefs regardless of the jeers and the scornful sneers of the crowd; and the solid work which it has in the meantime carried out is beginning to be recognised as a thorough and complete justification of its existence. We must confess that, taking the term psychic in its fullest and widest meaning, we can see but little material difference between the aims of the Theosophical Society, as set forth in its third object, and those of the Society for Psychical Research. And we confess that we look forward to a time when something approaching an *entente cordiale* may be established between the two societies.

Acknowledging, then, as we think many members of the Society will be eager to acknowledge, that the Society's inquiries should be undertaken with no selfish and exclusive intention, this factor would seem to indicate to a very considerable extent some of the lines along which they might usefully be pushed. To begin with, the public at large, even including that section of it which has no prejudices or preconceptions against the subject, is by no means yet firmly convinced that supernormal (using this word, of course, in a popular sense) faculties and super-physical regions of nature do really and in fact exist. There is undoubtedly a widespread curiosity on the matter; but he would be a bold man who would affirm that a general conviction on the subject has been attained. The fish are so far merely nibbling at the bait; they are not yet hooked. Again, it must be frankly confessed, and there is not the slightest use in attempting to blind one's self to the fact, that additional evidence in support of the statements made in Theosophical handbooks regarding, say, even the astral plane, is most ardently to be desired. One has only to put one's self mentally in the position of a person examining critically and carefully, as he has every right to do, such records of super-physical happenings as are available in the literature of the Society, to understand the difficulty which such a person experiences in arriving at a verdict which we should consider as favourable. Anyone who airs his Theosophical opinions in the presence of not too friendly "outsiders" will be in a position to

appreciate this. In our own day when, among the intellectual classes especially, the tendency is clearly to take less and less upon trust in matters of belief, and to insist more and more upon the facts of living, personal experience, the Theosophical movement, if it is to continue to spread, would appear to need to fortify its position. There *is* evidence now on record which is exceedingly good of its kind ; but a very much larger amount of it is wanted, and from very many more sources. And we would most earnestly and strongly urge members of the Society who have had experiences which in any way bear upon the Theosophical conception of man and the superphysical planes, and who are sincere in their wish to make their own beliefs more acceptable to others, not to permit their personal dislike to public avowal to stand in the way. Every instance, when recorded carefully, clearly and soberly, may be of value ; and the cumulative effect of a mass of evidence of this nature will, in the process of time, become exceedingly strong and convincing. It appears to be the idiosyncrasy of a certain type of mind to regard the planes immediately above the physical as too low and vulgar for his notice ; the locality does not appeal to him, and he prefers to spend his time soaring in the blue empyrean and far above the sordid haunts of men. We do not for a moment presume to criticise this attitude of mind or to disavow its usefulness. But, however interesting and soul-satisfying to us may appear detailed information regarding, say, the coming into existence of the Cosmos or the exact number of billions or trillions of years during which mother-earth may be expected to retain her present constitution, there are other matters which are at least of equal import. For the mass of mankind, ay, and for the large majority of us, members of the Theosophical Society, the conditions which will obtain on the death of the physical body and our relation to and action upon the astral and mental planes *now* during our earthly life would appear to be of no less practical importance.

Among the differing and varying lines along which Theosophical activity is now pouring itself, we would therefore most strongly call attention to the claims of one which may go far towards widening our practical knowledge of man's capacities as well as towards lending support to the Theosophical position in

the eyes of the world. If, as the result of such activity, the reality of the planes beyond the physical becomes more comprehensible and their conditions more widely known, is there a Theosophist who would not fling his cap into the air?

The second point which we wish to make in connection with our rough summary of the Theosophical position concerns the possibility of demonstrating the existence in man of faculties above the normal. That such faculties are occasionally to be found in human beings is, as already stated, a firm conviction of many members. It is a matter of definite knowledge for the few. No small influence has been exercised, it may be surmised, to the discouragement, among members of the Society, of research dealing with psychic matters by the remarkable endowments of a few of the leading exponents of Theosophic lore. An individual, with but common, every-day faculties to his credit, could not but experience a feeling of dismay were he to be called upon to attempt such a task. When he reads of persons who are in the happy position of being able to disport themselves at will upon the higher planes and bring back to waking consciousness a clear remembrance of their doings, is it not natural that he should feel a disheartening sense of his own poor equipment for the work in hand? When he realises that, not being psychically endowed himself, he must labour by means of the dull and wearisome accumulation of "evidence," of the sifting and re-sifting of "cases," of the gradual building up of tentative hypotheses which may have only to be demolished on the morrow,—is it to be wondered at if he thinks that he is being asked to make bricks without straw?

We venture to suggest that this position, however natural and on the surface seemingly well-founded, is not one that can be consistently adopted by a member of the Theosophical Society. The feeling of diffidence is, we submit, uncalled for and misplaced. The capable and eager "researcher," though confined in his investigations to the physical world, need by no means despair of arriving at useful and even far-reaching results. In support of this assertion it may not be out of place to cite here the instance of one who has done yeoman service in establishing the importance of psychical research and in demonstrating the possibilities which

lie before it. If research of this nature may now be said to have gained a hearing, and to be recognised as a legitimate and necessary field of enquiry, it is but right that honour should be rendered where honour is due. It is very largely owing to the labours and exertions of the late Mr. R. W. H. Myers and his collaborators and colleagues that this desirable position has been reached, and nowhere is this so ungrudgingly acknowledged, perhaps, as amongst the ranks of the Theosophical Society. Indeed, it would be hardly an exaggeration to state that his monumental work, *Human Personality and its Survival of Bodily Death*, a book of which any society may be justly proud and which no well-equipped researcher can afford to dispense with, has met with a warmer reception among members of our Society than elsewhere. And rightly so. For the significance of Mr. Myers' work, at which he toiled with the hot enthusiasm of a devotee, is that psychic research has outgrown its swaddling clothes and must henceforth be treated seriously. It has, in other words, passed from the phase of empiricism into that of science.

If, then, we follow Mr. Myers from the inception of his search, when he and his companions were groping in the dark like blindfold Micawbers for anything that might turn up, to the measured and serious *résumé* by the former of their twenty years' pioneer work, do we find anything to justify a continuance of their methods? We think that there can be but one reply. Though it is generally admitted that *Human Personality* has failed in establishing its main thesis, and this is due, we presume to think, rather to the present paucity of material than to any inherent weakness in the method there employed, Mr. Myers' name will be handed down as a formulator of the theory of the subliminal self.

To have proved telepathy and clairvoyance and have elaborated a theory of the personality in which telæsthesia, telekinesis, telergic impress, disintegration of the personality, automatism sensory and motor, etc. (to use the uncouth jargon of modern psychic research), find their place and explanation, is no mean achievement. To have illustrated and supported it by a wealth of authenticated cases, carefully sifted and systematically examined, is, we consider, a performance of still greater value and perman-

ence. As one turns over the pages of his book and finds the author driven by the facts before him to accept position after position of what we venture to call "the great Theosophical hypothesis," even to the existence of the âkâshic records or, as he prefers to call it, "the registration in the Universe of every past scene and thought," one cannot but recognise that here is a most full and complete justification of the research which the third object of our Society lays down. And when it is remembered that the results thus gained were obtained by a man unendowed with psychic development of any description and without the advantages of the guidance with which our "seers" have been able to furnish us, there should, we submit, be no hesitation in making use of methods which have already shown themselves to be so profitable and remunerative.

That the surface of the ground has so far only been lightly scratched Mr. Myers well understood. There remains an almost illimitable field of inquiry lying open to the ardent student and keen experimenter. And if, as one of the reviewers of *Human Personality* has expressed it, Mr. Myers may be regarded as the Newton of psychic science, there is now an urgent and pressing need of men who will develop his ideas and make practical application of the principles which he has outlined for us.

In order to give effect to the views which we have ventured to express above, we would most forcibly urge that a regular department of research be constituted in the Theosophical Society; that members of the Society be invited to furnish written accounts of any psychic or abnormal experiences of which they may have been the recipients, and urged to collect and forward reports of similar cases which they may hear of among their friends and acquaintances; also, that volunteers be called for who will be prepared to undertake the investigation of any cases which may seem to merit it. As the subject becomes more generally known and studied, it may be expected that members who are attracted by the opportunities which this line of work appears to offer, will take up different branches of it for more detailed and exhaustive treatment and, where it is possible, experimentation. Finally, we would suggest that the cases and reports which are received should be subjected to a careful and

critical, though sympathetic, examination, and, in order that all the useful material thus collected may remain available for future researchers and stand on record, that it be printed and published from time to time in some convenient form.

C. STUART-PRINCE.

THE INCORPORATION OF THE THEOSOPHICAL SOCIETY*

EXECUTIVE NOTICE

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

April 3rd, 1905.

THE undersigned declares that the Theosophical Society has this day been Registered and Incorporated under the Laws of the Government of India and is henceforth a legal entity in every respect, empowered to make its own Rules, hold its own property and to sue and be sued. Herewith are published all the documents in the case for the information of the concerned; save and except a schedule of its property, which is now in course of preparation and will be shortly published.

H. S. OLCOTT, P.T.S.

THE INCORPORATION OF THE THEOSOPHICAL SOCIETY

After years of waiting and the surmounting of numberless difficulties we have arrived at the point where an effective and satisfactory plan has been devised for the conversion of the Society into a legal corporation, with an entity recognised, defined and protected by the law of the land. Henceforth it can sue and be sued, receive bequests and gifts in its own name, be protected in the government of its affairs and in its relations with its members, and with its General Council and executive officers as the "Governing Body," perpetuate its existence through all changes of leaders. My anxiety to bring this about is too well known to need special emphasis at this time, and I feel that the Society in general and I, myself, in particular have been

* The following is reprinted from *The Theosophist* of April last.

placed under a debt of obligation by the effective help that has been given by our eminent colleague, the Hon. Sir S. Subramania Aiyar, now, for the third time, appointed to act as Chief Justice in the place of the Chief Justice, who has been ordered home on sick-leave. Valuable aid has also been given by Mr. W. G. Keagey.

At my request, our learned colleague has explained in the accompanying note, his opinion upon the validity and sufficiency of the Memorandum of Association, which has now been duly executed and filed with the Registrar of Madras. It will be seen that the Rules and Regulations which, in compliance with the law, have been filed with the above document, are substantially the same as those under which we have been acting since 1896; only such changes having been made as were demanded by the terms of Act XXI. of 1860.

As regards the transfer of the Society's property into its own name, the first step is to have the Trustees under the Saidapet Trust Deed of 16th December, 1892, execute the transfer of their rights and responsibilities to the Theosophical Society. Judge Sir S. Subramania Aiyar has this matter already in hand. The Government Promissory Notes, in the custody of the Bank of Madras, and the cash balances of our several funds will be transferred as soon as practicable to the name of the Society.

This great act having been performed, I bequeath to posterity the organisation which I helped to found and have directed during the last thirty years. The autocracy is changed into a republic. I can now meet death without the distressing fear that the Society's affairs might be involved in the settlement of my own private estate.

H. S. OLCOTT, P.T.S.

THE THEOSOPHICAL SOCIETY

FOUNDED NOVEMBER 17TH, 1875:—INCORPORATED APRIL 3RD, 1905

In the Matter of Act XXI. of 1860 of the Acts of the Viceroy and Governor-General of India in Council, being an Act for the Registration of Literary, Scientific and Charitable Societies,

and

IN THE MATTER OF THE THEOSOPHICAL SOCIETY

MEMORANDUM OF ASSOCIATION

1. The name of the Association is the Theosophical Society.
2. The objects for which the Society is established are :

- I. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
- II. To encourage the study of Comparative Religion, Philosophy and Science.
- III. To investigate unexplained laws of nature and the powers latent in man.
 - (a) The holding and management of all funds raised for the above objects.
 - (b) The purchase or acquisition on lease or in exchange or on hire or by gift or otherwise of any real or personal property, and any rights or privileges necessary or convenient for the purposes of the Society.
 - (c) The sale, improvement, management and development of all or any part of the property of the Society.
 - (d) The doing of all such things as are incidental or conducive to the attainment of the above objects or any of them, including the founding and maintenance of a library or libraries.

3. The names, addresses and occupations of the persons who are members of, and form the first General Council, which is the governing body of the Society, are as follow :

GENERAL COUNCIL

Ex-officio

President-Founder :— H. S. Olcott, Adyar, Madras, Author.

Vice-President :— A. P. Sinnett, London, Eng., Author.

Recording Secretary :—Hon. Sir S. Subramania Aiyar, Madras, Justice of the High Court.

Treasurer :— W. A. English, M.D., Adyar, Madras, Retired Physician.

Alexander Fullerton, General Secretary, American Section, 7, West 8th Street, New York.	W. B. Fricke, General Secretary, Netherlands' Section, 76, Amsteldijk, Amsterdam.
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Upendra Nath Basu, B.A., LL.B., General Secretary, Indian Section, Benares, U.P.	Th. Pascal, M.D., General Secretary, French Section, 59, Avenue de la Bourdonnais, Paris.
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Bertram Keightley, M.A., General Secretary, British Section, 28, Albemarle Street, London, W.	Decio Calvari, General Secretary, Italian Section, 380, Corso Umberto I., Rome.
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W. G. John, General Secretary, Australasian Section, 42, Margaret Street, Sydney, N.S.W.	Dr. Rudolf Steiner, General Secretary, German Section, 95, Kaiser. allée, Friedenau, Berlin.
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Arvid Knös, General Secretary,
Scandinavian Section, Engel-
brechtsgatan 7, Stockholm,
Sweden.

José M. Massô, Acting General Secre-
tary, Cuban Section, Havana,
Cuba.

C. W. Sanders, General Secretary,
New Zealand Section, Queen St.,
Auckland, N.Z.

Additional

Annie Besant, Benares,
Author, [for 3 years].
G. R. S. Mead, London,
Author, [for 3 years].
Khan Bahadur Naroji Dorabji
Khandalwala, Poona, Special
Judge, [for 3 years].
Dinshaw Jivaji Edal Behram, Surat,
Physician, [for 2 years].

Francesca E. Arundale, Benares,
Author, [for 2 years].
Tumacherla Ramachendra Row,
Gooty, Retired Sub-Judge,
[for 1 year].
Charles Blech, Paris, France, Retired
Manufacturer, [for 1 year].

4. Henry Steel Olcott, who with the late Helena Petrovna Blavatsky and others founded the Theosophical Society at New York, United States of America, in the year 1875, shall hold, during his lifetime, the position of President, with the title of "President-Founder," and he shall have, alone the authority and responsibility and shall exercise the functions provided in the Rules and Regulations for the Executive Committee, meetings of which he may call for consultation and advice as he may desire.

5. The income and property of the Society, whencesoever derived, shall be applied solely towards the promotion of the objects of the Society asset forth in this Memorandum of Association, and no portion thereof shall be paid or transferred directly or indirectly by way of dividends, bonus, or otherwise by way of profits to the persons who at any time are or have been members of the Society or to any of them or to any person claiming through any of them : Provided that nothing herein contained shall prevent the payment in good faith of remuneration to any officers or servants of the Society or to any member thereof or other person in return for any services rendered to the Society.

6. No member or members of the General Council shall be answerable for any loss arising in the administration or application of the said trust funds or sums of money or for any damage to or deterioration in the said trust premises unless such loss, damage or deterioration shall happen by or through his or their wilful default or neglect.

7. If upon the dissolution of the Society there shall remain after the satisfaction of all its debts and liabilities any property whatsoever, the same shall not be paid to or distributed among the members of the Society or any of them, but shall be given or transferred to some other Society or Associa-

tion, Institution, or Institutions, having objects similar to the objects of this Society, to be determined by the votes of not less than three-fifths of the members of the Society present personally or by proxy at a meeting called for the purpose, or in default thereof by such Judge or Court of Law as may have jurisdiction in the matter.

8. A copy of the Rules and Regulations of the said Theosophical Society is filed with this Memorandum of Association, and the undersigned being seven of the members of the Governing Body of the said Society do hereby certify that such copy of such Rules and Regulations of the said Theosophical Society is correct.

As witness our several and respective hands this day of March, 1905.

Witnesses to the Signatures :—

W. GLENNY KEAGEY	-	{ H. S. OLCOTT. W. A. ENGLISH. S. SUBRAMANIAM.
ARTHUR RICHARDSON	-	{ FRANCESCA E. ARUNDALE. UPENDRANATH BASU.
PYARE LAL	-	ANNIE BESANT.
PEROZE P. MEHERJEE	-	N. D. KHANDALVA'LA'.

Dated, Madras, 3rd April, 1905.

*Rules and Regulations for the Management of the Association named the
Theosophical Society, Adyar, Madras*

1. The General Council which shall be the governing body of the Theosophical Society shall consist of its President, Vice-President, Treasurer, and Recording Secretary and the General Secretary of each of its component Sections, *ex-officio*, and of not less than five other members of the Society; and not less than seven members of the General Council, exclusive of the President, shall be resident in India, and of these seven there shall be not less than three who shall and three who shall not be natives of India or Ceylon. The Recording Secretary shall be the Secretary of the General Council.

2. The terms of those members of the General Council who hold office *ex-officio*, shall expire with the vacation of their qualifying office, while the other members shall be elected for a term of three years, by vote of the General Council at its annual meeting; but such members of the first General Council shall hold office for the respective terms specified in the Memorandum of Association, in order that, as far as possible, not more than one-third of such members shall come up for election in any one year. Such members on retiring will be eligible for re-election.

3. It shall be competent for the General Council (subject to the provision named in Article 4 of the Memorandum of Association) to remove any of its members or any officer of the Society, by a three-fourths' majority of its whole number of members, at a special meeting called for the purpose

of which at least three months' notice shall have been given; the quorum consisting, however, of not less than three members.

4. The General Council shall ordinarily meet once a year, at the time of the annual meeting or Convention of the Society; but a special meeting may be called at any time by the President, and shall be called at any time by him, or if not by him by the Recording Secretary, on the written requisition of not less than five members, but of such special meetings not less than three months' notice shall be given and the notice shall contain a statement of the special business to be laid before the meeting.

5. At all meetings of the General Council members thereof may vote in person or by proxy.

6. The quorum of an ordinary as well as of a special meeting of the General Council shall be three. If there be no quorum, the meeting may be adjourned *sine die* or the Chairman of the meeting may adjourn it to another date of which three months' further notice shall be given, when the business of the meeting shall be disposed of, irrespective of whether there is a quorum present or not.

7. The President, or in his absence the Vice-President, of the Society shall preside at all meetings of the Society or of the General Council, and shall have a casting vote in the case of an equal division of the members voting on any question before the meeting.

8. In the absence of the President and Vice-President the meeting shall elect a Chairman from among the members present at the meeting, and he shall have a casting vote in the case of a tie.

9. The President-Founder, Colonel H. S. Olcott, holds the office of President for life, and has the right of nominating his successor, subject to the ratification of the Society, the vote being taken as provided for in the election of a President.

10. The term of office of the President shall be for seven years (subject to the exception named in Rule 9).

11. Six months before the expiration of a President's term of office his successor shall be nominated by the General Council, at a meeting to be held by them, and the nomination shall be communicated to the General Secretaries and to the Recording Secretary. Each General Secretary shall take the votes of his Section, according to its rules, and the Recording Secretary shall take those of the remaining members of the Society. A majority of two-thirds of the recorded votes shall be necessary for election.

12. The President shall nominate the Vice-President, subject to confirmation by the General Council, and his term of office shall expire upon the election of a new President.

13. The President shall appoint the Treasurer, the Recording Secretary, and such subordinate officials as he may find necessary; which appointments shall take effect from their dates, and subject to the provisions named in Article 4 of the Memorandum of Association, shall continue to be valid

unless rejected by a majority vote of the whole number of members of the Executive Committee, voting in person or by proxy, at its next succeeding meeting, the newly-appointed Treasurer or Recording Secretary not being present nor counting as a member of the Executive Committee for the purposes of such vote.

14. The Treasurer, Recording Secretary and subordinate officials being assistants to the President in his capacity as Executive Officer of the General Council, the President shall have the authority to remove any appointee of his own to such offices.

15. The General Council shall at each annual meeting appoint an Executive Committee from amongst their own number, for the ensuing year, and it shall consist of seven members, all residents of India, including the President as *ex-officio* Chairman, and the Treasurer, and the Recording Secretary as *ex-officio* Secretary of the Committee, and, exclusive of the President, three of the members of such Committee shall and three shall not be natives of India or Ceylon.

16. The Executive Committee shall, as far as convenient, meet (subject to the provisions named in Article 4 of the Memorandum of Association) once every three months for the audit of accounts and the despatch of any other business. A special meeting may be called by the Chairman whenever he thinks fit, and such meeting shall be called by him, or if not by him, by the Recording Secretary (subject to the provisions named in Article 4 of the Memorandum of Association), when he is required to do so by not less than three members of the Committee, who shall state to him in writing the business for which they wish the meeting to assemble.

17. At a meeting of the Executive Committee, three members shall constitute a quorum.

18. The Committee shall, in the absence of the Chairman or Vice-Chairman, elect a Chairman to preside over the meeting; and in case of equality of votes the Chairman for the time being shall have a casting vote.

19. The first Executive Committee shall consist of H. S. Olcott, Chairman, *ex-officio*, Annie Besant, Francesca E. Arundale, W. A. English, Hon. Sir S. Subramania Aiyar, Recording Secretary, *ex-officio*, Khan Bahadur N. D. Khandalwala, Upendra Nath Basu.

20. The President shall be the custodian of all the archives and records of the Society, and shall be the Executive Officer and shall conduct and direct the business of the Society in compliance with its rules; he shall be empowered to make temporary appointments and to fill provisionally all vacancies that occur in the offices of the Society and shall have discretionary powers in all matters not specifically provided for in these Rules.

21. All subscriptions, donations and other monies payable to the Association shall be received by the President, or the Treasurer, or the Recording Secretary, the receipt of either of whom in writing shall be a sufficient discharge for the same.

22. The securities and uninvested funds of the Society shall be deposited in the Bank of Madras; and in countries outside of India, in such Banks as the President shall select. Cheques drawn against the funds shall be signed by the President or by the Treasurer of the Society.

23. The funds of the Society not required for current expenses may be invested by the President with the advice and consent of the Executive Committee (subject to the provisions named in Article 4 of the Memorandum of Association) in Government or other Public securities, or in the purchase of immovable property or First Mortgages on such property, and with like advice and consent he may sell, mortgage or otherwise transfer the same, provided, however, that nothing herein contained shall apply to the property at Adyar, Madras, known as the Headquarters of the Society.

24. Documents and Conveyances, in respect of the transfer of property belonging to the Society, shall bear the signature of the President and of the Recording Secretary, and shall have affixed to them the Seal of the Society.

25. The Society may sue and be sued in the name of the President.

26. The Recording Secretary may, with the authority of the President, affix the Seal of the Society to all instruments requiring to be sealed, and all such instruments shall be signed by the President and by the Recording Secretary.

27. On the death or resignation of the President, the Vice-President shall perform the duties of President until a successor takes office.

28. The Headquarters of the Society are established at Adyar, Madras.

29. The Headquarters and all other property of the Society, including the Adyar Library and the Permanent and other Funds, now vested in the Trustees for the time being appointed or acting under a Deed of Trust, dated the 4th day of December, 1892, and recorded in the Chingleput District Office, Madras, shall be taken over by the General Council of the Society.

30. Every application for membership in the Society must be made on an authorised form, and must be endorsed by two members and signed by the applicant; but no persons under the age of twenty-one years shall be admitted without the consent of their guardians.

31. Admission to membership may be obtained through the President of a Branch, the General Secretary of a Section, or through the Recording Secretary; and a certificate of membership shall be issued to the member, bearing the signatures of the President and Recording Secretary and the Seal of the Society, and countersigned by the General Secretary, where the applicant resides within the territory of a Section.

32. Any seven members may apply to be chartered as a Branch, the application to be forwarded to the President of the Society through the Recording Secretary.

33. The President shall have authority to grant or refuse applications for Charters, which if issued must bear his signature, and that of the Recording Secretary, and the Seal of the Society, and be recorded at the Headquarters of the Society.

34. A Section may be formed by the President upon the application of seven or more chartered Branches.

35. All Charters of Sections or Branches, and all certificates of membership, derive their authority from the President, acting as Executive Officer of the General Council of the Society, and may be cancelled by the same authority.

36. Each Branch and Section shall have the power of making its own Rules, provided they do not conflict with the Rules of the Society, and the Rules shall become valid unless their confirmation be refused by the President.

37. Every Section must appoint a General Secretary, who shall be the channel of official communication between the General Council and the Section.

38. The General Secretary of each Section shall forward to the President annually, not later than the first day of November, a report of the work of his Section up to that date, and at any time furnish any further information the President or General Council may desire.

39. The fees payable to the General Treasury by Branches *not comprised within the limits of any Section* are as follows: For Charter £1; for each Certificate of Membership 5s.; for the Annual Subscription of each member, 5s., or equivalents.

40. Unattached Members, not belonging to any Section or Branch, shall pay the usual 5s. Entrance Fee and an Annual Subscription of £1 to the General Treasury.

41. Each Section shall pay into the General Treasury one-fourth of the total amount received by it from Annual Dues and Entrance Fees, and shall remit the same to the Treasurer on or before the first day of November of the current year.

42. In the event of the withdrawal from the Society of any Section or Branch thereof, its constituent Charter granted by the President shall *ipso facto* lapse and become forfeited, and all property, including Charters, Diplomas, Seal, Records, and other papers pertaining to the Society, belonging to or in the custody of such Section or Branch, shall vest in the Society and shall be delivered up to the President in its behalf; and such Section or Branch shall not be entitled to continue to use the name, motto, or seal of the Society. Provided, nevertheless, that the President shall be empowered to revive and transfer the said Charter of the Seceding Section or Branch to such non-seceding Branches and Members, as in his judgment shall seem best for the interests of the Society.

43. The financial accounts of the Society shall be audited annually by

qualified Auditors who shall be appointed by the General Council at each Annual Meeting, for the ensuing year. The first Auditors shall be appointed by the President-Founder.

44. The Annual General Meeting or Convention of the Society shall be held at Adyar and Benares alternately, in the month of December.

45. The President shall have the power to convene special Meetings of the Society at his discretion.

46. The General Council may, by a three-fourths' vote of their whole number in person or by proxy, make, alter or repeal the Rules and Regulations of the Society, in such manner as it may deem expedient.

H. S. OLCOTT.

W. A. ENGLISH.

S. SUBRAMANIAM.

THE JUDGE'S NOTE.

MADRAS, *March 7th*, 1905.

MY DEAR COLONEL OLCOTT,

In compliance with your request that I should put into writing some brief explanation of the more important points that we had to consider in drawing up the papers for the Incorporation of the Theosophical Society, I would submit the following :—

As I stated in my open letter to you of the 15th August last, there were no *legal* difficulties in the way of incorporating the Society in India. The only practical difficulty to be met was to draft a scheme of Registration whereby an International Society, incorporated in one country only, could be under the *direct* and *practical* control of representatives of the whole body of its members, and in which, at the same time, your natural position as the executive head of the Society would be left unchanged during your lifetime. The present plan as we have drawn it up, now covers satisfactorily, in my judgment, both these points. It secures to you for your lifetime the position at the head of the Society which you have always held and which neither I nor any others in our membership, I believe, would ever consent to see interfered with. At the same time it provides an organisation which will pass the executive power easily into the hands of your successors, and hold the Society together permanently as a homogeneous, self-governing whole. For, as I said in my letter above referred to, 'a purely Indian governing committee would not satisfy Branches outside India, however eminent the members constituting it may be.' This point is now covered by providing that there shall always be a sufficient number of members of the General Council resident in India, from whom the whole General Council, voting in person or by proxy, will select an Executive Committee composed, under the President, of an equal number of Indian and non-Indian members. The leaving in your hands alone, for your lifetime (as is provided for in Article 4 of the Memorandum of Association), the functions of the Executive Committee, covers, in my judgment, most satisfactorily and wisely the other point.

There are, I think, only two other points in the papers which demand special notice. Rule 42, I believe, prevents the possibility, in the future, of anything like an organised 'secession' from the ranks of the Society, for even a majority of the members of any Section or Branch could go out only as individual members. The 'Section' or 'Branch,' as such, would remain in the hands of such minority as the President for the time being would recog-

nise as remaining loyal to the wider interests of the whole Society. The other point is that of the power placed in the hands of the General Council to remove (Rule 3) any officer of the Society. In framing this Rule we considered carefully the fact that it placed in the hands of the General Council, as representatives of the whole Society, the power to remove from office the elected head, *i.e.*, the General Secretary, of a *quasi* autonomous Section. This is, however, in my judgment, a wise and sound, and indeed indispensable provision, for it is the very basis of the spirit which underlies the purpose of the Society, that the individual Sections are but parts of a paramount whole, and are constituted to carry out the broad policy and aims of the Society as a whole; and should (what we hope will never again occur) an officer of a Section come in conflict with those aims, it must always be in the power of the whole Society to protect its predominant interests.

Of course it goes without saying that the Incorporation of the Society as now contemplated removes at once the danger of its property being mixed up with your private estate at the time of your decease; it becomes a legal entity with a standing in court, competent to receive legacies and other gifts in its own name and to sue and be sued.

To recapitulate, then; the present Registration document;

(a) leaves the present constitution and code of rules undisturbed in all essentials, such modifications only being added as are necessary to give more perfect security to the Society:

(b) gives full power to the General Council to deal with delinquent officers:

(c) makes practically impossible the wrecking of the Society or any part thereof, by an organised revolt:

(d) makes the transfer of the Presidential authority to the incoming executive practicable without friction or disturbance:

(e) vests the real and personal property of the Society in itself as a legal body:

(f) conserves all the rights now vested in the Members of the General Council, while giving to the new President a workable Executive Committee upon whom he can call for help if required.

Yours fraternally,

(Sd.) S. SUBRAMANIAM.

To COLONEL H. S. OLCOTT,

President-Founder of the Theosophical Society, Adyar, Madras.

CERTIFICATE OF INCORPORATION.

No. 2 of 1905.

I hereby certify, pursuant to Act XXI. of 1860 of the Governor-General of India in Council entitled "An Act for the Registration of Literary, Scientific and Charitable Societies, 1860," that The Theosophical Society is duly incorporated as a Society under the aforesaid Act.

Seal.

(Sd.) A. PERIYASWAMI MOODALIAR,

Registrar of Joint Stock Companies.

STATION, MADRAS, }
Dated 3rd April, 1905. }

FROM MANY LANDS

Contributors of matter under this heading are requested kindly to bear in mind that not only accounts of the general activities of the various sections or groups of the Theosophical Society are desired, but above all things notes on the various aspects of the Theosophical Movement in general. It should also be borne in mind by our readers that such occasional accounts reflect but a small portion of what is actually going on in the Society, much less in the Theosophical Movement throughout the world.—EDS.

FROM GERMANY

ALL over Germany there have been festivities in honour of Friedrich Schiller. The hundredth anniversary of his death has brought a revival of enthusiasm and of gratitude to the poet over which we Theosophists have every reason to rejoice. For Schiller is amongst German poets the one whose work can least of all be separated from his conception of the universe and of the spirit underlying it. This is the reason why in our materialistic age he came to be a little underestimated by those who fancied they had out-grown his thought. This tendency, however, now seems to have made way for better insight, and all over Germany the thinker Schiller has received the warmest acknowledgment. Theosophists have participated in this commemoration. In Hanover, Düsseldorf, Cassel, Berlin and Nürnberg, Dr. Steiner has lectured upon Schiller in the light of Theosophy, and the lectures given by him in the course of the winter in the Freie Hochschule have been, at the request of many, issued in book form under the 'title of *Schiller und unser Zeitalter*. In his *Philosophical Letters*, a series of letters between two friends, Schiller expresses his own thoughts in what he calls the "Theosophy of Julius."

Two books, interesting from a Theosophical point of view, have been sent us from Germany—*Die Abstammung des Menschen*, by Dr. Bölsche, and *Weltschöpfung*, by Dr. Wilhelm Meyer.

Dr. Bölsche confirms what H. P. B. says in the *Secret Doctrine*, in that he asserts the common ancestor of the anthropoids and of man

to have been *man*. He places this man in "the first third of the Tertiary Age"—thus in the Eocene period. "He was the man of that time," writes our author, "a being capable of bringing forth man—capable also of generating the gibbon, the chimpanzee, the gorilla, the orang-outang."

Nor does Dr. Bölsche base his view on lines of general probability alone, although he discusses it from this standpoint. He enlarges a good deal on the subject of the Dubois find of 1891, pointing to a creature called by some "a man much resembling a gibbon," by others, "a gibbon much resembling a man"; by Dubois himself, "the ape-man." Then, taking the law that in innumerable cases animals resemble the progenitors of their whole species much more closely when young than afterwards, he shows that the gibbon, in a pre-natal state, possesses "well-proportioned arms as if developing into a human child."

As regards the relationship between man and the anthropoids Bölsche appeals to the fact that the "living blood of an animal cannot with impunity, be introduced into the blood circulation of an animal differing therefrom." Examples are cited and, coming to man, we learn that Friedenthal, the investigator of Berlin, has recently been experimenting with human blood and the apes. With the lower apes this blood acted as poison, but directly the chimpanzee was approached "there was peace." And so Dr. Bölsche concludes that: "Hidden life—the finest chemistry of the blood—testifies to a most intimate relationship—a blood relationship in the boldest acceptance of the word."

Throughout the book we are reminded of Mrs. Besant's definition of man in *The Pedigree of Man*. Turning to the introduction we read: "There is represented, as frontispiece, a man of the glacial epoch, who, apparently a feeble dwarf, nevertheless triumphs, by reason of his mind, over the heavy colossus of a mammoth elephant. It is, at the same time, a symbol of man as understood by this little book. In his history he reaches far back into the primitive world of animal deformities; but this primitive world lies conquered at his feet; he has overcome this animality by his own effort."

Another passage runs: "There is the possibility that, even if bones belonging to him had been transmitted to us, we should fail to recognise the man of that far, far distant period."

And yet another: "We have here something more than supposition, we have assured scientific grounds for the fact that, in days

not so far removed from us, there existed men essentially different from those living to-day."

The possibility of "the simplest germs of life being strewn throughout space from eternity" is discussed. These "gradually attain to higher development whenever a world is sufficiently cooled" to afford the necessary conditions. Feeling is maintained to be a fundamental attribute of matter—even of that which is "inorganic" and much else of interest is put forward.

As regards the origin of life and consciousness on our earth Dr. Meyer in his *Weltschöpfung* refers to Dr. Bölsche. "If we admit," says Meyer, "that even in stones a minimum consciousness is involved, then all miracle can be dispensed with, and more than ever the world-process shown as continuous." The possibility of life being transferred from one heavenly body to another is worked out at some length, our earth being taken as example. And since the earth "can and must exercise this life-awakening influence on other bodies, it must also have received from them. Life must have rained down upon us from heaven."

Among the subjects of interest treated in this book are those of gravity, alchemy, the spiral form revealed in the up-building of worlds, etc. Of gravity, Dr. Meyer suggests "that the attractive force between two greater masses may be explained by the effects of the smallest possible masses advancing in a straight line," etc. Chemical atoms are described as belonging to the "impermanent and the becoming." "Therefore out of the atom of one material may come the atom of another." The Milky Way has lately been shown to be "an enormous spiral, rent in several places and of manifold coils." "This same spiral form," says Meyer, "we have seen arise in its parts from concussion." Every succeeding world gains something in evolution. From experiments with radium we learn that even "the broken-up world of the atom does not return completely to its original condition."

S.

FROM HOLLAND

In April Countess Wachtmeister paid a short visit to Amsterdam on her way from Paris to Sweden, where she will pass the summer, and take a few months' rest in order to regain her health, which of late has suffered as a consequence of too hard work. For though the Countess is no longer young her zeal for Theosophy still makes her

undertake long journeys to all parts of the world. To the older members in Amsterdam especially it was a great pleasure to see once more the old and trusted friend of H. P. B. in their midst. The Countess has not been in Holland for six years, and her visit re-awakened our memories to many an incident, to many a scene belonging to what in our young movement and in our fast-changing times seems to be the remote past, almost forgotten, and quickly being buried under the multitude of later happenings, of younger interests. While with us our visitor addressed the Amsterdam Branch, where she spoke of the life and books of H. P. B.

May 7th was a memorable day for the Branch at den Haag. The devotion and generosity of the members of this Branch, notably of one member who has given £800, has made it possible to buy a house which for many years will provide sufficient room for the meetings of the Branch and its study classes. Should need arise, the large garden belonging to the house can be made available for building a hall large enough to serve for public meetings. This Branch is to be congratulated on its new possession, for it is the first Branch in Holland to possess a building of its own. At the formal opening of the rooms many members from all parts of Holland were present. Several of these gave short addresses, Mrs. Windust and Mr. Fricke being amongst the number.

White Lotus day was celebrated by every branch throughout Holland by readings from the *Light of Asia* and the *Bhagavad Gîtâ*, and by a series of short addresses. X.

FROM FRANCE

At the end of March we all enjoyed for a few brief days the visit of our sympathetic colleague, Mr. Bertram Keightley, who gave us two lectures and two meetings for the answering of questions. Several lectures on new subjects were given also by our own members; one by M. Bailly, at the Headquarters, on "Islam and its Esotericism," contained interesting views as to the real interpretation of the Faith of Mahomet. "The Esoteric Meaning of Parsifal," given by M. Choisy at the Essor Branch, also broke new ground.

Then for the more specifically Theosophic teaching we had a very good beginners' course on "Reincarnation and Karma"; the working of these laws being demonstrated in a clear and simple way by instances taken from life. Many of us hope that these notes will be issued in book form.

M. L. Revel last month gave two lectures in Geneva and Lausanne on "Buddhism and Christianity," in both towns to good audiences. Very probably we shall soon have a strong centre at Lausanne.

Three new centres have been formed, at Nantes, at Tunis and a second at Marseilles.

Y.

FROM NEW ZEALAND

News reaches us of great activity and enthusiasm in New Zealand, where, during the months of February, March and April, Mr. Leadbeater has visited the Branches in all the principal towns and has delivered both public and members' lectures to large and eager audiences. The tour has included two visits to Auckland, Wellington, and Christchurch, and a stay of a few days each at Wanganui, Pahiatua, Woodville, Napier, Gisborne, Dunedin and Invercargill—the most southernly town in the world.

Theosophical lecturers from outside their own section are not very frequent in New Zealand, and so great has been the interest manifested that Mr. Leadbeater felt it ought to have been possible for him to have spent at least six months there instead of two.

In Auckland, the first town visited, the public lectures were crowded to excess, over a hundred persons being turned away from the first lecture, there not being standing room left ten minutes before the time for the beginning of the lecture. The public lectures included two illustrated by coloured lantern-slides,—“Man Visible and Invisible” and “Thought-Forms”; the other subjects dealt with in the various towns being “Life after Death,” “The Use and Abuse of Psychic Power,” “Reincarnation,” “Theosophy and Christianity,” “The Unseen World,” etc.

A realistic account of what occurred at the first of the lantern lectures delivered in the Town Hall, Wellington, is sent us by a correspondent present on that occasion. When Mr. Leadbeater “gave the lecture on ‘Man Visible and Invisible,’ here we had some trouble with the lantern, for they were in process of changing the electric lighting from the old to a new plant, and neither was at the moment available. Consequently they brought in a wire connected with a street-car current for the lecture, declaring that they could reduce its tremendous power to the ordinary level by the introduction of two rheostats. The scheme, however, did *not* work as they expected

The electricians (there were three of them!) put one rheostat into a bucket of water, and in a few moments the water was boiling furiously, and throughout the lecture there was a constant demand for more water. Then they spilt the boiling water on the floor among the feet of the audience, and hastily fetched some sawdust to soak it up. So with all their schemes they cracked five slides and burnt the colour out of several more."

Lantern lectures are not always a source of unmitigated joy!

Throughout the entire tour Mr. Leadbeater was delighted with his reception by every Branch, and by the great interest in Theosophical ideas everywhere evidenced. He left New Zealand for Australia, where a stay of over six months will be made, on April 25th, and on June 1st will still be at Sydney.

Z.

SALVE ET REM FAC!

CERTAINLY the mysterious light of Cherbourg would appear to be more brilliant than any of the multifarious explanations of it yet to hand. If report is to be believed, zealous admirals of France, divining it to be some devilish concoction of perfidious Albion expressly sent to mock them, were all alert to guard their sacred coasts.

Grave meteorologists, on the other hand, suggested that the light was due, in some way unexplained, to the extraordinary brightness of the planet Jupiter. That was sage, but unfortunately, at the time at which the suggestion was made, *viz.*, April 11th, Jupiter was already lying within seventeen degrees of the Sun, who overtook him on May 4th. Others, greatly daring, observed that Jupiter had not been visible since the middle of February. That was not true either, for I saw him myself at sunset, as it were the size of three pins' heads, as recently as April 4th.

The former party, with all their scientific training and telescopic opportunities behind them, had obviously been quite unable to distinguish between Jupiter and Venus. The latter, for the sake of the

mere passing triumph of an hour, would seem temporarily to have deviated from the less rosy path of rectitude. After this, it is not surprising to learn that the usual comet was imported, as a more or less satisfying explanation, presumably from its provincial home in Sheffield. That was weak, as comets can generally be seen in more than one place at once. But what are we to say to the following, which I take from the *Daily Express* of April 13th ?

The mysterious lights of Cherbourg, which are puzzling the entire Republic, including MM. Flammarion, Deslandres, and Loeme, the astronomers, are now said to be the reflections from a meteor.

One strange result of the phenomenon is that most of the people of Cherbourg have seized upon the lights as a pretext to remain out of bed all night. The cafés remain open until daybreak, and are doing a roaring trade.

It was indeed time that M. Flammarion himself should have his say. And so the great astronomer came forward and solemnly informed the French people that it was, after all, only the planet Venus, in quest of whom zealous admirals and grave meteorologists had been wasting Republican francs. And no one smiled, at least not on that side of the water.

Not to put our French friends at a disadvantage, we might put forward a theory which none of them seems to have thought of and suggest that the mystic light in question might proceed from a Deva, who had visited Cherbourg, in the fulness of time to herald a wondrous birth !

And yet, to be serious, the grey star-readers, who con the Celestial Book, might well surmise that the advent of some Great One is at hand. During the last week in April, there occurred a strange convergence of planetary influence in the second sign of the zodiac, almost entirely towards the earlier degrees.

Take, for example, such a morning as that of the 28th. On that morning, the Sun was in the eighth degree of Taurus, separating by only two degrees from the conjunction with Venus, and applying by four to the conjunction with Jupiter, the Sun and Venus each receiving a trine aspect from the occult Uranus and a sextile from the mystical Neptune ; Uranus and Neptune having, by their mutual opposition from Capricorn and Cancer, some months since, sent forth a billow of psychic power, curling

and blown in rainbow and froth, clean across the world ; Jupiter, in the twelfth degree of the Bull, having only recently left behind the best influences of these aspects. Mercury, again, in the first degree of the same sign, tells the same tale of wonder in his own wingéd words, receiving an exact sextile from the Moon and Saturn as well. The last-named powers are conjoined on the threshold of Pisces, and, in the natural course of things, meet with similar aspects, only inverted, *i.e.*, the sextile of Uranus and the trine of Neptune, in place of the trine and the sextile ; falling short, in their turn, from Venus at any rate, by little more than the just aspect of sixty degrees.

Such is the scene, pictured in prosy and conventional terms. With a single exception, all the Powers that walk the world would seem to be gathering to grace some great event. Mars alone, sulking in his tent by the quiet deep, frowns on the general concourse of the gods.

Wherefore, if we read the heavenly symbols aright, the time approaches and even now is, when one shall be born who shall greatly help the world ; one who, in humorous-melancholy wise, shall draw the veil that separates human and divine things, and, like the faithful steward of his lord, show to us all the treasures stored beyond. Patience and grace, brilliance and dignity, chastity and love, steadfastness of soul, and insight swift and triumphant as the lightning's flash, with celestial communing, shall all be his when he shall come, holding the planes in the hollow of his hand, in that most perfect moment of the Moon.†

Come, then, O thou ; delay no longer than what time is required to ripen all. Delay not, but come, thrice welcome to a world in tears and gloom. Come, clothed on with all those good gifts thou hast rightly earned for thine own. Be thou a daysman betwixt earth and heaven, to lay thy hand upon them both.

Happy he, who has lived to tell thy coming ! Happier he, who shall live to see thy day ! Happiest of all thou, bearing the myriad laurels thou hast won !

Oh, raise us up, return to us again,
And give us virtue, manners, freedom, power !

ROBERT CALIGNOC.

FLOTSAM AND JETSAM

THE recent terrible earthquakes in India are still fresh in our memory and have set many a human brain puzzling over one of the most awful forms of catastrophe known to suffering man. The causes of these gigantic heaves and tremors of our mother are hidden in her bosom, and so far human science is dumb before her huge convulsions. Anything, therefore, that may in any way throw a glint of light on so dark a problem is a god-send to our present poverty of understanding, and we have accordingly great pleasure in reprinting a letter written to *The Times of India* (April 7th), by one of our colleagues, Mr. G. E. Sutcliffe, who has for long made a special study of the subject. The earthquakes began at 6 a.m. on April 4th :

To the Editor of the "Times of India."

SIR,—Perhaps you will permit me to draw attention to some possible causes of the recent seismic disturbances in Northern India ?

In your issue of March 8th, 1904, I pointed out that for the last few years the two outermost known planets Uranus and Neptune have been approaching opposition, and that in March of each year the earth approaches very closely to the line joining these two bodies, but does not cross it. Last year we were within three and a half degree of crossing. At the present time we are within one and a quarter degrees, and we shall actually cross the line after again receding from it on March 1st, 1906. The last time this event occurred is more than one hundred and seventy years ago, when neither Uranus nor Neptune had been discovered. I have frequently pointed out in your columns that earthquake shocks and storms are likely to occur one or two days before the crossing of planetary lines, that is, when the earth is one or two degrees from the point in which the lines cut its orbit. The action is somewhat analogous to that of an electrically charged body, which partially discharges itself as soon as it comes within sparking distance of a conductor and does not wait for actual contact.

This is the earth's position at the present time—it is about at the

sparkling distance from crossing the electrical lines of force between Uranus and Neptune. The line forms a tangent to the earth's orbit nearly touching it at the point where the earth is now travelling, so that we are liable to those disturbances which occur just previous to the ordinary crossings of lines of force.

On the morning of April 4th when the earthquakes occurred in Northern India the moon was also crossing the lines between the earth and sun and this disturbing force added to the other was probably sufficient to determine the action at that time. The series of shocks at all the places appear to have taken place about 6 a.m. at which time Uranus was at the Zenith and Neptune at the Nadir. This earthquake has been compared to the great Assam earthquake which occurred on June 12th, 1897. In the latter case there were several events in operation, for Saturn was then in conjunction with Uranus and the moon was in conjunction with both, which means that Saturn was crossing the line between the earth and Uranus and the moon simultaneously crossing the two lines between the earth and Saturn and the earth and Uranus. Moreover, this happened just after the earth had crossed the two lines between Mercury and Saturn and Mercury and Uranus, so that on this occasion the earth had received a fivefold shaking. There is evidence to prove that the crossing of lines has an effect the magnitude of which is in some way proportionate to their rarity, and the actual crossing of the lines between Uranus and Neptune in March next may be expected to give rise to marked disturbance.

In the same letter of March, 1904, I drew attention to two "undiscovered" planets whose positions have been located by European astronomers. If the assigned positions are correct we are also very near to crossing the line between these two ultra-Neptunian bodies, so that at present the earth is particularly sensitive to disturbing influences. We crossed the line between Mercury and one of these bodies on March 17th, and two days previously occurred the terrific hurricane on the English coasts of which last mail brought us particulars. As pointed out in the letter these four bodies form a gigantic cross in which the earth is near the point of intersection and which will continue for several years to come.

We are thus the centre of a very unusual combination of planetary forces of which there is no parallel within the historical period. They add greatly to the difficulty of successfully predicting weather changes, and monsoon and other forecasts based on the existing records will be particularly liable to go astray.

April 5th.

G. E. SUTCLIFFE.

* * *

THE following letter (in the *Times* of March 4th) calls attention to what seems to be an interesting instance of the

“unconscious” influence of the “Wider Self.”
 The “unconscious” Influence of the “Wider Self” President Roosevelt had doubtless read these speeches of Pericles in Thucydides either in the original or in translation. The speeches are of course literary compositions and not reported orations, just as are the speeches in the *Acts*.

SIR,—May I crave space to call attention to the extraordinary resemblance in spirit between President Roosevelt's inaugural oration and the speeches of Pericles in the second book of Thucydides?

I doubt whether there is a sentence in the English which cannot be paralleled in the Greek, as regards meaning at least, and often as regards form.

I set to-day a section of the oration for translation into Greek prose, and I asked our head form, “Where does this English come from?”

The general answer was, “From Jowett's translation of Thucydides!”

I am, Sir, your obedient servant,

R. J. WALKER.

St. Paul's School, West Kensington, W.

We hope no wild excursionist into the domain of reincarnation will imagine that this is a “proof” of palingenesis, and so inform his friends that President Roosevelt is an incarnation of Pericles and that he read it in *The Times*!

THE WAY

Oh learned sage who delves in books for wisdom's hidden store,
 Oh searcher deep of stones and stars for life's most mystic lore,
 Look thou within, the Path to find to Him who knoweth all;
 Search thou thy heart, its light will free thy soul from error's thrall.
 Not mind alone can compass life,
 Nor books to wisdom lead;
 Truth comes to him who truest is
 In thought, and word, and deed.

Oh cloistered monk who seeks to serve by penance, prayer and book,
 Oh devotee that swoons in fast in forest's sheltered nook,
 Look thou without; the God you seek is here, around, within.
 All life is His, all being His, all purity, all sin.
 He serveth God who serveth man—
 There lies no other Way—
 He findeth God who findeth Self
 Through service day by day.

LURA OSGOOD ROGERS.

REVIEWS AND NOTICES

A CHRISTIAN Gnostic

Extracts from the Writings of Clement of Alexandria. (London : The Theosophical Publishing Society ; 1905. Price, cloth, 1s. net ; leather gilt, 2s. 6d.)

THIS daintily bound and printed little volume consists of a series of extracts from the *Stromateis* of Titus Flavius Clemens, who presided over the Catechetical School at Alexandria from 190 to 203 A.D., when Origen was a youth. The extracts, which are taken, with the permission of the publishers, from Wilson's translation in the Ante-Nicene Christian Library, for the most part bring out Clement's idea of the true Christian philosopher,—the Gnostic ; and it is to be hoped that their publication in so popular a form may induce some readers to study the writings of Clement for themselves, and so be brought into contact with the intensely interesting atmosphere of Alexandrian Christianity, at a time when the older traditions of the Faith had not been entirely obscured by the canonisation of one form of tradition only.

The selections are taken from the third work of Clement's trilogy—*The Address*, *The Pædagogus* or *Tutor*, and *The Miscellanies*. The first is an exhortation, addressed especially to those learned in Greek philosophy and letters, in order that they may embrace the truths of the Christian Faith ; it is an exposition or comparison of the Greek and Christian points of view as Clement understood them. The second offers a discipline or system of training for the new convert with a view to the regulation of his character as a Christian ; while the third is a discursive introduction to Christian philosophy.

This, the true philosophy, was for Clement Gnosis, or the completion of Faith ; indeed the full title of the treatise is *Miscellanies of Gnostic Notes according to the True Philosophy*. To it *The Tutor* was an introduction ; for, as Clement tells us himself, his design in writing *The Tutor* was “ to prepare from early years, that is from the beginning of elementary instruction (*katechēsis*), a rule of life growing with the

increase of faith, and filling the souls of those just on the verge of manhood with virtue so as to enable them to receive gnostic science."

The True Gospel, as Clement claimed, had the power not only of fulfilling all the desires of men, but also of raising all objects of knowledge into a supreme unity in the soul of the true Gnostic,—that is the perfect Christian philosopher. By means of this intelligent sympathy with the Divine Will, the Gnostic grows into perfect unity with himself, or *monadic* (μοναδικός) to use the technical language of Clement, and so becomes like unto God; the Likeness of God being the Logos, or Reason, or Word, who is the true Pædagogus or Tutor.

All this, Clement claims, was the true tradition of Christianity. To quote the words of Westcott in Smith and Wace's *Dictionary of Christian Biography* :

"Clement repeatedly affirms that even when he sets forth the deepest mysteries, he is simply reproducing an original unwritten tradition. This had been committed by the Lord to the apostles Peter and James and John and Paul, and handed down from father to son, till at length he set forth accurately in writing what had been before delivered in words. But this tradition was, as he held it, not an independent source of doctrine, but a guide to the apprehension of doctrine. It was not co-ordinate with Scripture, but interpretative of Scripture. It was the help to the training of the Christian philosopher (the Gnostic), and not part of the heritage of the simple believer."

All of which requires much discussion and far clearer definition; but now that we have at last got a really critical text of Clement in the magnificent publication of the Prussian Academy of Sciences, it will be possible to remove a host of obscurities which have so far blurred the meaning of Clement in many passages, and so to make a more valuable use of the literary remains of a writer who has preserved for us a mine of precious things from the early days.

The writings of Clement deserve the closest attention of all who would penetrate more deeply into the mysteries of the Christian Faith, and they are of special interest and importance to all Theosophical students.

The little book whose publication we have brought to the notice of our readers, will not, then, have been printed in vain if it induces some of its readers to turn to the two volumes of the Ante-Nicene Library in which the majority of Clement's works are translated, and to read them attentively.

G. R. S. M.

THE SON OF GOD

- (i.) *The Fire of the Rose.* (ii.) *The Garment of God.* By Michael Wood. (Bushey, Herts.: The St. Mähel Workshop; 1905. Price 6d. each.)

WE have before us two artistically printed and bound brochures, both containing the work of our well-known and highly appreciated contributor Michael Wood. The first is in prose with some intermingled verse; the second in verse throughout. We shall not endeavour to tell our readers what are the subjects of our colleague's latest inspiration, though they may easily guess for themselves that they are parts of the same thought-whole with which we are already so familiar; but we will quote a few lines from each. First from the conclusion of *The Fire of the Rose*:

"And they understood at last what they had not before perceived; namely that the Son, Who is One, must be born of the many and diverse, and He, when He shall be thus born of all, appears not as a sacred Babe or Divine Man, but as a Hidden Breath in the heart, and therein shall He teach the secret of the Fire of the Rose, for it is He Who is borne ever in the changeless majesty of Her Heart."

And then from *The Garment of God*, the "Envoi" of which runs as follows:

Part thou not Him from His garment!
 Cast thou not dice for His vesture!
 Rend not the Robe of His Glory,
 Rend not the Robe of His Shame!
 Seamless and whole is His Raiment;
 Ye may not part it asunder;
 Nor may ye share it as many;
 For the Lord's Garment is One.

We congratulate the St. Mähel Workshop on having such copy to print and on the way they have printed it.

G. R. S. M.

A GRUESOME TOPIC

Premature Burial and How it may be Prevented. By William Tebb, F.R.G.S., and Col. E. P. Vollum, M.D. Second Edition prepared by W. R. Hadwen, M.D. (London: Swan, Sonnenschein & Co.; 1905. Price 6s.)

ACCOUNTS published in the daily press during the past few months demonstrate the abundant necessity for greater precautions in connec-

tion with our ordinary method of sepulture, and emphasise the need for legislation upon which this second edition of *Premature Burial* insists. Since this timely reprint came into our hands, not one, but several cases of suspended animation have been mistaken for death in this country and preparations made for the interment of persons who were happily revived, just in time to avoid one of the most appalling fates that imagination can conceive.

That there is need for greater care in matters connected with our death customs is demonstrated beyond necessity of argument, and this book may be regarded as the standard work on the subject, now brought up to date under the editorship of Dr. Hadwen. That its revelations make in favour of cremation as the more scientific and safe way of disposing of the dead is easily understood, but even the general adoption of cremation would not obviate the necessity for precautions to prevent torture and distress, of which, under the present lax system—or non-system—there must be far more cases than one can contemplate with cool blood. An acquaintance of the reviewer was only saved from such a fate by a stupendous exercise of will which enabled him to throw down the death screen that had already been placed around him during an epidemic in one of our great hospitals, and another friend has a most vivid memory of a school-fellow who actually did meet with a horrible death in this wise. There are few people who have not come across cases of suspended animation, and the only wonder is that public opinion has not been more greatly stirred to effect so much needed a reform.

E. W.

BUDDHISM AT HOME

Buddhistische Erzählungen. Short Stories by Paul Dahlke, 289 pp. (Dresden : E. Pierson's Verlag ; 1905. Price *Mk.*2.50.)

OF the five stories contained in this charming little volume, the scenes of the first two are laid in Burma, those of the third and fourth in Ceylon, while the last is an allegory. Of this last we can only say that it is an allegory, genuinely Buddhist in form and spirit, but otherwise not specially distinguished among the masses of similar tales for edification to be found in Eastern literature. The other four are, however, better worth attention, in that they deal with living men and women of our own time, give wonderfully vivid and accurate pictures of the life to which they belong, and bring before us the

universal phenomenon of "conversion" as it undoubtedly may arise, nay, does certainly arise, year in, year out, in Buddhist lands in our day, as it has arisen in the past ever since Gautama Sakya Muni preached the Good Law in the Deer Park at Benares.

The two Burmese tales are thoroughly natural, living, normal happenings; the characters are no lay-figures, whereon to drape a moral, but actual men and women, and the whole atmosphere and perspective is admirably true and accurate. Both—indeed all four stories alike—show in the concrete what "conversion" means from a Buddhist standpoint, and help the reader to realise more deeply and fully than can any abstract dissertations the nature of that "insight," that "realisation" of the Four Noble Truths which is the root of the Buddhist path to liberation.

In one of the two Ceylonese stories, moreover, we have in addition a remarkably sympathetic and true picture of the well-born modern Ceylonese youth, educated in Western mode, ultimately converted to Christianity, becoming an earnest, eager, true-hearted worker for his new faith. Then there comes to him experience of life as it is, of mistake, self-deception, disappointment, as the years pass. Under these bitter contacts with life, his new religion fails to sustain him, fails to give a satisfying answer to his eager thought, his restless mind. Then comes tragedy, the awakening of insight into his own heart, and "conversion," that inner perception which makes him at last a true Buddhist, a true follower of Sakya Muni. The tale is well told, keenly interesting and vivid as a psychological study, full of suggestive side-lights and glimpses into a life foreign to us in the West.

On the whole, then, these stories are very well worth reading and may prove useful, no less to the sincere Christian than to the simple seeker who gropes for light in the darkness, feeling after a path towards light of some kind.

B. K.

MAGIC, MOSTLY WHITE

A Practical Course of Instruction in Personal Magnetism, Telepathy and Hypnotism. By George White. (London: George Routledge and Sons, Limited; 1905. Price 3s. 6d. net.)

THE psychological world would indeed be dull without writers like Mr. George White. Now-a-days anyone, it seems, who feels a little

more buoyant than usual, just goes right away home and "fires off" a few remarks on Personal Magnetism, throwing in as much Telepathy, and Hypnotism, and Mind-Cure, and Miracle-mongering, as is needed to make up weight. We cannot sneer. It is all so charming. And, time and again, the wheat peeps out so wilfully among the tares.

"Do you want to be like Napoleon and the Great Orators?" shouts Mr. White almost defiantly. Mr. White has seen through us. Napoleon was always a weakness. The Great Orators can wait their turn.

"Then do as I do, lie down on your back, take a deep breath, hold it till you nearly burst, and then let it out again. Now, how do you feel for Napoleon?" he asks.

But that is not all. Try inhaling through one nostril and exhaling through the other; and when you can do it, don't get stuck-up about it. Do it all day.

Once more: "Sit with your hands upon your knees, palms upwards. When comfortably seated count ten and then commence to flex the fingers of one hand very slowly and one at a time. . . . Continue doing this for several minutes. I venture to say that you will find yourself utterly incapable of doing this apparently simple feat with satisfaction to yourself."

Mr. White is at his best when he tells us how to control ourselves when treated with injustice, as we habitually are:

"Review the discomfiting points of the circumstance calmly and deliberately; then with one powerful resolution, one command of your will, direct that all passionate thought of the matter shall leave you for ever; then decide what is best to be done in the circumstances."

Quite so. But all this is very un-Napoleonic. Napoleon would have flown into a rage and kicked the nearest man at the nearest spot he could reach him. And we fancy the Great Orators would have talked clap-trap.

Hear also what Mr. White saith on the drink question:

"When drinking, the fluid should be taken in sips, never drinking a large quantity at a gulp."

Alexander Pope thought differently. But then Pope knew absolutely nothing about Napoleon, and quite possibly very little about the Great Orators.

MAGAZINES AND PAMPHLETS

Theosophist, April. In "Old Diary Leaves," the President-Founder gives the account of his efforts to bring to some practical result his desire for Pârsî archæological research. He tells us that "his latest advices are that this idea will before long take a practical shape," and as these preliminary efforts bear date 1896, it will be seen that the attempt, when made, will not fail for want of full time for consideration. His experiences in London included a visit to a great Salvation Army meeting, presided over by "General" Booth. He says: "I was glad of the opportunity to see this marvellous man at his work, and study his method of 'conversion.' It presented no mystery whatever to the student of hypnotism; it was from first to last a hypnotic *séance*—at which the brass band played a conspicuous part. This furnishes the key to the whole subject of the results of 'revival meetings.'" Next we have the remainder of Mr. Leadbeater's "Ancient and Modern Buddhism," which every Theosophist should read and carefully study; W. G. John gives a valuable paper on "Man's Intellectual Ancestry," and we have from Miss Bird the first half of a thoughtful and important paper, "Some Considerations of Socialism." Of the Incorporation of the Theosophical Society in India this is not the place to speak; we only note that the Memorandum of Association and the Rules and Regulations are printed in full, as well as the Act under which this is authorised. In the Supplement is an interesting account of the celebration of the Twenty-fifth Anniversary of the Bombay Branch, on which all their brothers and sisters in the Society heartily congratulate them, and offer their best wishes for the future.

Central Hindu College Magazine, April, has an interesting account of Mrs. Besant's visit to Kashmir. The illustration is a portrait of Dr. Richardson, the Principal of the College, with two of his elder students.

Theosophic Gleaner, April. The opening paper is by Nowroji B. Dalal, under the title "The Theosophical Society," in which its history, objects, and achievements are very readably set out. His suggestions for future work comprise: (1) cheap pamphlets for propaganda; (2) a museum; and (3) the foundation of dispensaries and other charitable institutions in connection with the Society. "Thoughts on 'Glimpses of Occultism'" are concluded, and of

the other contents the most important is Mrs. Besant's Queen's Hall Lecture on "The Resurrection of the Body."

Also from India: *The Indian Review*, with a very favourable account, by Miss H. R. Krishnammah, M.A., of her studies and wanderings in England; *East and West*; and some numbers of the *Natal Indian Opinion*.

The Vâhan, May, has a considerable amount of correspondence on Space Problems and as to H. P. B. The only questions treated are "Has Occultism any theory to account for gravitation," and as to the meaning of kneeling with clasped hands at prayer.

The Lotus Journal, May, gives Mrs. Besant's last year's address on White Lotus Day; H. C. treats of "The Human Ear," with a large and distinct diagram; Miss A. J. Willson gives us, if not exactly a defence, at least a reasonable and interesting explanation of the Indian custom of Sati; and Miss Mallet continues her valuable series, "Outlines of Theosophy for our Younger Readers"; "The Golden Chain Page" is a very pleasant sketch of Dutch country life by Nellie Verdonck.

Bulletin Théosophique, May, contains the Annual Report of the Section, which gives a total of 136 new members, and shows (after deduction of deaths, resignations, etc.) a clear gain of 89 on the total membership. It very rightly continues: "The real extension of the Theosophical movement is not to be measured by the numerical increase of the Society. It is the diffusion of its ideas which is the main point; a diffusion which steadily raises the level of the intellect and morality of society. Its tide penetrates all departments of human activity — newspapers, reviews, romances, and even systems of philosophy." We are wholly with Dr. Pascal where he says: "It is more important that our centres should be healthy than that they should be large. Before signing his request for admission, each postulant should weigh seriously the principles and objects of the Society; should test his desire of entering it by some months of delay; and should be certain that, when the first moment of enthusiasm has gone by, the 'inner voice' still presses him to take his part in the work of the moral and intellectual elevation of humanity. To enter unprepared is to risk—on his side, the leaving it at the first difficulty; and for the Society, to have built itself upon untrustworthy foundations."

Revue Théosophique, April, confines itself to translations from Mrs. Besant, Mr. Sinnett, and Mr. B. Keightley.

De Theosofische Beweging, May, after speaking of the Congress, gives some pages to the general movements in the Section, and concludes with full reports of the working of the several Branches for the month.

Theosophia, April. This steadily improving Magazine has in this number, after an interesting "Outlook," the conclusion of H. J. v. Ginkel's series on the Great Pyramid—this time treating of the many mystic theories thereon; from Mrs. Besant, "The Pedigree of Man" and "Mysticism"; "Of the Communion of Souls," from Mrs. Kingsford; and a supplement by Dr. v. Deventer to his valuable series of papers on the *Timæus* of Plato.

Lucifer-Gnosis, February. Here Dr. Steiner gives another chapter of his work, under the title "Upon some Results of Initiation"; "Hermes" is a translation from Ed. Schuré; "From the Âkâsha-Chronicle" is continued; and Dr. R. Salinger compares the treatment of Immortality by the Greek philosopher Zeno with that of Kant.

Sophia, April. Our Spanish contemporary continues to improve in interest. The translations are—the *Âtmabodha* of Shaṅkarâchârya and Mr. Leadbeater's "An Experience on the Astral Plane." Molinos' *Spiritual Guide* is continued; and Rafael Urbino gives a curious paper on what we may translate as the "Diurnal Dimension," with a plate of what he calls the six classical postures of the right hand, *viz.*, the open hand of blessing; the joined hands of prayer; the hand of witness, the thumb crossed over the first finger; the well-known "horns" made against the Evil Eye; another, the sign of insult, well known to us in Shakespeare's time as the "fig of Spain"; and finally the finger on lip for silence. The Notes on New Publications, and the "Notes, Extracts, and Notices," have much interesting matter. Here is what is described as a "widely extended superstition" amongst the Spanish country folk: that on entering a church for the first time you should form three wishes, *one* of which you will obtain, provided it is not for money or other physical gain.

Also received with thanks: *Teosofisk Tidskrift*; *Theosophic Messenger*; *Theosophy in Australasia*, bright and cheerful; *New Zealand Theosophical Magazine*, with much interesting matter connected with Mr. Leadbeater's visit to Auckland, and a valuable paper, "Ethical and Religious Training," by Annie C. McQueen. Nor must we pass unnoticed Mr. Burns' lively exposition of the mystical inwardness of

Kipling's *Barrack Room Ballads*. Also *Theosofisch Maandblad*, the organ of what seems the very successful East Indian twig of the Dutch Section.

Of magazines not our own (also received with thanks), *Broad Views*, with a paper by the Editor on Earthquakes, and a very interesting and not unfavourable account of American Spiritualism, to be continued; *Occult Review*, which keeps up to its promise, and with which we propose to deal more at length next month, when its first volume will be completed; *Modern Astrology*; *La Nuova Parola*; *Notes and Queries*; *Psycho-Therapeutic Journal*.

We have also received the first number of *The Seeker*, a Quarterly Magazine devoted to the "Search for God and the True Self" (London: Wellby; 2s. 2d. per annum, post free), edited by the Rev. G. W. Allen, Vicar of St. James's, Bradford. The Editor works amongst a circle which is not ours, and hence by means not quite the same as we employ; but we all recognise him as a most earnest worker whose face is set in the right direction, and of whose self-denying efforts much good will surely come. The little magazine is the organ of a society called the Association of St. John the Evangelist—no, we correct ourselves; we are told that "it is not to be regarded as the organ of the Association, but only in sympathy with its objects." Whatever may be the precise meaning of this distinction, it allows us to say that we also are in sympathy with its objects, and wish it all success.

Miracle and Law, by J. H. Tuckwell (London: L. N. Fowler & Co., price 6d.), is a nicely written summary in short compass of the ancient and modern views on miracles, finally concluding that "the Laws of Nature cannot be broken, but may be transcended." But would not an intelligent defender of miracles say that is precisely what he means?

W.

ERRATUM

IN Dr. Montagu Lomax's poem "The Eternal New Year," which appeared on p. 213 of our last issue, the last line of the last stanza but one should read:

"And spur the flagging will."

THE THEOSOPHICAL REVIEW

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ON THE WATCH-TOWER

WE have already in our April number referred at some length to the kindly interest taken in us by *The Times'* correspondent attached to the recent British Mission to Tibet, and to his labours on our behalf, and have pointed out how, in our opinion, Mr. Landon has failed to understand our problem. We have now to refer to yet another effort to solve the matter for us. We, therefore, cannot but be highly complimented by the fact that a number of distinguished members of the Mission should have taken so deep an interest in the welfare of the Theosophical Society, even though it may be that with some of them it was solely for the purpose of correcting what appeared to them to be the wrong-headedness of our colleagues.

From our side, however, they all seem to have started with grave misconceptions as to what they were to look for. Indeed, the complaint of the writers and lecturers on the doings of the Mission, that though they got to Lhasa they found no "Mahatmas" there, seems to us a somewhat *naïf* utterance from

men of otherwise keen intelligence. One might almost think that they were expecting to be asked to an official lunch, followed by an exhibition of parlour magic for the benefit of the psychical researchers on the Staff.

However this may be, they all seem to have thought, at least as long as they were in Tibet, that there might be a chance of coming across something or somebody. As they did not, it of course follows logically, now that they have "done" Tibet, that there is nothing and nobody to come across. In brief, there are no "Mahatmas" in Tibet, or for a matter of that elsewhere.

Now though all of this seems more than absurd to serious students of Theosophy, and reveals a lamentable lack of appreciation of what is meant by the holy name of Master in spiritual things, we cannot but feel complimented that even the most vulgar gossip about things Theosophical should have so strongly roused the interest of the members of the Mission.

* * *

THE latest work on the Expedition is an exceedingly interesting volume from the pen of Lieut.-Colonel Waddell, whose *Buddhism of Tibet* (1895) is doubtless familiar to many of

The Lamas know of no "Mahatmas," our readers. *Lhasa and its Mysteries* is undoubtedly the most instructive book of all that have so far appeared from the point of view of a student of Buddhism; but, like the rest, Lieut.-Col. Waddell, in spite of busy enquiries, could come across no trace of a "Mahatma," for he writes :

Regarding the so-called "Mahatmas," it was important to elicit the fact that this Cardinal [Ti Rimpoché, the Regent], one of the most learned and profound scholars in Tibet, was, like the other learned Lamas I have interrogated on the subject, entirely ignorant of any such beings. Nor had he ever heard of any secrets of the ancient world having been preserved in Tibet: the Lamas are only interested in "The Word of Buddha," and place no value whatever on ancient history. No Lama, he added, nor even any of the great monasteries in Lhasa, the greatest in all Tibet, possessed, he was certain, any account of the ancient history of India, the land of Buddha himself, beyond such fragments as were to be gleaned from the orthodox scriptures of which every monastery has a copy. Books about ancient history had only an interest for the laity, the old nobility, and lay officials who were concerned in mundane matters. This declaration of the Cardinal was confirmed by all the enquiries made by myself and by that Tibetan

student, Mr. David McDonald, of all the Lamas most likely to know, and by actual examination of many of the large libraries. The result of these enquiries shows that the Lamas seem to possess no historic works, except the quasi-authentic chronicles of their own kings and monasteries subsequent to the seventh century A.D., when their language was first reduced to writing, and a few fragmentary histories of India during the Middle Ages, with possibly a few Indian Buddhist manuscripts of the same age. There is thus, I am sorry to say, little hope to hold out to those who fondly fancied that the lost secrets of the beginnings of the earliest civilisation of the world, anterior to that of Ancient Egypt and Assyria, which perished with the sinking of Atlantis [*sic*, and so also in the page-heading], in the Western Ocean, might still be carefully preserved in that fabulous land which is no longer wholly "Unknown."

* * *

Now in the first place we wonder what sort of an idea Lieut.-Col. Waddell gave the Cardinal of the kind of "being" he was in

search of under the name of "Mahatma." It

Are there no
Buddhist
"Mahatmas"?

can hardly have been that of a wonder-worker pure and simple, for there are records of piles of them in the literature of Tibet, and magicians

and theurgists of sorts seem to be as common as blackberries according to the beliefs of the people and the practice of the Lamas. If, on the other hand, it was that of a non-Buddhist, then we can easily understand that the Cardinal knew of no such "Mahatmas," for we have always understood not only that the two Masters publicly referred to in Theosophical writings are regarded as Buddhists, but that one of them holds a high office, though not at Lhasa. Did, however, the Cardinal say that there were no Buddhists in Tibet who had reached the state of illumination which would correspond to that of a "Mahatma" as the term would be used by a Hindu in the true sense of the word? If that is the meaning of our author and that was the meaning of the Cardinal, then one can only say that such a declaration on the part of one at the head of affairs at Lhasa is astonishing, for it can be construed in no other fashion than a confession of spiritual bankruptcy,—a most unexpected admission, even if true, on the part of an astute diplomatist to one whom he regarded as a man belonging to a race without religion, and an enemy of his country. If, however, such was the actual meaning of the Cardinal we should then have to take into consideration the facts that the

Cardinal was of the Court of the fled Dalai Lama ; that the Dalai Lama was the usurper of the temporal privileges of the Teshu Lama ; and that the Teshu Lama is the real spiritual head of the hierarchy ; and that, therefore, Tashilhumpo and Lhasa think very differently about certain things,—in fact are opposed forces. Perhaps a different answer (if we must really take the Cardinal's answer in the sense of our author) would have been elicited at Tashilhumpo.

* * *

NOR would any question about the "ancient history of India" have directed the Cardinal's mind to accounts of cosmogony and mythical anthropogenesis. The Cardinal would

Ancient MSS. have thought of such things in Buddhist terms.

The very words of his answer : "Books about ancient history had only an interest for the laity," etc., clearly show that his mind had not been put on the right track. Nor again are we impressed by the fact that Lieut.-Col. Waddell and Mr. McDonald could find nothing in the MSS. they investigated ; for their time was very limited and it takes months and years to become acquainted with the MSS. of even one decently sized library, even when one can read Tibetan as rapidly as one reads one's mother-tongue.

The only point on which we are impressed by our author is in his footnote concerning Indian-Buddhist MSS. of the Middle Ages, where he says :

These are likely to be, if at all, at Tashilhumpo and Sakya monasteries in Western Tibet, and at Samyā, the first monastery ever built in Tibet, in the Lower Tsangpo Valley.

Though it is quite true that Tibet is "no longer wholly 'Unknown'," it is also a sun-clear fact that it is very little known. But even in European countries which are continually in the glare of utmost publicity in every way, there are people who are unknown to any but a very few to be what they really are ; there are also groups of people who are deep students of nature's mysteries and the secrets of the mystic way who are not known publicly and to whose intimacy no casual acquaintance, much less a tourist, can gain access. It has always been so everywhere ;

and that, too, not only for the high things of this nature, but also for things not high, or even very low.

* * *

Now seeing that the whole of Tibet is saturated through and through with magical practices of every kind, for the most part, it is true, of an any but edifying nature, it "You English have no Religion!" must be that there is a strong habit of secrecy innate in the nation. This must obtain in every department. Why then should the Cardinal Regent unbosom himself to Lieut.-Col. Waddell, a man whom, on his own showing, he regarded with suspicion, and therefore the very last person, we must suppose, he would have chosen to whom to impart the inner secrets of his faith. For this is how our author reports the opinions of the Cardinal as to the religion of the English.

"The English have no religion at all! . . . I know it! Because I see it for myself in the faces and actions of your people! They all have hard hearts, and are specially trained to take life and to fight like very giant Titans who war even against the Gods! . . . It is not only your military, but *all* your people, even all who are not military; you are *all* the same, except [here he added somewhat apologetically, probably out of deference to my feelings], you doctors, of whose humane work I have heard; but all the others are utterly devoid of religion."

This is prejudice with a vengeance, but would such a man unburden himself of what would, if true, be the greatest secrets of his faith to his English interlocutor? We think not.

* * *

We are not, therefore, impressed by negatives of this nature, for they do not in any way touch the problem we have tried roughly to sketch in our April issue. That problem hangs from the following fact, not to mention a whole series of confirmatory evidence of a similar nature. We have written down by H. P. B. in the volumes called *The Secret Doctrine* the most complete and stupendous Cosmogogenesis and Anthropogenesis that can be found in the world literature known to us. How do we explain its existence? That is the problem to be solved by students of Theosophy, who are students of the cosmogonies and anthropogonies of the world-scriptures. It is not copied from any one of

The Crux of
the Problem

them; it is not pieced together from a number of them. It is a true apocalyptic in itself. It challenges investigation as the most extraordinary literary problem of our age. H. P. B. has told us how she came to be the means of writing it down. Her explanation, *for those who have studied the matter*, is by far the simplest, and therefore the most credible. If there are no such people as H. P. B. claimed her Teachers to be, then H. P. B. invented the Stanzas of Dzyan; if she did so, she is the most marvellous apocalyptic seer of many an age, and her Reply to the pettifogging Report of the Psychic Research Committee removes the case from the stuffy atmosphere of a police court to the free air of Heaven's Judgment Hall.

* * *

AN excellent book is *The Creed of Christ* (London: John Lane) by an anonymous author who is not only a skilled penman, but also a profound thinker and careful reader of the "Pharisaism" New Testament according to the spirit and not the letter thereof. Seldom have we read a book with greater interest; not that we are convinced that the writer is altogether right, for he is by no means always all we could wish from the standpoint of historical research, but he is often, we feel convinced, very right indeed about some things. His view of "Pharisaism," for instance, is so good that we cannot refrain from quoting it for the benefit of our readers. And by "Pharisaism" we here mean what our author means—Pharisaism degenerated into a sect and a tyranny, and not the Pharisaism which at one time was the channel for the spiritual illumination of Israel. Thus our author writes:

Who were the Pharisees, and why was their teaching and general mental attitude so repugnant to Christ? Let us first rid our minds of the idea that the Pharisees were exceptionally wicked men. The Pharisees were not wicked men. On the contrary, they were excellent men according to their lights; and their lights were those of their age and their nation. The accepted beliefs about God and man; the accepted ideals—national, social, and moral; the accepted principles of action; the accepted standards of right and wrong;—all these they applied with pitiless consistency, with scrupulous exactness, and with fanatical zeal to all the details of human life. In striking at them, Christ struck at the beliefs, principles, ideals, and standards of post-exilic Judaism. To expose the shortcomings of the wicked is not the work of a prophet. Had the Pharisees been sinners in

the ordinary sense of the word, Christ would have either compassionated or ignored them. It is when goodness—or what passes for such—rests on a hollow foundation, it is when the master principle of a nation's life has become corrupt, that the time is ripe for a prophet to appear and enter the lists against the "orthodoxy" of his age.

What the Puritans have been to Protestantism, what the Jesuits have been and still are to Romanism, what the Ritualists are to Anglicanism, that the Pharisees were to latter-day Judaism, the Judaism that had prevailed since prophecy died. They were more logical, more consistent, more zealous, more conscientious, more self-sacrificing, more righteous than the rest of the community, more fanatically Jewish than the fanatical Jews by whom they were surrounded.

* * *

MAY "Pharisaism" never arise in the Theosophical Society!
And yet—for are we not all human, and are not all religious or
quasi-religious movements subject to the same
crises and diseases?—come it must at some
time or other in some form or other in some
part or other of the Great Body. And when it comes let us be on
our guard, and turn to the prophets and the free life of the spirit
and so prevent its spreading. There is no greater danger that
can befall us than the fancying ourselves better than our fellows.
Every association yet formed for the search after wisdom has
found its greatest enemy to further progress precisely in this, the
greatest of all the illusions. For, as our author wisely writes :

"We are the
People"

As spiritual pride is the very negation of spiritual aspiration, and, therefore, of spiritual life, so is separatism the very negation of brotherly love, and therefore of all that is human and social in morality.

If the attitude of the Jew towards the Gentile was one of spiritual aloofness, of shrinking from contact with an unclean thing, his attitude towards his brother Jew was one of inquisitorial interference with his daily life. Whichever of his many duties to his neighbour he might shirk or minimise, there was one which he neither shirked or minimised—that of supervising his neighbour's conduct. When the moral standard is inward and spiritual, criticism of one's neighbour's conduct becomes both impertinent and impossible; for as neither the inward motives to nor the inward consequences of an action can be known to anyone but the actor, and as it is in these that the moral worth of the action is felt to depend, the futility of sitting in judgment on one's neighbour becomes apparent, and the critic finds it easier and more profitable to sit in judgment on himself. . . .

There was nothing in the bearing of the Pharisees that incensed Christ so strongly as their intolerant dogmatism, their censorious attitude towards

their fellow men. And it was because they were dogmatic and censorious on principle and not of *malice prepense*—it was because in this as in other matters they were not unconscientious but ultra-conscientious—that Christ launched against them the arrows of his wrathful scorn. Christ's life-long struggle with the Pharisees was a battle against principles, not against men. It was the system, the scheme of life, that had become corrupt.

Very excellently is all this written, and with the writer we are convinced that "Pharisaism" in this sense is the most immediate foe with whom every Christ in his public ministry has to contend.

* * *

STUDENTS of that immensely puzzling but intensely interesting Christian Gnostic document known as the *Pistis-Sophia*, will be glad to learn that Dr. Carl Schmidt, who is perhaps the best Coptic scholar in Europe, and is certainly the highest authority on the Coptic Gnostic writings, has just issued a German translation of this Mystic Gospel. It is to be found in the first volume of the *Koptisch-Gnostische Schriften*, issued in connection with the magnificent undertaking of the Patristic Commission of the Royal Prussian Academy of Sciences, and containing besides the *Pistis-Sophia* the reprint of his translation of *The Two Books of Jeû* and the *Untitled Gnostic Apocalypse* of the Bruce Codex. What is of still greater interest is to learn that his translation and critical work on the Coptic Codex Berolinensis (the Akhmīm Codex) containing *The Gospel of Mary*, *The Apocryphon of John*, and *The Wisdom of Jesus Christ*, are well advanced and will be published as the second volume. These recently discovered documents are of the greatest value for the study of Gnosticism, and the publication of Dr. Schmidt's labours on them has been looked forward to with the keenest expectation not only by all scholars, but by those Theosophical students who believe that in such Fragments of a Faith Forgotten is hidden away the key to many a mystery of the Great Manifestation of Spiritual Truth which inaugurated the New Age of the Western World some nineteen hundred years ago.

The "Pistis-Sophia" in German

EMPIRICAL VEGETARIANISM

(CONCLUDED FROM P. 343)

THE attempt which is constantly made by the (physical) altruists of the Theosophical Society to utilise as argument that which, as I have said, in its ultimate fulness seems to lie beyond the intellect altogether, must inevitably lead us into a maze of casuistry.

It will be said, however, I do not doubt, that my own arguments are just as casuistical as those to which they are opposed. At any rate I am deeply conscious of the possibility of some underlying fallacy,—a consideration which ought also to afflict those who differ from me, even if it is at times forgotten. My arguments, nevertheless, represent “truth” to me for the present, until I find better ones.

And to those who may think me captious I will only say that it is not comfortable to feel that one differs not only from Mrs. Besant, Mr. Leadbeater, and other “seers,” but also from the main body of Theosophists.

I cannot deduce Vegetarianism as a rule of life from the principles here discussed, nor do the principles themselves, as I have endeavoured to show, appear to be beyond question. Nevertheless, from behind the mist of thought and argument I seem to obtain a glimpse of truth of which the intellectual aspect, filtered through my personality, appears as follows :

Standing with Arjuna on the field of Kurukshetra, the enquirer learns that killing is right and necessary ; that death is no evil ; that action binds not, but the desire for the fruit of action. He then who takes life or accepts any sacrifice from others must, if he would be blameless, do so not for his personal advantage, as an object in itself, but in order that by the sacrifice he may become better fitted to do the work, great or small, which he has to do. And, again, the amount of the sacrifice that

he may accept or require from others is measured by the extent to which he in his turn is ready to sacrifice himself. Here at any rate is no sense of separateness, which is Hate, but that emphasising of the "united Self" which we are told is Love.

Let us now turn to the other set of arguments which, as I have said, appear to me valid, to be borne out by my own limited experience, but yet to be so obscure and incomplete as to justify the application of the epithet "empirical" to the practice of vegetarianism.

In the first place it may, I think, be assumed that the object aimed at, *viz.*, the improvement of the vehicles of man, is a reasonable one. Of course for those who make of self-improvement an object in itself,—whose only desire is to enjoy the advantages of a wider consciousness, and the extended powers that accompany it,—the question is whether, and how far, the game is worth the candle.

No doubt in the earlier stages of human development evolution is helped forward by enlightened selfishness, when the choice, that is to say, is between enlightened and unenlightened selfishness only.

It is also true that among intellectual people there are many to whom superphysical consciousness seems a very desirable end in itself, who are prepared to go to far greater lengths than mere abstinence from flesh and alcohol in order to attain their object, and of such, I suppose, are the Brothers of the Shadow.

For my own part I confess that the possession of astral vision, for instance, as a personal acquisition, does not seem to differ intrinsically from the possession of very acute physical sight or hearing, or say the power of physical flight.

None of these powers have fallen to my lot, and though they are all no doubt very desirable and attractive, yet I feel that I can get along quite well without them, and there are other much more important things to think of. Even from the selfish point of view I don't see that one is likely to be the least happier for their attainment, but, as I have said, this is a matter of taste.

Far otherwise is it when that which is beyond words has once shewn itself, for then the motive is neither to have nor to know, but to be ; rather is there no motive at all but a devouring,

overmastering attraction, which no created thing can satisfy. There is then no question, no weighing of advantages or disadvantages, though there may be and is temporary negligence, temporary forgetfulness and temporary failure.

Such a man, seeking only to become a more perfect expression of the Divine Will, cannot but adopt vegetarianism or any other measure as his rule of life, if once he is convinced of its utility.

Yet the moving force that impels him, while quite different to the emotional or sentimental reasons which some would substitute for it, is also quite a different thing from the intellectual conviction which guides his efforts, and this "conviction" itself is for the ordinary man a very complex thing, made up of a number of elements which vary in proportion with different individuals.

Perhaps the three principal elements are personal experience, the *ipse dixit* of friends or recognised authorities, and logical scientific reasoning by which alleged facts are shown to be in harmony with general principles or with other facts already recognised as such. A fourth, less common, and for most people less trustworthy, is the inner super-rational conviction.

For many individuals the first and second, taken together, are sufficient, for all the last is authoritative when fully felt, but for complete knowledge in the ordinary scientific sense—that is, knowledge which is not merely personal opinion—all the first three elements are essential.

The first is the cornerstone of science; the second, while it saves time, is also required to assure us that our ideas are objective as well as subjective; and the third is the keystone of the arch, without which our knowledge is merely a heterogeneous pile of provisional and isolated facts.

For my own part I fancy that my conviction of the value of vegetarianism *to me* depends a good deal on number one, a little on number two, a good deal more on number four, and scarcely at all on number three; and in general it appears to me that while experience and authority on the subject abound, we have up to the present a most notable and lamentable deficiency of attempts to put in the keystone.

And yet it appears to me that it is only when thus co-ordinated

that any fact or theory is fit to be published abroad outside the circle of students, or that it can be deemed to have passed into the general heritage of mankind.

I think I have said enough to show that I do not minimise the value of the higher knowledge, but it is indubitable that that knowledge cannot be communicated to others, and that by substituting for it mere emotionalism the cause of vegetarianism actually loses ground and is on the way to degenerating into a mere fad.

It is of course more than likely that the actual method by which a so-called "impure" physical body prevents the manifestation through it of forces from higher planes is, and must for the present remain, entirely beyond our comprehension, and therefore that a completed "proof" of the value of vegetarianism is impossible.

In this case, however, I think we should be frankly told so, instead of being put off with the statement that these forces cannot act through "gross" aggregations of the matter of the various sub-planes, which is no explanation at all.

But short of that there is much to be done in the way of describing in terms of atoms, motion, relative position, in short of mechanism, what are those physical conditions which as a matter of fact do hinder such manifestation.

Here again it adds nothing to our knowledge to be told that certain chemical compounds are "pure" when derived from wheat, and "impure" when derived from flesh, and it is evident that an adequate conception of the sense in which "pure" and "impure" are used is of the first importance,

If we bear in mind that we are dealing with the physical body only, the moral or religious meanings connoted by the word "purity" must be ruled out, and the word used in a physical sense. At once, however, we encounter a confusion of ideas in the descriptions usually given.

For instance, in *Man and his Bodies*, p. 18, Mrs. Besant speaks of a "pure and noble [physical] dwelling for the self," thus attributing to the physical body qualities which are emotional and intellectual and which therefore, as it appears to me, can only be attributed to the astral and mental bodies, and through-

out not only this manual but all the literature on the subject there appears to exist a similar looseness in the use of terms such as "impure," "polluting," "refinement," "gross," "coarse," etc.

I am not now discussing the question as to whether, in addition to the physical action of "gross" food, there may or may not be some *direct* action between it and the astral body. It is hardly conceivable that the chemical combinations of the physical plane can directly affect astral matter; though if it is true that all physical aggregates have their more or less permanent astral counterparts, such action might be imagined though hitherto not described.

In the strict physical sense, however, an "impurity" is merely an admixture of some ingredient other than the essential one, be it harmless or harmful for any particular purpose. Dirt, in fact, is matter in the wrong place, and to introduce an emotional element of disgust, etc., can only confuse the issue; for it would appear that there is nothing common or unclean, all matter as such being equally divine, "products of decomposition" being merely rearrangements of physical atoms and molecules, and just as "clean" as anything else.

Admittedly some products of decomposition, called "carriage" as a term of opprobrium, are extremely unpleasant to the senses of most men, though I have seen Kaffirs and other fourth-race men eating it with every appearance of enjoyment and of advantage to their health. But surely it is part of the vegetarian argument that our senses are no sufficient guide to what is really good for our bodies, any more than our emotions are.

It must be then that flesh and alcohol introduce into the body matter which, though as "clean" as any other matter, is either harmful to the health or else (which is the crux of the matter) has some specific, but hitherto unspecified, physical quality, which, in some hitherto unexplained way, hinders the manifestation through the body of the life of the higher planes, and which is not possessed by matter of the same chemical composition derived from vegetables without the interposition of an animal's organism or a manufacturer's still.

As to health, there is no doubt that opinions differ among medical men, in whose province alone the matter lies; yet as a

layman I must say that I have failed to notice that a moderate consumption of flesh or alcohol prejudices the health of the ordinary man or unfits him for his work.

In any case, if it is claimed to be a fact, the reasons for it have not as far as I know been worked out in such a way as to convince the general body of medical men that a real law of Nature has been discovered—such, for instance, as that explaining the action of oxygen on the blood through the lungs. The “fact” is therefore as yet only “theory” and the keystone is lacking.

But how, on broad lines, are the effects of flesh and alcohol on the physical body to be generalised as influencing the Higher Life?

The answer, to be convincing, must be in terms of pure mechanism, dealing with physical differences in the arrangement or motions of physical atoms and molecules, classifying some such arrangements as useful, others as harmful.

It is just here that all explanation fails at present. If it is permissible to take the words “gross” and “coarse” in the purely physical sense, their use would represent about the only attempt hitherto made at such a classification. It would then appear that in flesh the atoms or molecules of matter, whether in the solid, liquid, or gaseous state, are in a different physical state of aggregation to that in which the atoms or molecules of the same substances exist when they are derived from the vegetable kingdom, or that they induce such a different condition in the materials already composing the human body.

If this is so, the difference, being physical, would be capable of being detected in the laboratory, or at any rate of being explained to the intellect of the ordinary educated man. I am not aware that any such distinction has yet been recognised, or that, for instance, albumen derived from flesh can be distinguished from any other albumen, or even from that which has been recently produced by chemists [from “inorganic” ingredients, and the same applies with still more force to the simpler chemical compounds such as fats, sugars, acids, mineral salts, and water itself.

In short, it appears broadly as though hydrogen were always the same hydrogen, carbonic acid always the same carbonic acid,

and so on, however they are generated, and whencesoever they are derived. Colour is given to this, the common idea, also by Mrs. Besant's well-known article on "Occult Chemistry," where on the four higher physical sub-planes the ultimate atoms are shown to combine in fixed numbers and definite arrangements to produce those simpler forms which, on the gaseous sub-plane, combine to form the various gases known to chemists.

The subject of "products of decomposition," regarded as a definitely harmful class of constituents of the body, has already been referred to, and it has been pointed out that decomposition is merely the name for a rearrangement of atoms or molecules, generally in simpler forms, and often involving an addition of oxygen. But, if this is so, almost anything may be regarded as a "product of decomposition."

To take the particular case of alcohol, again eliminating all moral or religious questions, and confining ourselves to its physical constitution; alcohol is the name given to a whole class of chemical compounds of carbon, hydrogen, and oxygen, and ordinary, or ethyl, alcohol is a member of this class intermediate in properties between methyl and butyl alcohol. Ethyl alcohol in practice is usually derived from the "decomposition" of sugar, which again is derived from starch. It represents, in fact, a stage in the oxidation of sugar, and a continuance of the process, with further oxidation, converts it into acid (vinegar for instance). Where then does the "impurity" lurk? It is presumably not in the original starch or sugar, nor in the oxygen; and if it were the *process* that is "impure," then vinegar might be expected to be still worse.

Again, although ethyl or ordinary alcohol is usually prepared in the manner just indicated, yet the alcohols generally can, in the laboratory, be prepared by quite other methods. Are they equally harmful when thus prepared?

If the word coarse, or gross, in its strictly physical sense, be a more correct way of characterising the peculiar objectionable quality, then we have to understand that the molecules, or the atoms composing the molecules, of alcohol are more closely, or more loosely, packed together than are those of sugar or vinegar, and that this does all the damage.

I have intentionally discussed the subject from the point of view of chemistry and physics, and not from that of physiology, because I have practically no knowledge of the latter science. It is possible that the latter aspect may be most important, but, at any rate, there must be a chemical and physical side as well, and what I chiefly aim at in any case is to get this matter of "gross," "coarse," "impure," etc., cleared up, because, after all, it is the kind of term almost exclusively used by those who have tried to give a scientific explanation of the effect of flesh and alcohol upon the Higher Life.

One solution of the difficulty as regards flesh has indeed suggested itself to me, only, however, to be abandoned. It occurred to me that the difference between, say, carbon derived from an animal and carbon from a vegetable might be due to differences in the state of development of the ultimate physical atoms of which the chemical element carbon is composed. That is to say, that in the case of vegetable carbon these atoms might have developed an extra set of spirillæ as compared to those composing animal carbon.

On the other hand, as the animal kingdom is higher in the scale than the vegetable, the class of atoms composing animal bodies might be expected to be the more highly evolved of the two. As, however, again I see *this* argument opening up a vista of cannibalism, there seems to be something shaky about it too!

On the whole, I confess with sorrow that all the "explanations" hitherto given explain nothing to me, but rather obscure the subject with a mist of words; and again, ever lurking in the background of my mind, are the words of the Christ:

"There is nothing from without a man that entering into him can defile him, but the things which come out of him, those are they that defile the man."

There is, however, one very important way in which it would appear that vegetarianism can affect the astral body or mental body directly, but, then, presumably the same effect might be produced in many cases, my own included, by a precisely opposite course. I refer to the disciplinary result of going without what one likes. This seems to be a real and easily understood advantage for all who aim at the Higher Life. In my case,

however, even this satisfaction is denied me, for I detest, and always have detested, meat and alcohol ; or rather, having always done so as a child and young man, I am now, after a short struggle with the acquired conventional habits of society, returning to my distaste for them with a constantly decreasing amount of effort, so that by this time it would be a real penance to eat a beefsteak or drink a glass of champagne.

This, however, is travelling beyond the physical plane altogether, and touching upon the great question of asceticism, which is much more far-reaching than mere vegetarianism, though little emphasis is laid upon it in the arguments of vegetarians.

Now, as regards experimental vegetarianism there is, of course, a very large body of testimony as to the advantages *believed* to have been derived from it. And in my own limited experience the practical effects of abstinence from flesh and alcohol seem to corroborate the teachings received. It is perfectly true that since, some few years ago, I began these practices, I have found my health improving, my brain growing clearer, my thoughts and passions more under control, my hold upon the things, good and bad, of this world somewhat looser and more independent. Occasional glimpses of what seem to be higher planes have also not been wanting,—overtones, as it were, of the common things of this life, some beautiful beyond words, some painful and depressing.

This, however, is entirely vitiated as a criterion of the value of abstinence by the fact that at the same time as I adopted the latter as a rule of life I also began a very much stricter supervision over my thoughts, passions and physical activities than ever before, driven forward by the intellectual light that followed my first recognition of Theosophy in this life, and by the immense accentuation of the impulse toward the Higher Life which must follow upon an increased intellectual grasp of ways and means.

Now, whatever the influence of the body upon the mind may be, the influence of the mind upon the emotions and the physical body is quite undoubted. Accordingly I am quite unable to say how much, if any, of the result is due to vegetarianism, and how much to direct efforts upon higher planes. To obtain a test of

any value, abstinence should be coupled with an absence of special effort towards the Higher Life, and the only place that occurs to me where these conditions are fulfilled is in our prisons ! At any rate it is clear that my private experience does not in itself warrant me in advocating vegetarianism as a principle.

As to the value of Authority in general I have once or twice already been permitted by the kindness of the Editors to express my opinion in this REVIEW, so I will not go over the ground again. If my reason told me that vegetarianism was *wrong*, no authority would weigh against it. As it is, my reason merely says "not proven," and in such a case it appears a small thing to follow the directions of those who say they know ; it can do no harm and may do good, and is not difficult anyhow.

I must, however, frankly confess that at bottom I am a vegetarian because I am made that way, and cannot do otherwise. I have a deep and entirely irrational conviction, binding for me, but worthless for anyone else, that abstinence *is* right, if one only knew why, and an equally irrational purpose to follow it whither it may lead.

W. WYBERGH.

PHILO : CONCERNING THE LOGOS*

THE idea of God found in Philo is that of the more enlightened theology of his time. God is That which transcends all things and all ideas. It would, of course, be a far too lengthy study to marshal the very numerous passages in which our philosopher sets forth his view on Deity ; and so we shall select only two passages simply to give the reader who may not be acquainted with the works of the famous Alexandrian, some notion of the transcendency of his conception. For, as he well writes :

"What wonder is it if That which [really] is, transcends the comprehension of man, when even the mind which is in each of us, is beyond our power of knowing ? Who hath ever beheld the essence of the soul ?"†

* See in the April and May numbers "Philo of Alexandria on the Mysteries" and "Philo : Concerning the Sacred Marriage."

† *De Mut. Nom.*, § 2 ; M. i. 579, P. 1045 (Ri. iii. 159).

This Mystery of Deity was, of necessity, in itself ineffable; but in conception, it was regarded under two aspects,—the active and the passive causative principles.

“The Active Principle, the Mind of the universals, is absolutely pure, and absolutely free from all admixture; It transcendeth Virtue; It transcendeth Wisdom; nay, It transcendeth even the Good Itself and the Beautiful Itself.

“The Passive Principle is of itself soulless and motionless, but when It is set in motion, and enformed and ensouled by the Mind, It is transformed into the most perfect of all works—namely, this Cosmos.”*

This Passive Principle is generally taken by commentators to denote Matter; but if so, it must be equated with Wisdom, which we have just seen was regarded by Philo as the Mother of the Cosmos.

But beyond all else Philo is useful to us for recording the views of contemporary Hellenistic theology concerning the concept of the Logos, the mystery of the Heavenly Man, the Son of God. Even as this word of mystic meaning comes forward in almost every tractate and fragment of our Trismegistic literature, so in Philo is it the dominant idea in a host of passages.

It should, however, never be forgotten that Philo is but handing on a doctrine; he is inventing nothing. His testimony, therefore, is of the greatest possible value for our present study, and deserves the closest attention. We shall accordingly devote the rest of this chapter exclusively to this subject, and marshal the evidence, if not in Philo's own words, at any rate in as exact a translation of them as we can give, for although much has been written on the matter, we know no work in which the simple expedient of letting Philo speak for himself has been attempted.

The Logos, then, is pre-eminently the Son of God, for Philo writes:

“Moreover God, as Shepherd and King, leads [and rules] with law and justice the nature of the heaven, the periods of sun and moon, the changes and harmonious progressions of the other stars,—deputing [for the task] His own Right Reason (*Logos*),

* *De Mund. Op.*, § 2; *M. i. 2*, P. 2 (*Ri. i. 6*).

His First-born Son, to take charge of the sacred flock, as though he were the Great King's viceroy."*

Of this Heavenly Man, who was evidently for Philo the Celestial Messiah of God, he elsewhere writes :

"Moreover I have heard one of the companions of Moses uttering some such word (*logos*) as this: 'Behold Man whose name is East,'†—a very strange appellation, if you imagine the man composed of body and soul to be meant; but if you take him for that incorporeal Man in no way differing from the Divine Image, you will admit that the giving him the name of East exactly hits the mark.

"For the Father of things that are hath made him rise as His Eldest Son, whom elsewhere He hath called His First-born, and who, when he hath been begotten, imitating the ways of his Sire, and contemplating His archetypal patterns, fashions the species [of things]."‡

Here we notice first of all Philo's graphic manner (a commonplace of the time) of quoting Ezekiel as though he were still alive, and he had heard him speak; and, in the second place, that the First-born Son is symbolically represented as the Sun rising in the East.

That, moreover, the Logos is the Son of God, he explains at length in another passage, when writing of the true High Priest:

"But we say that the High Priest is not a man, but the Divine Reason (*Logos*), who has no part or lot in any transgressions, not only voluntary errors, but also involuntary ones. For, says Moses, he cannot be defiled either 'on account of his father,' the Mind, nor 'on account of his mother,'§ the [higher] Sense,—in that, as I think, it is his good fortune to have incorruptible and perfectly pure parents,—God for father, who is as well Father of all things, and for mother Wisdom, through whom all things came into genesis; and because 'his head hath been anointed

* *De Agric.*, § 13; M. i. 308, P. 195 (Ri. ii. 116).

† Or Rising. Cf. *Zech.*, vi. 12,—where A.V. translates: "Behold the man whose name is The Branch." Philo, however, follows LXX., but reads *ἀνθρῶπος* instead of *ἀνρίπ*.

‡ *De Confus. Ling.*, § 14; M. i. 414, P. 329 (Ri. ii. 262)

§ Cf. *Lev.*, xxi. ii.

with oil,'—I mean his ruling principle* shineth with ray-like brilliance, so that he is deemed fit for robing in his vestures.

"Now the most ancient Reason (*Logos*) of That-which-is is vested with the cosmos as his robe,—for he wrappeth himself in Earth and Water, Air and Fire, and what comes from them; the partial soul [doth clothe itself] in body; the wise man's mind in virtues.

"And 'he shall not take the mitre from off his head' [signifies] he shall not lay aside the royal diadem, the symbol of his admirable rule, which, however, is not that of an autocrat-emperor, but of a viceroy.

"Nor 'will he rend his garments,'—for the Reason (*Logos*) of That-which-is, being the bond of all things, as hath been said, both holds together all the parts, and binds them, and does not suffer them to be dissolved or separated."†

In another passage Philo treats of the same subject still more plainly from the point of view of the Mysteries, writing as follows :

"For there are, as it seems, two temples of God;—the one is this cosmos, in which there is also the High Priest, His First-born Divine Reason (*Logos*); the other is the rational soul, whose [High] Priest is the True Man, a sensible copy of whom is he who rightly performs the prayers and sacrifices of his Father, who is ordained to wear the robe, the duplicate of the universal heaven, in order that the cosmos may work together with man, and man with the universe."‡

The Cosmic Logos is not the sensible cosmos, but the Mind thereof. This Philo explains at length.

"It is, then, clear, that He who is the generator of things generated, and the artificer of things fashioned, and the governor of things governed, must needs be absolutely wise. He is in truth the father, and artificer, and governor of all in both the heaven and cosmos.

"Now things to come are hidden in the shade of future time,

* τὸ ἡγεμονικόν,—that is, the authoritative or responsible part of the soul, namely the reason,—a Stoic technical term.

† *De Prof.*, § 20; M. i. 562, P. 466 (Ri. iii. 133). The quotations look back to *Lev.*, xxi. 10, but the readings in the first two differ from the LXX.

‡ *De Som.*, § 37; M. i. 653, P. 597 (Ri. iii. 260).

sometimes at short, and sometimes at long distances. But God is the artificer of time as well. For He is father of its father; and time's father is the cosmos, which manifests its motion as the genesis of time; so that time holds to God the place of grandson.

"For that *this* cosmos* is the younger Son of God, in that it is perceptible to sense. The Son who's older than this one, He hath declared to be no one [perceivable by sense], for that he is conceivable by mind alone. But having judged him worthy of the elder's rights, He hath determined that he should remain with Him alone.

"This [cosmos], then, the younger Son, the sensible, being set a-moving, has caused time's nature to appear and disappear; so that there nothing is which future is with God, who has the very bounds of time subject to Him. For 'tis not time, but time's archetype and paradigm, Eternity (or *Æon*), which is His life. But in Eternity naught's past, and naught is future, but all is present only."†

The Logos, then, is not God absolute, but the Son of God *par excellence*, and as such is sometimes referred to as "second," and once even as the "second God." Thus Philo writes:

"But the most universal [of all things] is God, and second the Reason (*Logos*) of God."‡

In his treatise entitled "Questions and Answers," however, we read:

"But why does He say as though [He were speaking] about another God, 'in the image of God I made "man",'§ but not in His own image?

"Most excellently and wisely is the oracle prophetically delivered. For it was not possible that anything subject to death should be imaged after the supremest God who is the Father of the universes, but after the second God who is His Reason (*Logos*).

"For it was necessary that the rational impress in the soul of

* That is the sensible and not the intelligible cosmos.

† *Quod Deus Im.*, § 6; M. i. 277, P. 298 (Ri. ii. 72, 73).

‡ *Leg. Alleg.*, § 21; M. i. 82, P. 1103 (Ri. i. 113).

§ Cf. *Gen.*, i. 27. Philo reads ἐν εἰκόνι instead of the κατ' εἰκόνα of LXX., and ἐποίησα instead of ἐποίησε.

man should be stamped [on it] by the Divine Reason (*Logos*), since God, who is prior even to His own Reason, transcendeth every rational nature; [so that] it was not lawful that aught generable should be made like unto Him who is beyond the Reason, and established in the most excellent and the most singular Idea [of all].”*

From this passage we see that though it is true Philo calls the *Logos* the “second God,” he does not depart from his fundamental monotheism, for the *Logos* is not an entity apart from God, but the Reason of God. Nevertheless this solitary phrase of Philo’s is almost invariably trotted out in the forefront of all enquiry into Philo’s *Logos*-theory, in order that the difference between this phrase and the wording of the Proem to the fourth Gospel may be insisted on as strongly as possible for controversial apologetical purposes.

That, however, Philo is a strict monotheist may be seen from the following passage, in which he is commenting on the words of *Gen.* xxxi. 13: “I am the God who was seen by thee in the place of God,”†—where apparently two Gods are referred to.

“What, then, should we say? The true God is one; they who are called gods, by a misuse of the term, are many. On which account the Holy Word‡ has, on the present occasion, indicated the true [God] by means of the article, saying: ‘I am the God’; but the [one so named] by misuse of the term, without the article, saying: ‘who was seen by thee in the place,’ not of the God, but only ‘of God.’ And what he (Moses) here calls ‘God’ is His most ancient Word (*Logos*).”§

This *Logos*, moreover, is Life and Light. For, speaking of Intelligible or Incorporeal “Spirit” and “Light,” Philo writes:

“The former he (‘Moses’) called the Breath of God, because it is the most life-giving thing [in the universe], and God is the

* Namely, in His Reason. The Greek text is quoted by Eusebius, *Præf. Evang.*, vii. 13 (M. ii. 625, Ri. vi. 175), who gives it as from Bk. i. of *Quæst. et Solut.* The original text is lost, but we have a Latin Version,—*q.v.* ii. § 62 (Ri. vi. 356)—which, however, in this instance, has made sorry havoc of the original.

† Philo and LXX. both have: “ἐγὼ εἶμι ὁ θεὸς ὁ ὀφθεῖς σοι ἐν τόπῳ θεοῦ”; whereas A.V. translates: “I am the God of Beth-el”—that is the “House or Place of El or God.”

‡ Here meaning the Inspiration of Scripture.

§ *De Som.*, i. § 39; M. i. 655, P. 599 (Ri. iii. 262, 263).

cause of life ; and the latter the Light [of God], because it is by far the most beautiful thing [in the universe].

“ For by so much more glorious and more brilliant is the intelligible [Light] than the visible, as, methinks, the sun is than darkness, and day than night, and the mind, which is the guide of the whole soul, than the sensible means of discernment, and the eyes than the body.

“ And he calls the invisible and intelligible Divine Reason (*Logos*) the Image of God. And of this [Image] the image [in its turn] is that intelligible light, which has been created as the image of the Divine Reason who interprets its [that is, Light’s] creation.

“ [This Light] is the [One] Star, beyond [all] heavens, the Source of the stars that are visible to the senses, which it would not be beside the mark to call All-brilliance, and from which the sun and moon and the rest of the stars, both errant and fixed, draw their light, each according to its power.”*

The necessity and reason of forming some such concept of the *Logos* is that man cannot bear the utter transcendency of God in His absoluteness. And applying this idea further to theophanies in human form, Philo writes :

“ For just as those who are unable to look at the sun itself look upon its reflected rays as the sun, and the [light-] changes round the moon, as the moon itself, so also do men regard the Image of God, His Angel, Reason (*Logos*), as Himself.”†

Such divine vision is the object of the contemplative life for :

“ It is the special gift of those who dedicate themselves to the service (*θεραπεύοντων*) of That-which-is . . . to ascend by means of their rational faculties to the height of the æther, setting before themselves ‘Moses,’—the race that is the friend of God,‡ as the leader of the way.

“ For then they will behold ‘the place that is clear,’§ on which the immovable and unchangeable God hath set His feet,

* *De Mund. Op.*, § 8 ; M. i. 6, 7, P. 6 (Ri. i. 11).

† *De Som.*, § 41 ; M. i. 657, P. 600 (Ri. iii. 264).

‡ This is the race of the *Logos*.

§ *Cf. Ex.*, xxiv. 10. A.V. does not give back this reading, but LXX. reads “The place where the God of Israel stood.”

and the [regions] beneath His feet, as it were a work of sapphire stone, and as it might be the form of the firmament of heaven, the sensible cosmos, which he ('Moses') symbolises by these things.

"For it is seemly that those who have founded a brotherhood for the sake of wisdom, should long to see Him ; and if they cannot do this, to behold at least His Image, most Holy Reason (*Logos*),* and after him also the most perfect work in [all] things sensible, [namely] this cosmos.

"For the work of philosophy is naught else than the striving clearly to see these things."†

And later on, in the same treatise (§ 28), Philo writes still more interestingly and instructively as follows :

"But they who have attained unto wisdom, are, as they should be, called Sons of the One God, as Moses admits when he says : 'Ye are the sons of the Lord God,'‡ and 'God who begat thee,'§ and 'Is not He Himself thy father ?' || . . .

"And if a man should not as yet have the good fortune to be worthy to be called a Son of God, let him strive manfully to set himself in order according to His First-born Reason (*Logos*), the Oldest Angel, who is as though it were the Angel-chief, of many names ; for he is called Dominion,¶ and Name of God, and Reason, and the Man-after-the-likeness, and Seeing Israel.

"And for this reason I was induced a little before to praise the principles of them who say : 'We are all sons of One Man.'** For even if we have not yet become fit to be judged Sons of God, we may at any rate be Sons of His Eternal Likeness, His Most-holy Reason ; for Reason, the Eldest [of all Angels], is God's Likeness (or Image)."††

And so also we read elsewhere :

* Which here as also above Philo would equate with the "Place of God."

† *De Confus. Ling.*, § 20 ; M. i. 419, P. 333, 334 (Ri. ii. 268, 269).

‡ *Deut.*, xiv. 1. A.V. : "Ye are the children of the Lord your God." LXX. : "Ye are the sons of the Lord your God."

§ *Deut.*, xxxii. 18. A.V. : "God that formed thee." LXX. has the same reading as Philo.

|| I cannot trace this quotation.

¶ ἀρχή, or Source, Beginning, as in the Proem to the fourth Gospel.

** *Gen.* xlii. 11.

†† *De Confus. Ling.*, § 28 ; M. i. 426, 427, P. 341 (Ri. ii. 279)

"But the Reason (*Logos*) is God's Likeness, by whom [*sci.* Reason] the whole cosmos was fashioned."*

This Divine Reason of things, then, was the means by which the cosmos came into existence. And so we find Philo writing :

"But if any one should wish to make use of naked terms, he might say that the intelligible order of things† is nothing else than the Reason (*Logos*) of God perpetually creating the [sensible] world-order.

"For the Intelligible City is nothing else but the reasoning of the Architect determining in His Mind to found a city perceivable by the senses after [the model of] the City which the mind alone can perceive.

"This is the doctrine of Moses and not [only] mine. At any rate in describing the genesis of man he expressly agrees that he (man) was fashioned in the image of God. And if this is the case with the part,—the image of the Image—it is plainly also the case with the whole Form, that is the whole of this sensible cosmos, which is a [far] greater imitation of the Divine Image than the human image is.

"It is plain, moreover, that the Archetypal Seal, which we call Cosmos which is perceptible only to the intellect, must itself be the Archetypal Pattern,‡ the Idea of ideas, the Reason (*Logos*) of God."§

And elsewhere also he writes :

"Passing, then, from details, behold the grandest House or City, namely this cosmos. Thou shalt find that the cause of it is God, by whom it came into existence. The matter of it is the four elements, out of which it has been composed. The instrument by means of which it has been built, is the Reason (*Logos*) of God. And the object of its building is the Goodness of the Creator."||

And again :

* *De Monarch.*, ii. § 5 ; M. ii. 225, P. 823 (Ri. iv. 302).

† Or the cosmos which is comprehensible to the intellect alone.

‡ Or Paradigm.

§ *De Mund. Op.*, § 6 ; M. i. 5, P. 5 (Ri. i. 9).

|| *De Cherub.*, § 35 ; M. i. 162, P. 129 (Ri. i. 228).

"Now the Reason (*Logos*) is the Likeness of God, by which the whole cosmos was made."*

And still more clearly :

"But God's Shadow is His Reason (*Logos*), which using, as it were an instrument, He made the cosmos. And this Shadow is as it were the Archetypal Model of all else. For that as God is the Original of His Image, which he ('Moses') now calls [His] Shadow, so, [in its turn] that Image is the Model of all else, as he ('Moses') showed when, at the beginning of the law-giving, he said : 'And God made man according to the Image of God,'† —this Likeness being imaged according to God, and man being imaged according to this Likeness, which received the power of its Original."‡

Moreover, the Divine Reason, as an instrument, is regarded as the means of separation and division :

"So God, having sharpened His Reason (*Logos*), the Divider of all things, cut off both the formless and undifferentiated essence of all things, and the four elements of cosmos which had been separated out of it,§ and the animals and plants which had been compacted by means of these."||

With this we may compare the following passage from the *Acts of John*, where we read of the Logos :

"But what it is in truth, as conceived of in itself, and as spoken of to thee,¶—it is the marking-off (or delimitation) of all things, the firm necessity of those things that are fixed and were unsettled, the Harmony of Wisdom."**

G. R. S. MEAD.

(TO BE CONTINUED)

* *De Monarch.*, ii. § 5 ; M. ii. 225, P. 823 (Ri. iv. 302)

† *Gen.*, i. 26.

‡ *Leg. Alleg.*, iii. § 31 ; M. i. 106, 107, P. 79 (Ri. i. 152, 153).

§ *Sci.*, the essence.

|| *Sci.*, elements. *Quis Rev. Div. Her.*, § 27 ; M. i. 492, P. 500 (Ri. iii. 32)

¶ John, to whom the Master is speaking.

** *F.F.F.*, 436.

EVOLUTION AND RELATED MATTERS FROM A THEOSOPHICAL POINT OF VIEW

A LECTURE BEFORE A WOMAN'S CLUB IN THE U.S.A.

(CONCLUDED FROM p. 335)

EVOLUTION introduces us to a great many kinds of consciousness, and the great lesson for us to learn is that emphasis upon one kind does not mean the death of other kinds, but only their temporary suspension, and often not even that.

At night, when we go to sleep, we do not lose consciousness ; that could never be. We are always functioning in some kind of consciousness, but we lose physical consciousness. In the morning we resume our waking consciousness, picking up the threads of day-time life just where we left them overnight. While we are asleep we are functioning in another state or kind of consciousness. When this is very deep our sleep is dreamless, but often the ego, which has been actively functioning, tries to impress on the brain memory some record of what that activity has been. Blurred, distorted, and thoroughly unreliable are these dreams likely to be, but in many instances the record is startlingly clear.

This calls to mind a host of related phenomena,—hypnotic trance, anæsthetic trance, somnambulism, mesmeric effluence, sub-conscious mentality, clairvoyance, telepathy, prevision, astral vision, the fourth dimension, etc., which the Theosophist refers to as astral consciousness ; that is, a kind of consciousness that responds to finer vibrations than our ordinary physical brain consciousness can respond to.

Of the myriads of vibrations in the universe, constantly throbbing around us and impinging upon us, we are able to respond to, or become conscious of, but a few. Evolution is

always increasing that small number, but in the meantime men have devised instruments for receiving some of these vibrations which are too slow or too fast for human sense to perceive,—the photographic lens, microscope, telescope, etc.

Beyond the red end of the spectrum are colours whose vibrations are too slow to reach us, and beyond the violet end are colours whose vibrations are too rapid to reach us. Also, eyes with highly developed lenses can receive more vibrations than others. The rug and shawl-makers of India distinguish three hundred shades of the same colour.

All this goes to show that there are different grades of consciousness and different degrees of the same grade or kind, and leads to the idea of astral consciousness as being a kind which receives higher and finer rates of vibration, such as are employed in clairvoyance, trance, telepathy, etc. The development of this further consciousness in us will carry us far beyond the receptive power of scientific instruments.

We cannot linger upon this, but note in passing that Du Prel, Gibier, Richard Bucke, William James of Harvard, Frederick W. Myers and many other well-accredited thinkers have searched this field of human experience, trying to find the "threshold of consciousness," as they call it. It always evades them, because, as they approach, it recedes further within the human organism, as grade after grade of consciousness is detected.

Their quest is for the ultimate atom, like that of the Physicists who have discovered that the sixty odd elements are not elements, and that their atom after all is divisible. *Their* atom is divisible, but *the* atom remains indivisible. It may some time be found, but it can never be *seen*, or sensibly perceived in its entirety, for it, like every atom, is part spirit and part matter, and neither X nor Becquerel, nor any subtle ray whatsoever, can reveal that spirit part to the senses.

The application of synthetic thought, as well as analytical experiment, to electricity, radium, etc., will lead to the discovery that the two units, the ion or unit of matter, and the electron or unit of force, are not two units, but two aspects of the same unit—the atom. Ion and electron are one; matter and force are one. By inductive, analytical thought they will eventually find the

matter part of the atom. By deductive, synthetic thought they will spiritually discern the spirit part of it.

Atoms, ultimate or otherwise, are neither wholly material nor wholly spiritual, but both in perfect unity. Matter is alive, and in radium and its emanations they are getting very close to the life. Surely "there is nothing hidden that shall not be revealed."

Now, as the synthetic power of the mind harmonises opposites in nature, showing them always as two aspects of the same law, so, if applied to life and death, it shows them also to be the two equal and essential parts of individual experience.

Death is full of life. Could we bring the full memory of its rhythmic pauses into the brain, we should realise it as even more intense, vivid and real than objective experience.

Even now we often find our subjective experiences far richer and more vitalised than any other. Psychology teaches that we have an immense amount of consciousness over and above that which is in the brain. It tells us that this is the great bulk of our consciousness, and that the brain holds a very small amount in comparison. Of this large store some is subconsciousness, and some is superconsciousness; though not all psychologists make this distinction which we are making and which they must some time make.

Between its lives on this earth or on the physical plane, the ego functions consciously in the other states of consciousness and enjoys what is called the heaven experience, for, as we are told in Scripture and as every human heart tells itself, in its secret longings, "There shall be no night there, neither sorrow nor crying."

In the entire life-rhythm the heaven life plays the constructive part, leaving the destructive to the earth life. But even here, the destructive is latent in the constructive, as we shall see in a moment.

These earth and heaven lives are often compared to the physical functions of eating and digesting. In the act of eating we supply the body with nutritive elements for its needs. This takes only a small amount of time. Afterwards we assimilate those elements by a process requiring more time, and while, normally, we are unconscious of the process, our physical body is

certainly not unconscious of it. The automatic consciousness of the cells and organs takes care of what has been eaten, retaining and distributing in the body all that can serve it, and eliminating what is called waste. This waste, however, is only waste so far as that particular body is concerned; Nature sustains no losses.

Analogous to the act of eating is the earth life—the bringing in of experiences good and bad, happy and unhappy. Analogous to the act of digestion is the heaven life, when the results of these experiences are assimilated and garnered into the life of the ego, strengthening, enriching and evolving it. In the heaven life each person has all the joy and the kind of joy which he, at his stage of evolution, is capable of. And just as the assimilative process requires more time than did the eating of the food, so this sifting, selecting, garnering process is far longer than the earth life; yet the rhythmic law brings all in perfect proportion.

We do most of our growing in heaven; we get our rebuking, chastening and scourging on earth. Those incarnations which are full of experiences, rich in high living and aspiration, the incarnations of advanced souls, will earn fuller and richer heaven experiences, or, in Scripture phrase, “a far more exceeding and eternal weight of glory.”

When the assimilation is complete, when all is gathered into the storehouse of the ego, there stirs within the soul that destructive germ which is called “thirst for sentient existence.” A memory, a longing for more earth life, vibrates within it and it comes forth yet again, and by the old law of natural selection working in another and more subtle way, chooses the parentage and environment which will best help it on its forward way.

Yes; the child chooses its father and mother. As electricity develops the positive and negative poles as it comes forth from subjectivity to objectivity, so the child employs the father and mother principles in its effort to come forth from a state of being into a state of actuality. The parents no more create the child than the positive and negative poles create electricity. Schopenhauer comes very near the truth when he says the father and mother unconsciously select each other with reference to the offspring.

The parents furnish the child with a physical body, emotional

tendencies and the physical brain type ; that is, the ego uses the parents as a means to furnish himself with all these. His mind (not brain), his soul, his spirit, his higher or inner consciousness, he brings from the heaven world, and "trailing clouds of glory does it come," just as Plato and Wordsworth tell us.

And now we begin to see the working of another law, which works in harmonious association with reincarnation. It is called the Law of Karma, the law of cause and effect. "Whatsoever a man soweth that shall he also reap." It is the law of perfect, unswerving justice, under which effects are in perfect proportion to their causes. The deeds, the words, the thoughts, the living of one incarnation are the causes of what comes in later ones. The events and circumstances of one incarnation are the effects and causes set going in previous ones. We are the makers of our own destiny. We are our own heirs, responsible for our own heredity. No arbitrary deity deals out poverty to one and riches to another ; joy and beauty and intellect to one, sorrow, ugliness, and inferiority to another ; idiocy to one, genius to another. No, we earn everything ; not one thing is bestowed. We are self-operative, self-destined, self-respecting organisms.

Why do we not remember these past lives ? We do in a measure. All innate ideas are concentrated memories ; all natural powers of response to religion, to art, to emotion, etc., are forms of memory. All instincts, talents and intuitive perceptions are deposits from many pasts. But, as the infant does not remember from one day to another, as the young child's brain does not hold the contents of a month's life, as the adult mind cannot recall all the happenings of its several decades,—neither can the individual, with his present limitations, *recollect* his past histories. Such a rush of consciousness would shatter the brain and the whole body. We must wait for that till we get closer to the type, till we are further unfolded, till we begin to approximate to the Archetypal Idea.

Man sums up in himself the consciousness of all the earlier kingdoms, as well as all his individual consciousness, but the power to discover or uncover, to manage and use this vast bulk of consciousness, is not yet evolved.

But this power awaits us as surely as the human accession

of consciousness awaited us while we were "being made in secret, and curiously wrought in the lowest parts of the earth."

Meanwhile we have become conscious that there is a world-drama, that its actors are at different stages of development, some in the parts of novices, some in the great title rôles.

As we do not blame the bud because it is not a rose, nor the primary pupil because he is not a senior ; so the life student does not misunderstand nor condemn those of his brothers who seem to him to be less advanced in evolution—in short, he judges not.

Impatience, intolerance, and egotism become absurdities ; all are seen to have the same self-wrought destiny, always within God—God, who is that centre which has no circumference.

Practical ability, character, intellect, genius, are not endowments—they are earnings ; there is nothing given, nothing kept back, nothing inflicted,—all is the effect of cause, and "not one jot nor tittle of the law shall pass." Each one is his own cause and his own effect. "I myself am Heaven and Hell."

This proposition, even though adopted merely as a working hypothesis, vitalises everything. To work under it is to set going, intelligently and with purpose, the best possible causes, which must work out in the best possible effects, close at hand as well as remote. Every bit of ethical living, every humble effort to demonstrate beauty in art-forms and in the body, all research into the nature of things physical, sensational, emotional, mental, and spiritual, are the activities of the human spirit, and are bound to produce proportionate results. For here also Nature sustains no losses. Nothing is wasted. "All that we could be and were not," we shall be, and in our flesh as well as spirit we shall see God. God says : "I will write my law upon thy inward parts."

Many people, quietly and unknown to others, have learned to read that inward law. The hidden genius, and especially the hidden spiritual genius, of the race is one of our great certainties. The great historical geniuses of whom we know, are God's witnesses in the world to this law written upon the inward parts. They are the advance guard of evolution, who, having achieved in large measure the normal evolution, have become abnormal in that they are super-normal.

Think of this superb race of giants! Lao-Tze, Isaiah, Pythagoras, Socrates and Apollonius, John the Evangelist, Paul, Dante, Leonardo, Spinoza, Boehme, Meister Eckhardt, Angelus Silesius, Ruysbroeck, Swedenborg, Bach, Beethoven, Whitman and others; all are knockers at the door of the higher consciousness,—that which “eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive” in its fulness.

They have extracted from this fulness a few atoms of glory which have enriched the whole race. They come to us, their eyes “pale with light,” brokenly stammering the divine message. And many cannot yet receive the message. For them just now a lesser message and lesser messengers.

The seed-consciousness, the Tree of Life, which strikes deep roots in the elemental and mineral kingdoms, which strains upward to the surface in the vegetable kingdom, grows trunk and limbs in the animal kingdom, and in the human kingdom puts forth leaves and buds, flowering out in human genius. The great geniuses are the flowering of the tree, but what of the fruit? What is it that becomes “the first-fruits of them that slept,” that slept through the long dream consciousness of the ages?

It is the Christ*-consciousness! The seed does indeed fall into the ground and die many times before it brings forth this fruit. Jesus Christ,† the perfect genius, our prototype, is the fruit; but notice, He is the *first* fruits and we shall be the later fruits.

The Christ-consciousness is the light of the world, and it lighteth *every man* that cometh into the world. This Christ-consciousness is hid in the cosmos, and it is hid in us—in both cases it is hid in God; and lo! it is with us even unto the end of the world. This is the pearl of great price. It is the mustard seed, which indeed is the least of all seeds, but is so great when it is grown. This is the Kingdom of Heaven within us, which is indeed come upon earth. It is that second birth without which

* Consciousness of Buddha and other world-saviours.

† Theosophists will also understand “and others of that evolution.”

we cannot enter the kingdom of heaven; that birth for which the whole creation groaneth and travaileth in pain till it is accomplished. It is that great Christmas announcement of Isaiah the Seer, that pæan sounding again in the greatest of oratorios: "For unto us a child is born; unto us a son is given; and the government shall be upon His shoulders; and His name shall be called 'Wonderful,' 'Counsellor.'"

Paul tells us that neither thrones, nor powers, nor principalities, nor things present, nor things to come, nor angels and archangels, super-human races of the super-normal evolution though they be, shall be able to separate us from the love of God which is in this consciousness.

Human individuality, being "lifted up" in cosmic evolution, sums up all precedent life, draws all things and creatures unto itself. Jesus, speaking of the Christ-consciousness in Himself, says: "And I, if I be lifted up, will draw all men unto me."

Thus in Him, in the Christ-consciousness, "shall all be made alive"; every atom with its spirit and matter, every object, every creature, and every human being.

Before closing, let us remember that we have not been thinking of the universe on a general scale, but only emphasising some particular features. Within the universe are myriads of universes, numbers of solar systems, some just evolving from nebulous conditions, others in various stages of decline or latency. Each of them has its own peculiar characteristic consciousness; "One star differs from another in glory." When we have compassed the consciousness or "glory" of our universe, there are still endless universes to conquer.

If you ask me, why all this process, this evolutionary ferment, when all is eternally perfect in God, I can but offer you the answer which, for the present at all events, contents me.

Over the portals of the Delphic temple is inscribed the command: "Man, know thyself." Within the nature of God, written upon His inward parts, is the law, "God, know Thyself." God knows Himself eternally as the Whole. By evolution God knows Himself temporally as the Parts. In the perfect unity of these two aspects of Himself, God knows Himself as All.

FLORENCE WYMAN RICHARDSON.

THE TRINITY IN HERBERT SPENCER'S PHILOSOPHY

THE student of Theosophy, to whatever school of thought or faith he may belong, cannot turn his attention seriously in the direction either of religion or of philosophy without meeting with the teaching that the divine Consciousness that creates, sustains, and evolves the universe, while essentially a Unity, manifests as a Trinity. In nearly all religious, philosophical, and mystical systems, past and present, this idea can be detected more or less clearly ; and the reason for its all but universal diffusion is that it represents a fundamental truth. The superhuman messengers and agents of the Logos, whose task it is to superintend the evolution of man, have given to each race and nation, according to its nature, those basic truths upon which have been founded its systems of faith and thought ; and because all such have proceeded from the same source, there is in all an underlying similarity in general principles.

In *The Ancient Wisdom*, Mrs. Besant summarises the "main spiritual verities of religion," the first two of which run thus :

" i. One eternal infinite incognisable real Existence.

" ii. From THAT the manifested God, unfolding from unity to duality, from duality to trinity."

And the introduction to the same book gives evidence of the universality of this teaching, drawn from Taoism, Hinduism, Buddhism, the Hebrew Scriptures, the Kabbalah, the Book of the Dead, and Zoroastrianism ; others have presented evidence from the followers of the teachings of Pythagoras, Plato, Orpheus and Christ, and many other sources. Furthermore, because the Creator manifests as a Trinity, man, who is made in his image and likeness, shows forth the same three aspects of consciousness, whether spoken of as the three higher principles, Âtmâ, Buddhi,

and Manas, or as the more familiar and homely Willing, Feeling, and Thinking. Apparently, too, the whole cosmos and every part of it, spiritual and material, on the side of form as well as on that of life, may be legitimately classified in terms of the same three fundamentals; so that we are everywhere confronted with the same idea, triple energies with an underlying unity, and this not arbitrarily invented to suit some mystical whim or pseudo-scientific fancy, but actually inherent in the very nature of things.

If this be true, evidence of its actuality should be available not merely from the teachings of prophets and seers but from the inductions of modern science. If the foremost minds of the present day show any advance upon their predecessors of centuries ago, it seems more evident in the sphere of science than anywhere else; and yet if the idea were suggested even to an intelligent and thoughtful man, that what is called "scientific" evidence is available as to the truth of the doctrine of the Trinity, he would be certain to regard it as improbable, to put it mildly.

Modern science concerns itself exclusively with the phenomena of the physical plane, and with life and consciousness in organised beings functioning upon that plane. How, then, can such science afford the slightest evidence for either proof or disproof of what is emphatically a spiritual doctrine? We can see how it may do this if we remember the old rule, "as above, so below." Spirit-matter exists on all planes; and although its primordial simplicity has been many times complicated on the downward creative arc by the time even the ultimate uncombined physical atom is reached, yet this apparent complexity is part of the cosmic scheme, and does not come about through blind chance. It is possible for one having sufficient keenness of mental vision and philosophical insight to discern some part of the great plan from a study of its lowest and most remote subdivisions; just as the zoologist, from the inspection of a few bones of an extinct animal he has never seen, can infer much of the living creature.

Herbert Spencer's system of philosophy was based upon the inductions of modern science, considered in the light of the law of evolution; it contained no mystical elements; it neither asked nor consented to accept the support of the authority of any

religion. Strictly intellectual, it examined the whole universe—or, rather, that part of it known to men of science—in the light of the intellect alone. And yet in this apparently unlikely quarter, unless I have misunderstood one or both sides of the question, are to be found conclusions as to the triune nature of universal evolution that are in complete harmony, so far as they go, with the most recent teachings of Theosophical writers. I refer to his famous “Law of Evolution.”

It is hardly necessary to remark that, with Spencer, evolution was not the caricature it usually becomes on the lips of the unintelligent and superficial outsider, in whose mind it begins and ends as a theory of men having originated from monkeys. With him, as with the Theosophist, no part of the universe, great or small, living or dead, was outside the scope of this great law of rhythmical changes; but whereas the latter postulates worlds within worlds, and sees man’s soul evolving as well as his body, the scientific philosopher confined his attention to the physical plane, and regarded the rest as unproved.

Upon this plane, however, he sought to unify all changes in all departments of existence. The evolution of a solar system; of plants, animals, and men; of man’s own mind in all its modes; of human communities, savage and civilised, with their systems of belief and of ethics; all alike are included in his scheme. His law of evolution is intended to comprise all this within its scope, and is, therefore, necessarily highly abstract. It runs as follows in his introductory work, *First Principles*, which is chiefly devoted to stating and proving it:

“Evolution is an integration of matter and concomitant dissipation of motion; during which matter passes from an indefinite, incoherent homogeneity, to a definite, coherent heterogeneity; and during which the retained motion undergoes a parallel transformation.”

I do not propose to pause here to discuss the adequacy or inadequacy of this formula, or even to summarise the evidence in support of it. A few illustrations will, however, be necessary to explain the meaning of the terms employed, which, taken alone, are somewhat too abstract to be easily rendered into thought by anyone unfamiliar with Spencer’s works.

An inspection of the formula discloses, in the first place, the

fact that evolution is concerned with both sides of the manifested universe, the side of motion and the side of matter, the eternal and ever-present duality, spirit-matter. In the second place, the formula states that, during evolution, three great groups of changes take place simultaneously :

From the indefinite to the definite ;

From the incoherent to the coherent ;

From the homogeneous to the heterogeneous.

My proposition is that these three correspond to what has been taught are the modes of operation of the three Logoi. To elucidate this a few words will be necessary, firstly by way of explanation of the terms used, and, secondly, to show the agreement with Theosophical teaching.

The passage from the homogeneous to the heterogeneous may be illustrated in the evolution of a solar system or of a planet. These begin in the fire-mist stage, in which everything is relatively uniform as regards temperature, composition and density. After cooling and condensation have taken place and the system or the planet, whichever it may be, has been formed, great heterogeneity is visible. Originally gaseous, there is now a distinction of gases, liquids, and solids. Originally in the atomic state only, chemical union has since taken place and a vast array of varied compounds has been formed.

If the occult teaching of the seven states of physical matter be taken into account, the resulting complexity is even greater than that implied by science ; for, on the highest physical sub-plane, all atoms are stated to be alike in form and structure, but, after the evolution of the six lower subplanes, the variety of molecules and compounds, organic and inorganic, is too vast ever to be enumerated. The homogeneous has become the heterogeneous ; the one has become the many.

Illustrations of the same general truth might be taken from the evolution of plants and animals ; the progress from the relatively simple and crude forms existing in the early periods of the planet's history to those more complex in structure and function at the present day. Man's mind, too, has undergone exactly the same change ; the fewer and more elementary modes of thought and feeling possible at first have become the ex-

tremely varied and heterogeneous forms of intellectual and emotional states exhibited by the most advanced races to-day.

Here, again, if we add to the data collected by science those furnished by occult investigation, the heterogeneity resulting from manifestation is shown to be still greater and to illustrate the same law.

The one consciousness—that of the Creator—has become the many,—gods, monads, spiritual beings of all grades; a vast host that no man can number.

Here we have the creative influence of the Third Logos; Brahmâ as differentiator, separator, vivifier; working in that mode called by Mrs. Besant “Activity”; and here is the *guṇa Rajas*, mobility.

The passage from the incoherent to the coherent is traceable through all the kingdoms of nature, and is therefore illustrated similarly to the process just mentioned. If differentiation went on alone, the result would be the production of mere isolated fragments, chaotic, and not capable of constituting a solar system, a world, or a living being.

To evolve any one of these, the otherwise separate parts must be drawn together and brought into relation with each other. Atoms must be combined into molecules, these into the simpler chemical substances, and these again into the much more complex organic compounds that constitute the living matter of plants and animals. By combination, the mineral kingdom and all the strata of the solid earth have been built up. Even so simple a form of matter as water cannot exist until atoms of hydrogen and oxygen have been brought together.

∴ All growth is a process of integration; food, consisting of unrelated foreign matter, is taken in from outside and incorporated with the substance of the body. In any living body in which there is distinction of parts, integration must go side by side with differentiation, or life is not possible.

Separate cells must be united to form organs; separate organs must be brought into relation with each other that the various functions of the body may be properly discharged; and the more perfectly this is done the greater the degree of health and the longer the life.

The more highly evolved is the animal or plant, the greater is the complexity of parts, but also the better adjusted are the relations between those parts. From the point of view of the body, partial or local disorganisation implies disease; complete disintegration means death.

The family consists of otherwise separate persons brought into relation with each other; and the tribe, the town, the nation, contain many and varied classes of persons fulfilling divers functions all mutually interdependent.

The evolution of consciousness shows exactly the same stages and characteristics. Simple sensations are grouped together in the mind to produce the complex ones characteristic of more highly evolved creatures. The more readily present vivid sensations are brought into relation with faint remembered and imagined ones, the higher is the degree of consciousness. Sensations pass into the simpler emotions, and these into the higher and more abstract as evolution proceeds; and at each stage, while consciousness is growing more complex, its parts are becoming better, and more easily related, and more mutually dependent.

The same with intellect. Simple changes in consciousness, caused by impacts from without coming through the sense organs, are brought into relation with each other in the mental body and contemplated as one whole. For instance, what we know as an orange consists of special visual, olfactory, gustatory, and tactile impressions combined together in the mind.

More complex kinds of knowledge imply more complex groups of relations; and knowledge grows abstract in proportion as these relations can be generalised and contemplated apart from the special sense impressions in which they first originated.

Reasoning consists pre-eminently in the establishment of relations, and is apparently due to the power of *Buddhi* reflected in *Manas*. "Activity" alone could not reason; but neither could it exist alone.

In all these cases, and in many others that might be mentioned if it were necessary, there is seen the presence of the *guna Sattva*, and the influence of the Second Logos, drawing together, building up, harmonising. In terms of consciousness, "Activity"

separates, establishes separate selves, and so gives rise to self-consciousness, Manas in a vehicle of its own.

The life of the Second Logos brings about relations, not only between separate selves without, but also between what would otherwise be isolated states of consciousness within; and so evolves that which we call Love when we speak in terms of the feelings, and Wisdom when we speak in terms of the intellect.

The passage from the indefinite to the definite is necessary in each case to complete the process. Spencer says :

“Along with an advance from simplicity to complexity, there is an advance from confusion to order—from undetermined arrangement to determined arrangement. Development, no matter of what kind, exhibits not only a multiplication of unlike parts, but an increase in the distinctness with which these parts are marked off from one another.”

The change from irregular diffused formless gaseous matter to a consolidated planet with regular movements of revolution and rotation is one from extreme indefiniteness to extreme definiteness. The lowest species in both the vegetable and animal kingdoms are vague and indefinite in form, and show no localisation of functions; and many “have so little definiteness of character that it is difficult, if not impossible, to decide whether they are plants or animals.”

Contrast this with the higher members of both kingdoms, definite and invariable in outline and structure, and with a distinct function for each distinct organ.

Low and unevolved tribes of savages may be similarly contrasted with highly civilised nations in respect of laws and distinctions of rank. Again, the younger a nation, the more plastic and changeable are its habits and customs; while with nations of great antiquity these have become so rigid and definite as to be almost unalterable.

The life of any human being from youth to old age, or even one of the higher plants or animals, shows the same relative plasticity and mobility in early life and the greater definiteness and unchangeableness of age.

It is the same, too, if we speak in terms of mind rather than of body. Although we know the mind of a child is far from

being the virgin page sometimes supposed, nevertheless youth is the time when changes and new methods are more possible than in old age with its mental habits and modes of thinking relatively fixed and definite.

In studying any new subject, the same process is gone through. At first it is apt to appear strange, confused, and incomprehensible. Then the different heads under which it can be considered or classified are made clear in the mind. Like ideas are grouped with like and separated from unlike, by differentiation and integration. Finally, when fully understood, it becomes a definite clear-cut orderly whole.

In the evolution of the Root Races on our globe similar influences have apparently been at work; relative simplicity, lack of co-ordination, and indefiniteness, both in structure and function, in the earlier periods, having given place to the relatively greater differentiation, coherence, and definiteness at the present day.

This final aspect of the threefold process is that which gives the touch of unity to the whole. This unity or individuality or stable equilibrium of a moving complex whole compares with the higher *Tamas* and with the work of the First Logos.

The fact that all three processes are carried on simultaneously shows us once again the Unity of the divine Trinity. Nowhere have we differentiation alone, or cohesion alone, or equilibration alone. Where one is the other two are, at least during manifestation; although at times now one may predominate and now another.

In his "Unpublished Letters," Éliphas Lévi says that: "Nine also represents what the Catholic theologians call the *circum-incession* of the divine persons: *circum-in-cessio*, the power of residing around each other, and in each other, without confusion of the conceptions" (*Lucifer*, xvi. 247).

For instance, although the three life-waves are said to proceed from the three Logoi, the influence of each Logos can be traced in each wave. While the first vivifies atoms and causes differentiation, it also starts the tattvic rhythm; and rhythm is characteristic of the Second Logos; and the definiteness of each resulting atom as a unit in itself is the final touch.

The second life-wave brings out from nirvânic latency a multitude of spiritual beings of all grades—differentiation; it builds vehicles—cohesion; it gives them definiteness, distinctness, the final touch of form.

The third life-wave begins at Manas; "Activity" causes the differentiations of the triads, and so establishes separate selves. When Buddhi is evolved, inter-related duality-in-unity is realised; and with âtmic consciousness, final unity with the one cosmic Self is attained.

This presence of all three in each one gives us the nine, and the unity of the whole is the tenth. These are the ten so-called sacred numbers.

It is not possible to give here more than a very cursory glance at a very large subject; and I am aware that I have not done justice either to Spencer on the one hand, or to the occult philosophy on the other; but I hope what has been said may draw attention to an unexpected point of contact between the two.

Theosophy illuminates every subject, religious, philosophical, or scientific, upon which its light is turned; making plainer the truth in each, expanding and ennobling it. To study any such subject with the idea of finding resemblances rather than emphasising differences ends by expanding the student's knowledge of the Eastern Wisdom as well as of the Western Science.

H. S. GREEN.

It seems to me that with the decline of my active force I am becoming more purely spirit. Everything is growing transparent to me. I see the types, the foundations of beings, the sense of things. All personal events and experiences are facts to be generalised into laws, realities to be reduced to ideas. Life is only matter to be spiritualised. Every day the thinker strips himself more and more of personality. He contemplates the spectacle of love, and love, for him, remains a spectacle. He does not even believe his body his own. He feels a vital whirlwind passing through him, lent to him, as it were, in order that he may receive the cosmic vibrations. He is a mere thinking subject. He retains only the form of things. He attributes to himself the possession of nothing. He is blind as a phantom that we see but cannot grasp. Other men are dreams to me and I to them. Without having died, I am a ghost.—AMIEL'S *Journal*.

A MANDÆAN VERSION OF THE BAPTISM OF JESUS

THE dialogue between Jesus and the Baptist given below is taken from the Bodleian MS. of the *Sidra di Jahia* (*Book of John*)—one of the many Mandæan writings of unknown date.

The Book of John consists of a number of tractates beginning with the same first lines: "Jahia taught," etc.; but the following is the only one known to us through the German of Lorsbach, which is to be found in a periodical of 1799, *Beiträge zur Philosophie*, etc., vol. v. (edited by C. F. Stäudlin; Lübeck).

Lorsbach transcribed the Mandæan into Hebrew letters, and by his knowledge of Hebrew alone has, in the opinion of later scholars, made a very fair German translation.

A few words as to the Mandæan MSS. known to Europeans may not be out of place here, as no English work on the subject has so far been written, and none of the MSS. have been translated into English.

In *Isis Unveiled*, ii. 291, H. P. Blavatsky insists on the great importance of these almost entirely neglected fragments, for the light they throw on the earliest days of Christianity.

It remains to be seen if some scholar will arise and verify her words, when she says:

"Unlucky for Christianity [meaning the Western sects who now arrogate to themselves the exclusive right to that name] will be the day when some fearless and honest scholar shall persuade their [the Mandæan] elders to let him translate the contents of their secret books and compile their hoary traditions!"

At present we have only her word for it that these secret books exist, but we have two works still unstudied in the British Museum, waiting for a reader.

As regards the date, the oldest European MS. is of the

sixteenth century, but of course this is in no way any indication of the age of the contents.

The matter was compiled at the latest in the first decade of the eighth century A.D., and is derived certainly in part from some pre-Christian oral tradition,—partly probably from a mass of floating doctrines in that age of dying faiths, when a hundred sects were all trying to proselytise each other, influenced by what has been called “a prevailing mania of syncretism,” respecting no one central doctrine, but only bent on rescuing as many of their own treasured and ancient tenets as possible from a chaos of opposition, ridicule and doubt.

Now as to the Mandæans themselves and their language.

They are an ancient Gnostic sect of Chaldæan origin, speaking a singularly pure and ancient Aramaic, free from any admixture of Persian or Arabic influence, and having but a few words showing Greek influence.

It is incorrect to call them Mendaïtes, as Nöldeke points out in his *Mandæan Grammar* (p. xx), because they are in their language simply “Mandâjê,” which means “Gnostic.”

Nöldeke, however, being more of a philologist than a comparative theologian, adds that, as their central doctrine is the liberation or redemption of the soul, *therefore* they must be “some sort of Christians, in spite of the fact, that with them the Redeemer is not the historical Jesus, but Manda d’Hajjê, the Gnosis of Life.”

This remark is, of course, that of a man who regards Redemption or Liberation as peculiar to Christianity, and the historical Jesus as the first “Christian” or “Anointed one.”

As early as 1650 Abraham Ecchellensis, a learned Maronite, pointed out that the Mandæans were not *S. John’s* Christians: “*Nec S. J. B. faciunt auctorem sed restauratorem*” (*Euty chius Vin-dicatus*, p. 334)—a remark which Brandt, writing in 1889, says ought to have been rescued sooner from oblivion.

After Ecchellensis no one noticed the Mandæans until a Swedish scholar, Norberg, made his monumental failure in the way of a translation of their Codex.

If I might borrow Roger Bacon’s phraseology, I should say: I would I might burn this vile book, which by reason of its

barbarous Latin contributes greatly to the unintelligibility of an already obscure subject!

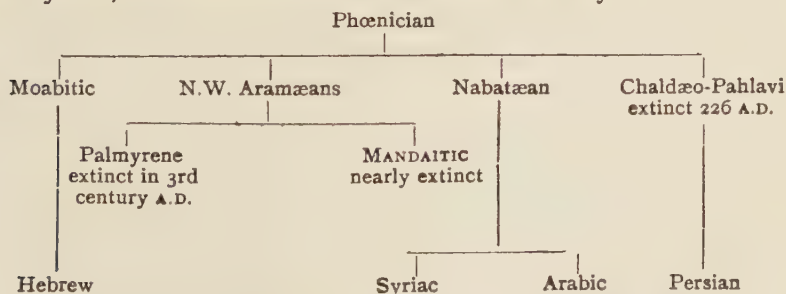
Norberg was unfortunately not burnt, I mean his book. He treated Mandæan as corrupt Syriac and so made a guess-work translation into Latin as he wrote it. If he has put off one scholar he has put off a dozen who might otherwise have been tempted to study the originals.

A French translation made in 1850 by a Hebrew scholar is a far better production as concerns the matter, though it is entirely lacking in the dignity and poetic beauty of style which is so striking in the German translation made by Brandt, who has mastered the Mandæan language itself.

Mandaïtic or Mandæan, as its alphabet shows, is a direct descendant of the ancient Aramaic of Egyptian monuments, modified only by such changes as would naturally result from the introduction of cursive writing. It resembles the oldest form of the Pahlavi alphabet in the Chaldæo-Pahlavi inscriptions. A few of the letters still retain the angular shapes of graven letters and are identical with the Phœnician form of the same letter.

The following table will show at a glance the antiquity of Mandæan, and the consequent importance of studying its hitherto unexplored fragments of Chaldæan philosophies.

The general character of the letters, with their graceful saddle-shaped curves resting on upright supports, is only found in Palmyrene, which died out about the third century A.D.



As we are now situated these Mandæan writings are still to the souls of Oriental scholars what the "man with the iron mask" is to the student of modern history.

Nöldeke, in reviewing Euting's edition of the MSS. of the *Quolasta* and others, says :

" I have busied myself for years with the Mandæans ; I have read the newly-edited books carefully through twice, and parts of them much oftener, . . . and yet I have not so far arrived at any adequate understanding."

Nöldeke, however, as aforesaid, attacks the subject as a philologist only, and though his work is, as such, unique, indispensable and far above criticism from any living scholar, nevertheless the fact remains that no amount of pure philology will ever wrest from these faded pages the secret of their silence—by which I mean that long-vanished state of mental affairs under which they were collected and copied; and no amount of scholarship, pure and simple, will be able to put its finger again on the long-stilled pulse of throbbing life in which the ideas they contained were conceived.

All the material is at present sorely in need of a reader whose theological sympathy should be as wide as his philological lore; and then we may find we have here a new view with regard to the unexplored periods in the life of the Nazarene Teacher, namely, those which concern His occult work, and possibly also, a new view of Him in His relations to various occult schools of His day.

Who compiled these Mandæan books no one knows. A great task remains to be done, for the largest work, the *Codex Nazaræus*, though published, is only partly adequately translated; the second in importance, the *Quolasta* (i.e., *Purification*, or *The Going out of the Soul from the Body*), though gorgeously edited by Euting, has only had a few lines translated into Latin by Tychsen; while the third, the *Sidra di Jahia*, has been neither published nor translated, nor even read, by modern scholars, for the MS. was inaccessible to Brandt in 1898.

But it is just this last which deals with the claims of Jesus to be not only a Messiah, but the Gnosis of Life, the Word from the Father.

In the fragment given below it will be seen that it differs very much from the account of the Baptism of the Lord of Life (Manda d'Hajjê) given in the *Codex Nazaræus*. (See THEOSOPHICAL REVIEW, September, 1902.)

The strange idea of a claimant, and of his treatment at the

hands of others who were, like himself, initiates, is here before us, and needs further investigation.

We have, if I may venture to suggest, a double line of record ; firstly, of that which was clairvoyantly seen (or perhaps occultly known) to have occurred ; and secondly, of that which alone was evident to an uninitiated eye-witness. These two narratives would be both *truthful* reports, yet full of mutually conflicting comments. It cannot be otherwise in the nature of things.

We find, for instance, such a phrase as :

“The Lord of Life went onwards to the Place of the Glory and Johannâ went with him.”

Here is the hand of the seer. Either a seer wrote this or else a poetical dreamer made it up. As you will ! But my point is that there are two hands.

Take this passage again, for instance :

“Beware of the Carpenter-God,” etc., and the expression : “the deceiver who is at Jerusalem,”—this is the narrative of a plain man who sees as it were only the rod of the diviner—the physical instrument of the Great Power—which is to be broken and thrown away when the work is done.

But indeed it may be that the exact relations between the Spirit of the Age energising in that great evolutionary crisis and its instrument will be for ever indescribable to all except those who at that time had eyes and did see, had ears and did hear with them.

I do not say that the whole complexity of the subject will be simplified by this one suggestion ; but it seems as if the worst knot in the tangle, the contradictory descriptions of the character of Jesus, the excessive praise and excessive blame of the same person, may be thus given a new meaning, which, if not the whole truth, is, at any rate, an attempt to describe, in terms now becoming familiar to modern occult research, that which has been rightly called, by Christian Churches for two thousand years, the “Mystery of the Incarnation.”

From the Codex Huntingdon, lxxi., p. 87 ; Bodleian MS., Oxford.

Jahia taught in the night ; Johannâ in the evening of his age.

Jahia taught in the night, and light streamed upon the worlds.

How did he speak to Eschu [Jesus] the Messiah, the son of Miriam, when he came to the shores of Jordan and spoke to him, saying :

“Baptise me, Jahia, with thy baptism, and name over me the Name that thou art accustomed to utter ! Then will I, when I teach and choose disciples, receive thy brethren among mine ; otherwise I will not teach or choose disciples, and then thou shalt blot out my name from thy book.”

Then Jahia said to Eschu, the Messiah of Jerusalem :

“Thou hast lied to the Jews and deceived the priests ; thou hast forbidden marriage and the procreation of children ; thou hast suppressed the book which Moses wrote ; thou hast said it was a forgery, and thou hast covered its honour with shame.”

Then answered Jesus the Messiah of Jerusalem, and said to Jahia :

“If I have lied to the Jews, may fire devour me ! If I have deceived the priests, may I die twice for once ! If I have forbidden marriage, may I never cross over the great Ocean of . . . ! If I have forbidden the bearing of children, may I stand before the Judge ! If I have suppressed the book, may fire descend and devour me ! If I have accused the Jews of lying, may I be flogged with thorns and thistles ! If I have covered their honour with shame, may my eyes never behold the Abatur !

“Baptise me with thy baptism, and name over me thy Name, that thou art accustomed to utter ! Then will I, when I teach and choose disciples, receive thy brethren among mine ; otherwise I will not teach or choose disciples, and then thou shalt blot out my name from thy book.”

Jahia then said to the Messiah of Jerusalem :

“No lisping child can give instruction ;

“No blind man writes a letter ;

“A house destroyed is not rebuilt ;

“No widow is a bride again ;

"No tainted stream is pure again ;

"No oil can soften stone."

Jesus the Messiah of Jerusalem answered him :

"A lisping child has given instruction ;

"The blind man has written a letter ;

"The house destroyed has been rebuilt ;

"A widow is a bride again ;

"The tainted stream is pure again ;

"The oil has softened stone."

Then said Jahia to Jesus, the Messiah of Jerusalem :

"If thou wilt expound me these things by examples, then will I consider thee, O Messiah, to be one of the wise."

Jesus, the Messiah of Jerusalem, answered Jahia :

"A lisping child has given instruction. That is : A young man fled from the joys of life, and became great by the power of good deeds ; he raised himself on high and beheld the Abode of the Light.

"The blind man has written a letter. That is : A sinner became a righteous man ; he forsook adultery and theft, and believed in the Great Life.

"The house destroyed was built again. That is : A man of noble birth humbled himself, forsook his palaces and his magnificence, built himself a house by the Ocean and made therein two doors.

"The obscure ones he admitted by one door and sheltered them. The great ones that came to him he admitted by another door.

"If any desired to eat he prepared for them the Dish of Truth.

"If any wished for drink he filled his Cup with Wine. If any wished to sleep, he prepared for him the Bed of Truth.

"He who wished to progress, he led along the Path of Truth ; he led him along the Path of the True Faith, so that he could raise himself and behold the Abode of the Light.

"A widow was a bride again. That is : A woman taken in adultery was cast out and gave herself up to humility until her children were grown up ; then she went on to that place where her husband no longer could disgrace her.

"The tainted stream is pure again : A singing-girl became a

virtuous maiden, and wherever she went the crown (of honour) never fell from her brows.

“By oil the stone was softened. That is: A Sadducee left his palace, and laid aside his adornments and his gorgeous apparel and believed in the Great Life.

“He cared for the orphans and gave in abundance to the widows.

“Baptise me, O Jahia, with thy baptism, and name over me the Name that thou art accustomed to utter! Then when I begin to teach and to choose disciples I will number thy brethren among mine; otherwise I will not teach or choose disciples, and my name shall be blotted out from thy book!

“Thou shalt answer for thy own sins and I will answer for mine!”

When Jesus the Messiah had thus spoken, there came a message from the Abode of Abatur:

“Baptise, O Jahia, the deceiver in Jordan!”

Then he made him descend into the stream, and after the baptism was completed, he made him stand upon the high ground.

The Spirit in the form of a dove hovered down above Jordan, and formed a cross upon the river, and darkened the heavenly blue water.

Then said the Jordan unto him (the Baptist):

“Holy art thou! Among my seven sons thou art holy!

“The Jordan, in which the false Messiah was baptised, thou hast changed into a furnace. The bread which the false Messiah ate thou hast turned to coals. The baptismal font which the Messiah has taken control of is polluted. The cup, of which the false Messiah has taken possession, thou hast changed into the meanest vessel.”

Beware my brethren! Beware my friends! Beware my brethren of the tears of those who shall weep before his cross, and caress his crown of thorns, and who rise at the sound of a bell and pray!

Beware of the Carpenter-God!

To the Carpenter belongs the axe, and not incense!

Praise to the Life, to the Pure Life!

A. L. B. HARDCASTLE.

THE GOING FORTH OF DANA*

WRAPPED in His Robes of Everlasting Light
Whose shadow is the splendour of the noon,
The Nameless One brooded a lonely dream
Of suns and stars that pulsed along the veins
Of Uncreated Night, and, brooding, said :

One for the Seed, but for the Sowing, Twain.

And Dagda stood with Dana at His side.

Then spake the Nameless One :

“ Behold, I Am,

But Thou shalt Be. The Spring is nigh at hand,
And who would hold it needs must sow and sow
Unceasingly.”

So Dagda and Dana passed
Forth from His presence ; He to find the Seed,
And She to scatter,—One, yet ever Twain.
And, as They passed, the Eternal Silence moved,
Trembled, and flowed into a mighty Word
Wherein all expectation gathered up
A rumour as of Spring, and sundering earth,
And opening things, and, under moist young leaves,
Thin pipings and a going to and fro
Of tender shades.

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Across ethereal fields
Dana moved slowly, scattering the Seed
That fell and flamed in gold of heavy corn,
Nor paused, till on the fields a shadow fell,
As might some strange new thought upon a face
Wrapped in a waking dream, and by Her side

* In the Irish Mythology Dana is the Mother of the Gods.

One stood and said :

“Thy hand doth heavy grow.
Thine eyes wax weary of the flaming gold
That burns along Thy fields unquenchably,
And burns into Thy heart. Rest Thee awhile.
From whence Thou camest I have also come
To sow Thy Seed for Thee.”

But Dana said :

“I sow and sow that Spring may thus endure,
For if I pause, the Harvest will be here,
And, million-mouthed, will cry within my heart
For toiling hands, and heavy-beaded brows,
And bending backs, and hot and aching feet,
And all the world that now is folded up
In silence ; therefore do I sow and sow.”

Then He who moved beside Her spake again :
“Since rest may not be Thine, my feet shall tread
From furrow unto furrow with Thine own,
And handful for Thy handful scatter far
If so Thou willest it.”

He stretched His hand
As though He tenderly would touch Her arm
That wavelike rose and fell, white as the Moon
Glimmering among the shades of some deep wood,
When odorous winds breathe morning, and the firs
Obeisant bend and rise and fill the eye
With silvery glories broken by eclipse.
Then She within whose bosom sorrow and joy,
All wisdom and all folly, peace and strife,
Mingled, and set within Her steadfast eyes
The passion of Divine dispassion, turned,
And tenderly unto His tenderness
Inclined Her head. He from Her basket took
A handful of the Seed that more and more
Broad-scattered grew no less, and o’er the fields
Flung it afar, and when it fell laughed loud
And vanished.

Straightway sprang to fullest bloom
Innumerable flowers. About her feet
Violet and Pansy trembled with delight
At so great life ; across the fields afar
The Hyacinth trailed like a faint blue mist ;
While at the foot of heavy-fronded Ferns
The Cowslip's little rocket skyward shot
And earthward fell in throbbing yellow stars ;
And through the Marigold's low smouldering fire
The crimson Tulip flickered like a flame.
Then, as a babe uplifts ecstatic hands
And downward draws a face that smiling bends
Above its own, and takes a proffered kiss,
So the fair flowers the fairer Dana drew
And drank Her rapturous kisses, as she knelt
And buried Her immortal face for joy
Among their fluttering splendours.

Suddenly,
As if a Voice had leaped from highest Heaven
To deepest Hell, and on the nether floor
Rebounded Heavenward smitten sore, and scarred,
And scattered in a million babbling tongues,—
Though none had spoken,—Dana raised Her head,
Her fingers fondling still the beauteous flowers,
And through a sudden guilt that rioted
Along Her veins and burned upon Her cheek,
Saw Dagda standing where, a moment since,
Another stood. A trouble in Her face
Troubled His heart, yet motionless He stood,
Nor spake a word, but o'er the waving fields
Cast His all-seeing and all-knowing eyes,
And mused in silence till the silence brake
Wave-like in one loud Word in Dana's heart,
And million-mouthed cried out for toiling hands,
And aching feet, and heavy-beaded brows,
For Spring had passed and Harvest was at hand.
Then Dagda stooped and kissed His kneeling spouse,
Saying :

“ The Day is passing into days,
And all that Is to all that is To Be,
For Spring has passed and Harvest is at hand,
And who shall gather but who scattereth ? ”

Then all Her soul went out in one great sigh
As earthward Dana sank, and left Her face
Pale with majestic sorrow unexpressed,
And eloquent of the multitudinous world
Of unbegotten things that in Her heart
Clamoured to be. Prostrate among the flowers
Wherein all Beauty bloomed, and all Delight
Danced to the reed of newly-wakened winds,
She quenched Her burning eyes, and round their stems
Bent like a scythe Her arm whereon Her head
Rested, but found no rest, for rest was o'er,
And in Her ears a Voice of thunder called :

*One for the Seed, and for the Sowing Twain ;
But for the Ripening Three ; the Reaping, Seven ;
And seven times seven for the garnering.*

So Dana wept; but Dagda, bending low,
Smoothed the wet locks that clung about Her face,
And voiced the thought that stumbled in Her mind
As one o'er-weighted :

“ Whoso scattereth
Must reap, and reaping calls for many hands
To cut, to bind, and on the threshing floor
Beat out the Grain and garner. . . . Therefore Thou
Within whose breast all sorrow, all delight,
All weakness and all strength commingle, Thou
Who from unutterable Light came forth
With Me co-equal, co-eternal, Thou
Shalt break Thy virgin cincture, and shalt give
Seven Sons to reap Thy Harvest; Thou shalt tread
The weary Wheel that spins the whirling worlds
Till Thine almighty Sons shall come again
With shoutings when, across the farthest fields,

The latest wain bears home its glittering load
Of sheaves that quicken for a Spring to be."

He paused; and Dana, smiling through Her tears,
Raised to His outstretched hand Her own, and rose,
And stood erect, and said :

"The Way is long,
And I must go alone,—yet not alone,
For That which moves within Me to the birth
Is Thou." He kissed Her forehead.

In the East
A crimson glory flashed along the fields,
And from its heart a burning Spear out-leaped
And struck Her brow with palpitating Fire,
So that Her eyes, smitten with sudden Light,
Moved darkly to and fro, and seeing nought
Save darkness, turned unto the Fire again,
And gazed until the Fire itself grew dark,
And in its heart, mirrored in blackest night,
She saw the smoke of battles yet to be,
And heard harsh voices shouting after peace;
Whereunto Dana, stretching yearning hands,
Moved as a sleeper passing from a sleep.

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At length, foot-weary, Dana sought the shade
Of whispering trees, beside a cataract
Whose flashing waters, gathered by the sun
And cloud-borne to a sheer white summit, fell
And foamed among tall ferns, and laughing leaped
From rock to rock, and whirled at Dana's feet
In glistening garrulous eddies; thence they flowed
Among the mellow glooms of budding Oaks,
And slipped into the silence of a lake
Upon whose bosom dreaming Lilies lay
Pure as the cool white blossom of the Dawn.
Upon a bank o'er-laid with moss and thyme,
Dewy at noon, but softened by the sun
To odorous warmth, She sat. Above Her head

A Hazel rustled, shattering heavy sheathes
 From which ripe fruit fell flashing in a pool
 Beneath Her, as she laved Her burning feet
 And rested. But across Her rest there came
 A murmur of Seven Names as yet unnamed,
 And with the wind that bore it came the scent
 And sound of seething billows of bursting corn,—
 But never voice of Reaper.

Dana rose,

Saying : " The Way is long, and I alone
 Must tread it, and the Wheel that spins the worlds."
 But, ere She went Her way, She, thirsting, bent
 And from the glittering circles of the pool
 Lifted unto Her lips a cooling draught
 That spun within Her pearly hollowed hand.
 Through Her white fingers fell a sparkling shower
 That broke in plummy sprays, and caught the Light
 In seven little rainbows which Her eyes
 Wove into one.

So Dana drank, and turned
 And crossed the deepening gloom of leafing Oaks,
 And touched the margin of the silent lake
 Where, in the reeds, a Heron, silver-white,
 Waited and watched with sidelong searching eye
 The pebbly shallows. On the grassy marge
 Dana moved mournfully, nor raised Her head
 Till in the reeds a shudder of silver broke
 In one soft wave that laughed across Her path,
 Tinkling in tiny tumults about Her feet,
 And, sighing, passed away. Then Dana looked
 And marked where, high upon a rocky ridge,
 The Heron stood, jet-black against the Moon
 That, vapour-veiled, and blanching like a Bride
 Within whose heart a terrible delight
 Woos and repels, rose rounding to the full,
 And with it a chill Mist.

So Dana turned
 For comfort to the West. Upon the Hills

A passionate glory like a Lover lay,
 And stretched wild arms that burned across the Sky
 And, closing round Her, clasped Her in a thrill
 Of flaming ecstasy, so that Her feet,
 Weary no more, but swift with all Desire,
 Flew like a glimmer of light along the grass,
 And vanished in the Flame upon the Hills.

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Then through the Dusk a murmur of Seven Names
 Weighted with travail trembled round the skies ;
 And from the East a Night-wind, scurrying, swept
 The moon-pale Mists into a wheeling drift
 Of shadowy shapes that mingled in a cloud
 And, darkening, drew the Night about the world.

J. H. COUSINS.

COSMIC CONSCIOUSNESS

It is undoubtedly our blessed lot to live in an age of beginnings. We are watching, now, the slow recognition of the great truths of human and divine nature which the Scriptures have again and again impressed. But for many of us, little better than aliens in the spiritual world, the language of the Scriptures is not clear ; we need that it should be translated into more concrete, more pictorial form. As yet we cannot fly from the plain on which we normally stand to the rare regions of the spirit, but must climb slowly, always keeping one eye on the track we have made behind, lest we lose our heads as well as our way.

Among other ideas, gradually becoming popular, is the idea that there is possible for mankind a new sort of consciousness—the cosmic consciousness, or—as Theosophical writers term it—the buddhic consciousness. So far very little has been written in our books describing this state, and that little bears the imprint of a mood which defies description. This is not surprising where speech is the organ of the intellect ; super-consciousness must be described in terms of action or emotion, until it becomes so

common that telepathy and sympathy can take the place of speech.

Now although he has no more described this cosmic consciousness than have other writers, the late Dr. Bucke, the American philosopher, the friend and expositor of Whitman, who in Whitman's words "thoroughly delineates me," has made an all too-short attempt scientifically to study it.

He believes that the development of the cosmic consciousness is the next stride forward mankind has to make. Already two great waves have been surmounted, and the race is bracing itself for a third. Out of unconsciousness came consciousness; out of consciousness came self-consciousness; out of self-consciousness will arise cosmic consciousness.

To prove this theory Bucke turns to the past and to the present. Self-consciousness, he claims, was not the original state of man, otherwise it would be present at birth. It must, he thinks, have arisen two or three thousand years ago, as a faculty of the whole race; before that it was only possessed by the most advanced men,—precursors of what all were to become.

Carrying the argument into less wide regions, he says that other senses have also arisen one after the other, in the race, and show themselves correspondingly in the individual. The younger the sense, the fewer people possess it and the later it appears in the individual.

The colour-sense, for instance, is lacking in one in every sixty people in the British Isles, and appears in the individual from the age of three to fifteen. The sense of form, which is a considerably older sense, is practically universal, and appears very early after birth.

Arguing then from this analogy, Dr. Bucke would claim that this cosmic sense, which he believes to have dwelt in such varied persons as Buddha, Jesus, Mahommed, Dante, Balzac and Whitman, is only abnormal in them because they are abnormal, or rather supernormal, from the point of view of the ordinary man.

"It appears now only in the foremost people of the race," but "in the future it will be a normal thing appearing finally soon after birth, just as self-consciousness appears at about three years old."

After thus putting the idea of cosmic consciousness upon a basis of common sense, Dr. Bucke sets himself the difficult task of describing it. The result is invaluable. He has carefully compared the records of men having cosmic consciousness and the personal evidence of ten whom he has known to have it. The accounts all agree fundamentally and yield the following results.

The first initiation into cosmic sense is as sudden as was Paul's conversion. A divine joy—bliss—seizes the whole person, who believes himself to be bathed in a "flame-coloured cloud," while he himself sees into the heart of things "with a clear conception of the drift of the universe." Then, says Bucke, the old attempts mentally to grasp the universe and its meaning show as petty and even ridiculous. Added to this comes a knowledge of immortality, while the face is transfigured, becoming divinely beautiful and luminous. How this description tallies with all that has been read of the illumination of the mystics and saints.

There is not the slightest ground for doubt that Walt Whitman had this faculty developed to a far greater extent than any at the present time.* That he does occupy the position claimed for him by his friends, as equal of the great Masters, the founders of religions or philosophies, should be doubted, though certainly he claims kinship himself with "Him that was crucified," when he says :

We all labour together, transmitting the same change and succession,
We few equals.

We saturate times and eras that men and women of races, ages to
come may prove brethren and lovers as we are.

I would rather think of him as the shadow of the coming event; a forerunner of the great Lover, the real Saint and Healer, who will breathe his spirit in the race that is to be.

To explain Whitman would be foolish, he is untranslatable. But he is infectious. Perhaps the real use of his *Leaves of Grass* is not to propound a theory, not to give a philosophy, but to lead "every man and woman of us upon a knoll," by wakening in those who read them some response, and so watering the seed of the cosmic consciousness which sprouts beneath the soil.

M. L. B.

* Surely a very hazardous statement.—EDS.

THE TEMPLE OF JOY

THERE is a' Temple on this earth, but few have seen it, notwithstanding that it has existed from all time. It is with us now but, although this is the case, there are not many that behold it even in these our days. Yet, if it were not for this Temple in our midst the world would be bleak and barren, our hearts would be desolate, and life indeed not worth the living.

It is far more real and substantial than any temple built of wood or stone, although it is composed of nothing solid or material. It spans the globe, but it may be perceived under a tree, on some mountain-top, in a sequestered room, or where a man will.

St. John calls it the "New Heaven," perhaps because of its all-regenerating power, its inherent ever-newness and power of making things new, for it is the Soul of the Earth, and is converting it into a "New Earth," albeit it is invisible and its working unseen.

I love to call it the "Joy of the Whole Earth," because of this Earth-converting power which it possesses, which is accomplished by means of the "Great Song of Life" that flows from it—that more than heavenly music of which we catch a floating strain sometimes when we take leisure to be still, or when we are passing through some great pain which renders us deaf to the Earth-sounds for a space. This music is the Voice, the Sound, the whole Emanation of Him Whose Name is Joy.

The Temple, the "Joy of the Whole Earth," is the Inner Sanctuary of Great Joy, the Serene, the Ancient of Days. This visible world is His Outer Dwelling-place; but every outer has an inner, every exterior an interior, and the Outer is thrilling, pulsing, vibrating with this Inner Soul, this Inner Joy.

The Outer is like a Veil drawn over the Inner, which is transparent and permeable to the children of the Inner but, for the most part, blinds the children of the Outer, so that they dream not of the existence of the Inner and do not believe that it is there.

The clouds, mountains, and valleys that we see with our physical eyes, are the folds of this Veil that Great Joy has drawn about Himself, and over it are sprinkled the children of men, nestling in clusters on its surface. Blessed, yea immortal, are those of them who see through the Veil into the Inner, for "one glimpse of It within the Tavern caught" makes all things new.

In the Outer dwell the great multitude of mankind, grouped into the various religions, churches, societies, and schools of every land; but, within, all these dividing lines are gone, they are not wanted, in fact there they cannot be, they are contrary to the nature of the Inner, for Joy's Sanctuary is built only of the rare Essences of all these things.

These Essences pass from the Outer inwards to the Sanctuary, where they mingle and blend together, and then, in rising, spreading clouds diffuse throughout the Temple that sweet-smelling savour, that holy incense, which Joy loveth and in which He rejoiceth. And this rich fragrance, the resultant of these Essences from the Outer, cast into Joy's crucible, steals outwards through the Veil to bless all who can perceive it.

These Essences are the purest, most delicately refined souls from all the varying phases of thought, the religions, societies, and schools, distillations of these things and of themselves.

It may seem strange that the children of the Outer should be veiled in this way from the Inner, but it is needful, for they would be blinded by the light and overcome by the mighty sound until they have been prepared and refined down to their essential part. When this is done, then they are fitted for the more rarefied conditions of Joy's Inner Being.

Wisdom, the Handmaiden of Joy, thereupon at once perceives them wherever they may be, in any religion or in none, in any church or in none, in any school or in none; for the refining process which they have undergone has rendered them radiant and glistening, so that they cannot be hid, and they have also acquired that qualification of serenity which adorns all who serve in the Temple.

Wisdom sits at the Porch of the Sanctuary, ever looking out over the Earth for the children without the Veil who have

made themselves ready, and when She sees their brightness and feels their sweetness, She draws them by fine, soft, golden chords inwards to Joy.

For every soul, though unknown to itself, has an attachment to the Inner Heart, and these attachments are the cords which pass through Wisdom's hands. And She is justified of all her children whom she calleth for, though so strangely different; and coming from the East and from the West, from the North and from the South, in the Temple they know no separateness, they have made the at-one-ment in Joy.

And some pass to one part of the Sanctuary and some to another to take their part in the Great Melody, according to the pitch and the capacity of their own divine sound. Then it is here their duty and delight to hold themselves absorbent to the Music of the Inner Heart, until they are full and overflowing with the Song of Life and buoyant with its joyousness, until they outbreathe its graciousness from each point of being. Thus they become Joy's Magicians, thus are they equipped to carry His message into all the ways of the outer life of Earth, and to scatter blessing as they go by the gladness which drops from them as they pass along. When they are thus prepared, then forth they speed, impelled by Joy, Magicians of the Joyful Heart, Cupbearers of the God, wending in all directions.

The work of these sweet, winning souls is just the bearing of glad tidings of great joy, the scattering, the whispering, the breathing forth, the pouring out of joy, the singing of the magic, the telling of the secret of the Inner Soul, the power of the Great Name, to hearts here and to hearts there that will attend and listen.

As these fair Joy-Magicians, these radiant Bearers of the Cup of Life, move about upon the Earth, they are not often known or recognised, for "their power is that which maketh them appear as nothing in the eyes of men." They may, however, be detected, where eyes can see, by their quiet strength and their inner depth of winsomeness. Some labour in one land and some in another, and some wander up and down the Earth, sowing the glad tidings of the Joyful Heart, of the glory of all life, of the sweetness of the world, of the "Joy of the Whole Earth."

"How beautiful upon the mountains are the feet of him that bringeth glad tidings, that publisheth peace!"

Now, in any part of the world and under whatever garb, one Joy-child will perceive another, for the fashion of the recognition is melodious. When the Song of Life is singing in any one heart that heart can always hear elsewhere the inner note of fellowship. The chords of hearts attuned to Joy vibrate in response to one another, and so the music thrills along and echoes and re-echoes round the globe. If it were not for this rich full background of the Inner, all the music of the Outer Earth would be only surface-deep and would lack all inward meaning.

The music of Joy's Sanctuary ensouls the fragrance of the flowers, the coolness of the forest glades, the lustre of the precious gems, the freshness of the wind, the rapidity of waters, the comfort of the sunshine, the song of all the birds, the gaiety of Spring, the solemnity of towering mountains, the changing form and colour of the clouds, the boom of waves in sea-girt caves.

True, within all the children of the Outer there is the inner note, but for ages long they have kept the Joy-bell thickly muffled in their hearts and have made it toll instead of ring. Many have therefore almost ceased to believe in Joy, to hallow the Great Name, but have instead taken gloom and sadness for their Deities and walk about the Earth oppressed and heavy-laden, fearing, complaining, dreading, as if proceeding to the obsequies of all things. Sighing and languor then result, for the Great Spirit of Heaviness like a vampire sucks their life.

In just such conditions work Joy's Magicians, imparting wherever they can to the sad, the fearing, the discouraged, the overwrought, the morbid, the heavy-laden in any way, to all "Children of Sorrow," the Magical Message of the Joyful Heart. "Hallow the Name, Joy is strength" is the burden of their song. This is the Message of the Temple, the Song of Life, and it has a magical spell. Before it the Spirit of Heaviness takes to itself wings and fleeth away. "The Joy of the Lord is your strength."

Joy is

The mighty Mahmud, the victorious Lord,
That all the misbelieving and black Horde
Of Fears and Sorrows that infest the Soul
Scatters and slays with his enchanted Sword.

Seeing how men regard Joy as some dread, stern judge, these Temple-Messengers make it their endeavour to prepare for Him their hearts that His music may find its way more and more through the Veil into the Outer and make it like the Inner. And to-day they are thus at work, perhaps more joyously than ever. They are taking every opportunity to let fall a note of Joy or a word of Joy into any heart that will open to receive it. Even, if a heart give but just a little way, being ever on the alert, they send in at once a note of the Music, or a word of the Song, or a suggestion of the Name, and then, after a time, within that heart, the note suddenly sings, or the word speaks, or the suggestion gleams, and all that these astonished souls can do, when this hidden treasure thus discloses itself within, is to wonder, to look up, and again to wonder. And, by degrees, these new vibrations cause the Joy-bell which lies muffled within, to wake up and respond, to give forth its true sound.

Now, as I said before, this Joy-bell is attached to The Joyful Heart by the fine, soft, golden cords which pass through Wisdom's hands as she sits at the Porch of the Sanctuary, and, when the tolling changes into ringing, it is a sign that the connection with the Temple is set going, and, as soon as this is so, the Temple music thrills forth along these golden chords and wells up more and more within that heart. Then are these words true: "Joy Whom ye seek shall suddenly come to His Temple."

In such and many other ways do the beloved Joys put into working order the connection in men's souls with The Joyful Heart.

Then those children of the Outer who respond to the power of the Great Name resolve to seize the snake of fear and apprehension, to trample the dread dragon underfoot, and no sooner have they thus resolved, than great St. George and all the other saints come to their assistance. All Nature seems to know and to respond for joy, help comes flowing in to them on every side; it comes into their thought with fine vibrations, it comes into their feeling, and it comes in active service rendered, and resolution strengthens the connection for the flowing of that inner spring of song whose source is Joy. And "with the hunger of the heart" they desire to be drawn inwards amidst

Wisdom's children, those who are training to be some time Her Anointed Ones, Her Christs, for to this end does She draw Her children into the Inner Sanctuary, where they are baptised in Joy.

Those Mighty Ones, Who have become Joyous Christs, Angels of Joy, are like great Towers of strength, nobility, and sweetness. They are the Corner-Stones of the Sanctuary and the Wisdom-children in training are ranged between. Oh, how beautiful is this Temple, this Inner Reality of all things outer! And eye may see something of it and ear may hear strains of its Wonder-Song if the heart will to do so. When the soul grows strong with joy so that it throws off fear of life and fear of death, then it becomes a shrine of the Great YOG, a Temple of Joy, for Joy is YOG and YOG is Joy.

Thus do "Children of Sorrow" become transformed into "Builders of Joy," who then fashion their visible homes after the pattern of the invisible Master-Temple.

The Joyous Christs, the Great Bulwarks of the Inner, fill such abodes with Their sweet Presences. They make them centres for the diffusion of Their mighty influence, for the singing of the Song of Life.

Now here, now there, we come upon these homes of "Peace in Joy," treasure-houses of Life's Melody, where the connection with the Inner Heart is strong, where the Great Name is hallowed, where the Cup of Life stands filled to overflowing for the Guest. As such increase, the powerful, rhythmic waves vibrating forth from one will meet those flowing from another, and in like manner with the hearts, heart joining hands with heart and home with home, until the whole round world is one Great Home, one Ocean of sweet sound, bound with song garlands about the Feet of Joy.

This is the Holy City, the New Jerusalem, and it is being builded on the Earth by the Joy-Builders, the Children from the Inner under the Great Christ, the Master-Mason. When this labour is fulfilled then the Earth will be a New Earth, and the Outer as the Inner.

Joy maketh all things new.

M. P.

SILENCE AND SPEECH

To be silent amid the confusion of idle tongues.

To be silent amid clamorous intellects.

To be silent when you are ready to teach, but others unready to learn.

To be silent when the Law is working in another.

To be silent under little misapprehensions.

To be silent in view of both your intellectual ignorance and your intuitive knowledge.

To be silent when given information already attained; the giving helps the giver.

To be silent in the experiences of joy and sorrow.

To be silent under taunt of coldness.

To be silent amid entanglement of justice and injustice—the Hand of the Law unweaves.

Silence is the Mighty Rest of God; whence comes power to:

Speak when the Standard of Truth droops in careless hands.

Speak to shatter the crushing weight of mediocrity, and free imprisoned souls.

Speak to restore to authority its divine prerogative of reason, to make it other than a leaning post for incapacity.

Speak despite wrong interpretations, and wrong judgments.

Speak amid the crash and ruin of all personal aims, through personal loneliness, agony, and darkness.

Speak to transmute inner rebellions to outer purposes.

Speech is the manifestation of God, working through us for reverence, use, beauty, power, life eternal! Distort it not!

“In the beginning was the Word, and the Word was with God, and the Word was God.”

ALICE ROSE EYTON.

SONNETS OF SIMPLE STANZA

I.

THE WATERS OF LIFE

THERE soars a mountain in the land of dreams,
 Whence one may view all Life's essential flood,
 As from some woodland cliff earth's dancing streams
 Are seen to be old Ocean's sylvan brood.
 Like streams soft-stealing down long beechen glades,
 To ripple clear with fuller waters fraught,
 Slow glide the lives of men through death's dim shades,
 To joy anew in larger love and thought.
 Their fountain head, God's self-creative Word,
 Is e'en the Soul singing its glad I Am,
 Or babbling child-like, or but faintly heard—
 Scarce-emanate the Sacrificial Lamb.
 The poet sees that many lives must be
 Ere perfect man wins immortality.

II.

EROS AND CUPID

YOUNG Cupid brings desire to have and hold,
 Earth's dearest roses round his brows are hung ;
 But soon they fade and he as soon grows old,
 With arrow broke and hopeless bow unstrung.
 Round Eros' head God flaming roses sets,
 And when from out Life's secret source he leaps
 Into the glowing heart, a man forgets
 All lusting, and glad Freedom's tillage reaps.
 His grain he scatters, till the land is green
 As Earth's fair fields erst by the sower trod,
 With heart elate by Beauty's self serene,
 Till Eros' whirlwind bears him home to God.
 The son of Eros dwells beyond all strife,
 The slave of Cupid dies the death in life.

COR FLAMMANS.

SOME NOTES ON THE FIFTH CONGRESS OF PSYCHOLOGY

HELD IN ROME, APRIL 26TH TO 30TH, 1905

THE Fifth Congress of Psychology, held in Rome from the 26th to the 30th of April, 1905, was a sign, among many others, of the tendency of science and of public opinion towards a higher conception of life.

The preceding Congress was devoted almost entirely to "Experimental Psychology," or "Psycho-Physiology"; in this Congress a section was assigned to "Introspective Psychology," or Psychology in relation to philosophical science; in Rome, Philosophical Psychology not only found a place, but also affirmed its vitality and strength.

The Congress had four sections :

1. Experimental Psychology, or Psychology as related to Anatomy and Physiology, Psycho-Physics, and Comparative Psychology.
2. Introspective Psychology.
3. Pathological Psychology: Hypnotism, Suggestion, Psycho-Therapeutics.
4. Criminal, Educational, and Social Psychology.

The tendency of the leaders of the Congress was materialistic ; thus, at the official inauguration of the Congress, the discourses of Prof. Bianchi—Minister of Public Instruction, director of a lunatic asylum, and the author of some remarkable works on Experimental Psychology—and of Prof. Sergi, President of the Congress, were tinged with pure materialism. Such phrases as the following occurred: "The speculative method is now entirely dethroned." "The doctrine of localisation in the brain, having assigned to each differentiated spot in the cortical zone of the brain a special sensorial function, contains in itself the fertile germ of the localisation of the soul."

The subsequent proceedings of the Congress, however, proved that this way of thinking was not universal.

One of the most remarkable discourses was that given by Prof. Lipps, Professor of Psychology in the University of Leipzig. He pointed out clearly and definitely that the world of consciousness is very different from the world of objects in which science works. "Consciousness has to do with the Self; all the other sciences study the Not-Self." He shewed that Psychology is a science distinct from Psycho-Physiology and the so-called "natural" sciences. They work along parallel lines, but must not be confounded with each other. Pure Psychology can progress without Psycho-Physiology, but the latter cannot take a single step in advance without a thorough knowledge of pure Psychology. All experimental researches on the structure and functions of the brain are based on the foundations laid by purely psychological data. Prof. Lipps finished his most interesting lecture with truly theosophical statements; at the very basis of all remains only the Self, the Ego; moreover, the personal Ego must be distinguished from the absolute Ego; the former is "a ray of the absolute Ego, obscured by its limitation in time and space."

A keen discussion followed this discourse, and Prof. Lipps defended his principles most effectively and with distinguished ability.

At the second general meeting, Prof. Flechsig delivered a very learned lecture, from the materialistic standpoint. Prof. Flechsig is a recognised authority in the field of anatomical research as regards the brain; and he showed very clearly, with the aid of microscopical slides, that many of the sensorial and intellectual functions of the brain are localised in determined spots of the *zona corticalis*; that the development of these parts of the brain in the growing child coincides with the unfoldment of the corresponding functions; that the destruction or modification of a determined point in the brain causes an alteration in the corresponding function.

It is strange that scientists like Prof. Flechsig, a man of high intelligence, do not see that they are victims of illusion when they confound the instrument, the brain, with the actor, the Psyche or Self, and that their statements about the brain have nothing to do with the soul. Fortunately some scientists are not thus blinded, and the discourse of Prof. Sommer, in the third general meeting, showed that a man may be an excellent observer of physical facts, and at the same time recognise the limitations imposed on our scientific investigations by the imperfection of our organisation.

Prof. Sommer gave a most interesting lecture on the recent methods of observing and registering the most delicate shades of

emotion. He is a very clever inventor of apparatus for catching and recording even the unconscious and well-nigh imperceptible muscular movements in connection with emotional and abnormal states in healthy and unhealthy people. After the exposition of these methods, most useful for experimental Psychology, Prof. Sommer declared formally that, in his opinion, true Psychology has nothing to do with all these researches. "The introspective method is the Alpha and Omega of psychological research ; it is primary, while all the others are necessarily secondary." Here, again, is another strong assertion of the value of philosophical Psychology, so much the more valuable as it comes from one of the most famous students of experimental Psychology.

In the same meeting Prof. Sollier spoke on "Consciousness and its Degrees," and dealt with it from the materialistic standpoint, declaring that "there is no consciousness outside cerebral activity."

Prof. Janet, of Paris, discoursed on "The Oscillations of the Mental Level," dealing with the swing between elation and depression, occurring periodically both in normal and abnormal subjects. Some violent emotions—rage, jealousy, love, envy, timidity—or even certain conditions of the body—fatigue, overstrain, drowsiness—may produce elation or depression very similar to that manifested in an abnormal state of health—hysteria, neurasthenia, etc.; and it is interesting to notice that certain remedies, such as suggestion, auto-suggestion, prayer, act similarly in these several states.

The lecture of Prof. William James roused great expectations, in consequence of his well-known name, but was somewhat disappointing, from its lack of clearness. Prof. James spoke against the two forms of monism, pure materialism and pure spiritualism, and further pointed out that dualism, as commonly understood, is illogical, and is no more satisfactory than monism. He tried to reconcile the two methods, by regarding spirit and matter as two phases, or aspects, of one fundamental essence. In this I think he was right, but his exposition was not lucid, and in the subsequent discussion his opponents had somewhat the advantage.

In the afternoon meetings, all the sections sat at the same time, and no less than 271 discourses were delivered. Naturally they were somewhat inadequate, and the discussions were brief and incomplete. The following were the more important themes discussed in the sections :

SECTION OF INTROSPECTIVE PSYCHOLOGY.

Reichenwald Aars : La Religion devant la Psychologie.

„ „ Monisme, Dualisme et Parallelisme psychophysique.

Motora (Japan) : The Idea of the Ego in Oriental Philosophy.

Beaunis : La Nuit psychique—une Forme rudimentaire de la Pensée.

(Good observations were given here on the state of emptiness of the mind, when after strong concentration and meditation you succeed in dropping away every thought, and there remains a blank —“*la nuit psychique*.”)

Lafosse : De la Nature de la Psyche, ou Susceptibilité de percevoir ou Faculté de devenir conscient.

P. Henri : Étude de cent Nuits de Rêves.

SECTION OF EXPERIMENTAL PSYCHOLOGY.

Giacchi : Experimental Contribution to the Study of Memory.

Watt : The Persistence of Ideas in Consciousness.

Bonnier : Sur un Plan général de Psychologie animale.

Robinowitch : Sur le Sommeil électrique.

(Only of physiological interest, or for practical medical purpose.)

SECTION OF PATHOLOGICAL PSYCHOLOGY.

Vaschide : Le Dédoubllement de la Conscience chez certains Neuropathes.

Del Torto : La Teoria del Trasferito psychico.

Courtier : Les Effets des Pass magnétiques; les Sensations des Êtres dits sensitifs; Observations sur certains Phénomènes dites de Clairvoyance.

SECTION OF CRIMINAL, EDUCATIONAL AND SOCIAL PSYCHOLOGY.

Here there were many very interesting papers, but these questions, on the practical application of Psychology, are a little out of our way, and require a very full discussion.

These Notes, brief as they are, may suffice to show that the Fifth Congress of Psychology has made a great step forward in the right direction. It is true that many of the most important arguments for the existence of a transcendental consciousness—telepathy, clairvoyance, spiritualistic phenomena—were not brought forward, but none the less the door has been opened for them. Nor did Theosophy offer any exposition of its psychological ideas among the students of Psychology; yet as the Theosophical Society was officially

represented, and was recognised as an equal among societies engaged in psychic research, it may be that, at the next International Congress of Psychology, to be held in Geneva in 1910, the time will have come for Theosophy to utter some decisive words in the discussion.

OTTONE PENZIG.

FROM MANY LANDS

Contributors of matter under this heading are requested kindly to bear in mind that not only accounts of the general activities of the various sections or groups of the Theosophical Society are desired, but above all things notes on the various aspects of the Theosophical Movement in general. It should also be borne in mind by our readers that such occasional accounts reflect but a small portion of what is actually going on in the Society, much less in the Theosophical Movement throughout the world.—EDS.

FROM SCANDINAVIA

THE annual Convention of the Scandinavian Section of the Theosophical Society was held in Gothenburg on May 20th and 21st, and was attended by a number of members and delegates from the different branches in the Scandinavian countries, and we had also the pleasure of seeing amongst us the Countess C. Wachtmeister, to whom our Section is indebted in so many ways. Finland was not represented. The most important resolution of the Convention was that the Scandinavian Section would join the Federation of the European Sections in January, 1906.

Mr. Rikard Eriksen, of Christiania, gave an excellent public lecture on "The Position of Jesus in Modern Religion." Those who assert and fear that Theosophy disparages Jesus were enlightened with regard to their mistake. Mr. Erlandson, of Lund, gave a short lecture on "Reincarnation" from a new and interesting point of view. The most cordial spirit prevailed throughout the Convention, which closed with a pleasant excursion to a beautiful island in the archipelago near Gothenburg.

A sure tendency towards spirituality is making itself felt in our

countries in these days. From Norway we hear of a great religious movement passing over the southern part of the land. It was begun in Christiania by a young Norwegian lay-preacher, Albert Lunde, who, differing from the ordinary lay-preachers in not being dogmatic, lays stress on the importance of leading a Christian life of love and brotherliness. Mr. Lunde is gaining followers by thousands, and even the Church opens her doors to him and allows him to preach from her pulpits in spite of his sceptical attitude towards baptism and other fundamental dogmas of the Church.

The popular Norwegian author, Arne Garborg, says in a newspaper article on this subject, "the all-subversive event has taken place—a lay-preacher speaks in the churches of Christiania! Do people begin to remind themselves that Jesus and His Apostles were not theologians?"

This strong religious movement seems to affect everybody more or less; it is said that even life-prisoners in their lonely cells, shut off entirely from the world and its activities, and from all communication with others, feel its influence, begin to reform and behave like changed men.

In Denmark the Spiritualistic movement is fast gaining ground. The Copenhagen organisation of Spiritualists numbers upwards of 5,000 members, but that is only a fraction of the great number of people interested in the subject. A large "temple" has been built, where instructive lectures are given, and nobody is allowed to attend a *séance* without having previously attended twelve of these preparatory lectures. The doctrine of Reincarnation forms the main basis of these teachings.

News received from the far north of Sweden shows that even here a greater interest in things spiritual is beginning to assert itself among the people, who are growing more and more anxious to hear something that can feed their souls. The President of the Boden Branch, Mr. Berglund, who has for many years devoted his time and energy to temperance work, which is of such vital importance in Narmland, travelled last winter from place to place in these districts, giving lectures, nominally on temperance, but actually on Theosophy, and succeeded in rousing the interest of the people so far, that since the New Year about 10,000 persons have attended his lectures; and this number means a good deal, when we consider the scarcity of population in these bleak and barren stretches of land near the Arctic Circle.

M. W.

FROM AUSTRALIA

News reaches us of the arrival of Mr. Leadbeater in Australia, and of his warm welcome at Sydney, where his first visit is made. The stay at Sydney will cover six weeks, and Mr. Leadbeater will return there for a short visit during August. The tour includes visits to Cairn, N.Q., Townsville, Brisbane, Melbourne, Tasmania, Adelaide, Perth and Fremantle, the last-mentioned cities being visited during November next, from whence Mr. Leadbeater purposes to sail for India.

The travellers from New Zealand were met by the General Secretary, Mr. W. G. John, and several other members and were taken first to the Section Room at 42, Margaret Street. It is a large room on the first floor overlooking a Square with a garden in the centre, with seating capacity for 150 persons. This room is used for all ordinary meetings as well as for the Section Office and for library work.

The first public lecture was delivered on Sunday evening, April 30th, on "The Gospel of Theosophy." The same difficulty was encountered there as was experienced at Auckland; the seating capacity of the Hall was quite insufficient, more than 200 having to be turned from the doors. There is great difficulty in hiring a suitable hall for Sunday lectures in Sydney; however, the members managed better for the second Sunday lecture by obtaining a hall used by the "Dowieites." The followers of Mr. Dowie have rented a hall which will seat over 700 persons, and the interest in what they teach has so far waned that they cannot get more than fifty persons to attend their lectures. Even this hall proved insufficient, for after being packed with chairs, which were all filled (some 758) and forty persons standing, several hundreds had to be turned from the doors.

Mr. Leadbeater was present in Sydney on May 8th, and so was able to take part in the celebration in honour of those workers in the Theosophical Cause who have passed from the physical plane. The Section room was beautifully decorated with flowers for the occasion.

H. H. S.

FROM AMERICA

Perhaps the most interesting thing in the outlook on this side of the water is the prospect and possibility of the work opening up before the Press Committee. While Theosophy itself is still more or

less *taboo*, nevertheless the larger, broader truth which Theosophy teaches is becoming more and more acceptable, and more and more sought for. The Sunday papers, which are really quite a power in the States, and are more extensively read than any other periodical publications, are quite disposed to publish articles dealing with the psychological and religious problems of the day. Much of what may be called the literary portion of these papers, to distinguish it from the news, is syndicated, and so the same thing appears in a dozen large cities, from Maine to California, and reaches an immense number of readers. In a recent number of the *Sunday Magazine*, issued by the *Chicago Record-Herald*—which is one of these syndicated supplements—there is a well-written article by Professor Hyslop, on “Science and Immortality: A Plea for more Extended Inquiry as to the Survival of Consciousness after Death.” In it he refers to the Society recently started in America called “The American Institute for Scientific Research,” which has for its province the wide field of abnormal psychology and the investigation of everything which may be included under the term “metapsychics.” He seeks an endowment for this institute which shall make it possible for men to give their entire time to this field of investigation.

The Northern Division of the Pacific Coast Federation has secured space in the “Lewis and Clark Exposition,” to be opened in Portland, Oregon, the 1st of June, from which leaflets will be distributed and information furnished in regard to the Theosophical Society.

A Branch of the Society has recently been organised in Montreal, the result of the work of a member from Boston who has settled in the Canadian city.

A few days ago the papers announced that a photograph of the canals on Mars had been taken from the observatory at Flagstaff, Arizona. As the climatic conditions in Arizona are peculiarly favourable to photographing the heavens, we may hope that this new photograph will afford some more satisfactory evidence than has yet been forthcoming of the existence of the “canals.”

E. G. B.

FROM ENGLAND

“White Lotus Day” was celebrated at the Headquarters in May. There was the accustomed generous display of flowers, and H. P. B.’s portrait showed in the midst, the strong, undaunted face

making a curious contrast with its environment of delicate blossoms. Mr. Keightley occupied the chair and the Section Rooms were filled with members. Following the custom of these gatherings, initiated at H. P. B.'s request, there were readings from *The Song Celestial* and *The Light of Asia*, by Mrs. Hooper and Miss Lloyd. Mr. Mead said that although the ground had doubtless been prepared by the Spiritualists, the Theosophical Society had done more than any other movement to destroy the fear of death. Mr. Leadbeater, both in his speaking and his writing, had specially devoted himself to this task. They had met to commemorate, not to commiserate. Our "White Lotus Day" should be a day of cheerfulness. Why was the 8th of May named "White Lotus Day"? Surely it was because the Lotus flower reminds us of the blossoming of a life-flower—the unfolding of the inner self from the mud and water of the lower nature.

The Rev. Dr. Currie followed the thought suggested by Mr. Mead. This day was to remind us of the success, the culmination, the glory of those whom we have known in their previous humanity. They have moved forward. Those who have passed on are endeavouring to lift the world to the place where they stand, just as the Church when it thinks of its saints does not think of them as they were in their ordinary lives, but thinks of them in their glorified state, so do we remember our brothers who have passed on to the work unseen.

Mr. Keightley closed the meeting with some stirring words. We were engaged in weaving a web of comradeship. There were many threads in this weaving. Struggle and strife had their place; "blood and iron" were not necessarily excluded. Our ties must be of strength, not wholly of gentleness. By such means only could be welded the great instrument which was to be formed for the raising of humanity.

P. T.

HIM whom the Mother brings to birth, she leadeth unto Death and to the World; but him whom Christ brings to rebirth, He changeth into Life, and [bringeth him] unto the Ogdoad.—From the *Excerpts from Theodotus*.

FLOTSAM AND JETSAM

IN the January number of *The International Journal of Ethics*, Professor McTaggart treats of the doctrine of "Human Pre-existence," which he argues is "a more probable doctrine than any other form of the belief in immortality." The statement of the arguments for this belief leads to a recognition of the fact that reincarnation means "immortality without memory," on the general assumption of course that we have no memory of previous lives. This further leads to the consideration of the question: Is immortality on such terms desirable? To which Professor McTaggart replies in the affirmative as follows:

Concerning the
Non-remembrance
of Past Lives

The value of memory is that by its means the past may serve the wisdom, the virtue, and the love of the present. If the past could help the present in a like manner without the aid of memory, the absence of memory need not remove the value from a succession of lives.

Let us consider wisdom first. Can we be wiser by reason of something which we have forgotten? Unquestionably we can. Wisdom is not merely, or chiefly, amassed facts, or even recorded judgments. It depends primarily on a mind competent to deal with facts and to form judgments. Now the acquisition of knowledge and experience, if wisely conducted, may strengthen the mind. Of that we have sufficient evidence in this life. And so a man who dies after acquiring knowledge—and all men acquire some—might enter his new life, deprived, indeed, of his knowledge, but not deprived of the increased strength and delicacy of mind which he had gained in acquiring the knowledge. And, if so, he will be wiser in the second life because of what has happened in the first. Progress, therefore, has not perished with memory. . . .

So, again, with virtue. And here the point is perhaps clearer. For it is obvious that the memory of moral vicissitudes is of no moral value except in so far as it helps to form the moral character, and that, if this is done, the memory could be discarded without loss. Now we can not doubt that a character may remain determined by an event which has been forgotten. I have forgotten the greater number of the good and evil acts which I have done in this life. And yet each must have left a trace on my character.

And so, if a man carries over into his next life the dispositions and tendencies which he has gained by the moral contests of this life, the value of those contests has not been destroyed by the death which has destroyed the memory of them.

There remains love. And here the problem is, I admit, more difficult. Firstly, because it is more important, for it is here, and not in wisdom or virtue, that I think we find, not only the supreme value of life, but also the sole reality of life, and, indeed, of the universe. And then particular loves do not submit to be taken as means, in the same way as particular cases of cognition or volition do. . . . It would be better to look forward to annihilation for both of us than to be forced into a view which would add squalor to misery.

But if we look farther, we shall find, I think, that . . . people who love one another cannot be dependent for their proximity to each other—and consequently for the possibility of their love—on some chance or mechanical arrangement whose recurrence we could have no reason to expect. Their love is not the effect of proximity, but its cause. For their love is the expression of the ultimate fact that each of them is more closely connected with the other than he is with people in general. And proximity in a particular life, like everything else, is the effect—or, rather, the manifestation under particular circumstances—of those relations which make up the eternal nature of the universe.

If, therefore, two people love one another in this life, we have, on the assumption that they are immortal, good reason for believing that their lives are bound up with one another, not for one life only, but for ever. This would not involve their meeting in every life, any more than it would involve that they should meet every day of each life. Love can survive occasional absences, and is often even stronger for them. And the universe is on a large scale, and might admit or require long absences. What we are entitled to believe is that, while time remains, their eternal nearness must continually find its temporal expression in proximity. . . .

Death is thus the most perfect example of the “collapse into immediacy”—that mysterious phrase of Hegel’s—where all that was before a mass of hard-won acquisitions has been merged in the unity of a developed character. . . . And surely death acquires a new and deeper significance when we regard it no longer as a single and unexplained break in an unending life, but as part of the continually recurring rhythm of progress—as inevitable, as natural, and as benevolent as sleep. We have only left youth behind us as we have left, this evening, the sunrise. They will both come back, and they do not grow old.

* * *

PROF. ARMSTRONG read a paper before the London Section of the Society of Chemical Industry on March 6th, on “The Mechanics

Water a
Combustible

of Fire," in which he dealt with the complexity of the reaction taking place in such apparently simple processes as the burning of hydrogen, hydro-carbon, etc., with oxygen—processes which are recognised as being electrolytic in character. Some remarkable statements were made, not the least remarkable of which is that: "There can be no doubt . . . that water is directly oxidisable at high temperatures"—*i.e.*, oxidisable to hydrogen peroxide, which is more stable at high than at low temperatures. The paper ends with the following suggestive paragraph (*Journal of the Society of Chemical Industry*, March 15th, 1905, pp. 473-480).

This has wondrous attributes even in ordinary eyes, but in the eyes of the philosopher it borders on the miraculous; indeed, the dull equation of the chemist $\text{CH}_4 + \text{O}_2 = \text{CO}_2 + 2\text{H}_2\text{O}$, does but poor justice to an explosion of fire-damp, depriving it, as it does, of all the poetry of motion. The picture before us should be one of marvellous activity and infinite variety; of hurrying myriads of molecules constantly interchanging partners at rates bordering on the inconceivable; of a chaos of ordered revolution. Chemistry would have less stupidity* to help it if more notice could be taken of these things; and it behoves us to remember that the faculty of imagination is the corner-stone of progress even in industry.

* This is a reference to a quotation previously made in the paper from Carlyle: "From us, too, no chemistry, if it had not stupidity to help it, could hide that flame is a wonder."

Now this is why there is so great anxiety to see the Space where is the Plain of Truth,—both because the pasture suited to the Best Part of the Soul groweth in the Meadow there, and the power of wing, whereby the Soul is lightly carried up, is nourished by it, and that the law of Adrasteia is that whatsoever Soul by following after God hath seen somewhat of the true things, shall be without affliction till its next journey round; and if she can always do this [that is, behold the Truth], she shall be without hurt alway.—PLATO, *Phædrus*.

THE CRY OF THE EAGLE

SEVEN hundred and seventy times the WHITE EAGLE (770), cried, "JOY."

FIONA MACLEOD.

"SEVEN hundred and seventy times," we heard the WHITE EAGLE cry,

"I have watched on the mountain summits; I have sailed where the ships pass by;

But I found Him not in the Snow or the Mirror beneath the Sky.

"I have wheeled upon mazy circles; I have swept as a shaft in flight;
I have hungered and called at morning; I was weary but cried all night

Unto Deserts and Winds and Waters, but none gave answer aright.

"I have wandered with Ox and Lion; and torn the breast of a Man.
Yea the Flesh of Sin was eaten, the Cup of Grief overran,
Yet Wisdom folded Her garments, and Her beauty I might not scan.

"I have heard the voice of the Dogstar, the Watcher out of the East,
I have spread him a broad blood-eagle, and taken the life of the beast,
That we Twain might be strong with feasting but JOY was not in our feast.

"I have been in uttermost islands, and followed the star-guides West
Until East and West were mingled, yet found I no place of rest,
But earthquakes in many places, and storm where the eagles nest.

"I beheld the stars of the Cross, and spent my wings in the drought
Of the Desert, passing through Fire, till I cried with a weary mouth:

The boast of the North is broken, for Whiteness comes of the South.

"O silent Shepherd of Heaven, O Soul of the Guidance-star
Break up thy silence and answer, for they that watch thee afar
Have seen thee speak with a Woman, and know that thy sign was War!

"Speak, for She gave thee answer! Thou knowest what WORD she said.

'When the Face of the Sun is darkened, when the Light of the Moon is red,

Then shall the graves be opened, and the SEA yield up her dead.'"

J. A. GOODCHILD.

CORRESPONDENCE

IDENTIFICATION OF SPECIES!

To the Editor of THE THEOSOPHICAL REVIEW

DEAR SIR,

It is gratifying to find that Mr. W. Wybergh shares the sentiments, which I believe animate the great majority of members of the Theosophical Society, towards the type of individual who finds pleasure in the manner which truth compelled me to describe in the February issue of this REVIEW. But I object to the type in question being classified as "Miss Ward's kind." The type exists abundantly—a blemish on our civilisation it may be—but even were it extinct as the dodo and I the discoverer of its remains, I should not feel complimented by identification with it!

Yours faithfully,

EDITH WARD.

REVIEWS AND NOTICES

"METAPSYCHICS"

Proceedings of the Society for Psychical Research, Vol. xix., Part 4,
April, 1905. (London: Brimley Johnson. Price 2s. net.)

MORE than half the contents of this latest part of the Proceedings of the S.P.R. is taken up with the admirable Address delivered in French by the President for the current year, Professor Charles Richet, to whom so great a debt is due, not only for his own courageous and able investigations in the fields of Borderland phenomena, but even more for his steadfast and persistent advocacy of the need for *sympathetic* enquiry in these fields in days, now happily beginning to pass away, when such advocacy meant almost ostracism, and such

enquiries were regarded by the great majority of scientists as almost sufficient to justify a commission *de lunatico inquirendo*.

As one reads Professor Richet's lucid and delightful French one is shown as in a bioscope the changes and transformations of the last thirty years in this domain, so that their astounding magnitude and extent is brought vividly before the mind's eye, and the reader gasps as he realises how far the active, searching, *scientific* mind has journeyed since Sir William Crookes came near to being expelled from the Royal Society on account of his researches into the phenomena of Spiritualism.

It would be a good thing, and most instructive, if every member of the Theosophical Society of less than ten years' standing would read this historical retrospect, for it would help them not a little to estimate and appreciate the forces at work which have had their nucleus in our own movement.

To-day we have reached a point—or rather the world of science has reached it and become conscious of the fact—when even a man so cautious and careful as Professor Richet finds himself obliged to demarcate a new scientific territory and to add another to the long list of special sciences. And he has found a good name and one much needed—Metapsychical Science—to designate that region of enquiry which lies beyond the limits of the academical science of Psychology, and which Professor Richet regards as including the domain of what we have hitherto called the Occult Sciences, as well as all the phenomena of Spiritualism, mediumship, and the rest of the Borderland class.

The whole address is most interesting, and presents us with an admirable survey of the present field of research, accompanied with suggestive comment and lucid suggestion. Let us hope that its concluding appeal to labour, to experiment, to observe, to record, and for workers in this vast field, will find ample response, and still more that the Society, of which he is this year the President, will itself help towards that end by adopting a more sympathetic and attractive attitude to those for whose help it appeals, by disavowing and discouraging *personal* attacks and innuendoes against men no longer here to defend themselves, such as those against the late Rev. Stainton Moses which disfigure Mr. Podmore's work upon Spiritualism.

The remaining pages of this Part contain a short Report by Lieut.-Col. Taylor on "Various Spiritualistic Phenomena," and a very interesting record of observations by Ernest Dunbar on "The Light

thrown upon Psychological Processes by the Action of Drugs." This latter field is notoriously a dangerous one, but since a certain amount of material is available, it is unquestionably desirable that it should be utilised to the best advantage.

B. K.

A CRITICAL INTRODUCTION TO THE STUDY OF GNOSTICISM

Introduction à l'Étude du Gnosticisme au II^e et au III^e Siècle. Par Eugène de Faye. (Paris: Leroux; 1903.)

THESE studies from the pen of M. Eugène de Faye, whose *Clément d'Alexandrie: Étude sur les Rapports du Christianisme et de la Philosophie grecque au II^e Siècle* (1898) is already known to us, originally appeared in volumes XLV. and XLVI. of *La Revue de l'Histoire des Religions*.

M. de Faye insists, and rightly insists, on the enormous importance of what the Germans would call *Quellenkritik* as the only scientific and methodical way of approach to the historical study of the chaos of material that confronts the student of Gnosticism.

This method was inaugurated by the famous study of Lipsius in 1865, when he endeavoured to recover the lost Syntagma of Hippolytus from Epiphanius, Philaster and Pseudo-Tertullian. Since then this brilliant thesis of Lipsius has been discussed by a number of scholars, for and against. M. de Faye admirably sums up the controversy with impartiality and lucidity, and finally concludes, and we think quite rightly, in favour of Lipsius' main contentions.

We next pass to the criticism of the sources used by Hippolytus in his great work the *Philosophumena*, which contains a mass of information and documentary matter unknown to us from any other heresiologist.

Salmon's contention (in *Hermathena*, 1885) that the great systems of the Gnosis thus made known to us by Hippolytus are all the work of a single forger who imposed upon the credulity of the heresy-hunting Bishop of Portus, is to our mind one of the most striking instances of the "good Homer nodding" that we have in the whole range of Gnostic studies. Nevertheless Stähelin (*Quellen Hippolyts*, 1890), after going over the whole ground opened up by Salmon, with minute and scrupulous industry, confirms the late Irish scholar's conclusion, though not in quite so absolute a form as he had stated it.

M. de Faye points to the one fact that for ever disposes of this

fantasy of over-brilliant speculation which has kept its eyes glued to microscopic similarities of diction, and points to the differences, not only verbal but also of point of view, of root conceptions, and of the infinite variety of symbol and imagery, which characterise each system as the creation of an independent mind, though of course all within the one Great Mind of Gnosticism. It is simply impossible to believe that such a collection of varied and complex literature could have been invented by a single mind, even by the greatest of all the Gnostics, much less that it could have been the forgery of some charlatan to impose upon the credulity of a Church Father who had got heresy upon the brain. But, indeed, Gnosticism is very prone to derange the mind, even of the most brilliant scholars, if they are too inelastic.

M. de Faye, however, agrees with Stähelin to this extent, that all these documents quoted by Hippolytus and by no one else, are late, in fact contemporary with Hippolytus himself. They therefore represent what M. de Faye would call "*Néo-gnosticisme*," and not the Gnosis of the classical period, as he would call it, that is to say of Basilides and Valentinus.

It is here that we feel compelled to part company with him, and to insist upon carrying still further the method of *Quellenkritik*, which he insists upon as the only scientific way of finding the Ariadne's thread out of the labyrinth.

The system that M. de Faye chooses to clinch his argument that the more complex forms of Gnosticism are necessarily the later, is that of those whom Hippolytus calls the Naassenes. This M. de Faye selects as the most insensate jumble of all, a syncretism run riot.

But this system is not a system in any true sense of the term. It is a commentary that we have to deal with in the Naassene Document; and not only a commentary, but a commentary on a commentary on a commentary. In brief, to sum up the analysis which we hope to print in our forthcoming work, in the Naassene Document we have perhaps the most valuable material for tracing the historical development of Gnosticism that has come down to us. The original nucleus is a Hellenic Hymn of the Mysteries; on this in the first place a Hellenistic Gnostic comments, quoting from Hellenic scriptures and the Mystery traditions; on this commentary a Jewish Gnostic comments, quoting not only from the LXX. and presenting the same phenomena in his quotations as does Philo, but also from apocryphal Jewish Gnostic writings; finally a Christian Gnostic overworks the

whole, quoting from Christian documents, and in his quotations from the New Testament presenting phenomena very similar to those presented by Justin Martyr.

Here then we have the Gnosis in three distinct strata. The commentators are not hostile the one to the other, they are all interested solely in showing the similarity of the teaching.

Now as M. de Faye uses the Naassene Document as a criterion for the rest of the secret Gnostic writings given to the world by Hippolytus, it follows that the analysis of that document into *its* sources changes entirely the whole question of the Sources of Hippolytus.

Again, though it is pleasant to see that when M. de Faye can understand the Gnosis, he is enthusiastic as to its high philosophic worth, it is to our mind no scientific criterion of date to assume that the purely philosophic elements in it must be earlier than the mystic syncretism. It is not a fact that syncretism was the characteristic of the third century rather than of the second or first. Syncretism was pre-Christian and characterises the whole period of Hellenistic theology, and especially the whole of Hellenistic theosophy.

Gnosticism can never be understood as a formal philosophy pure and simple in any stage. Just as Plato, when his formal intellect broke down, resorted to myth; so from the very beginning did the Gnostic philosopher-mystics resort to "myth." They could not help themselves. Being seers and writers of apocalypses they used mystic intuition rather than formal reasoning, though some of them were great masters in the latter.

It is of course not to be expected that the apparent chaos of infinite variety and the sublimities of the life-side of the universe should be reducible to rigid categories by the discursive intellect, especially when that intellect is impatient with them and therefore out of all "sympathy" with what the "tongue of flesh" can never tell. A scholar of Gnosticism must be possessed of both faculties if he is in any way "to read, mark, learn and *inwardly digest*" with profit the Fragments of a Faith Forgotten that Providence has preserved for us in spite of the theological prejudice of iconoclastic hereseologists.

From the standpoint of analysis, then, M. de Faye's method is right, but he has not carried it far enough; of synthesis, however, he breathes no word, and without that the Gnosis cannot live.

G. R. S. M.

THE PHENOMENA OF MEDIUMISTIC AUTOMATISM

Automatic Speaking and Writing: A Study. By Edward T. Bennett. (London: Brimley Johnson; 1905. Price 1s.)

IN this interesting publication of the Shilling Library of Psychical Literature and Enquiry, the case for automatic speaking and writing is ably stated by the former Assistant Secretary to the Society for Psychical Research, who has condensed into sixty-eight pages the results of twenty years' close experience of the phenomena in question. The data at his command are grouped into three divisions:

(i.) Those in which definite facts are stated, or in which information is conveyed, unknown by any normal means to the automatist.

(ii.) Those in which the intelligence claims to give evidence of its identity with a deceased person.

(iii.) Those in which the principal interest consists in the character of the communications.

By far the most interesting portion of the book is that devoted to the mass of detailed evidence brought together in connection with Group ii., in which some of the verifications obtained appear to be complete and satisfactory. In our opinion, the value of all such investigations lies not at all in the intrinsic merit of the communications themselves, but only in so far as they are evidential of the person in whose name they come. Therefore we disagree with Mr. Bennett when he says on page 65: "This need not be regarded as of essential importance, or as detracting from the interest or value of such communications. The value to the true lovers of our best literature, whether in prose or poetry, does not depend upon the personality of, let us say, Thomas à Kempis, or Ruskin, or the authors of *Childe Harold*, or *Queen Mab*, or the *Drama of Exile*, but upon considerations of an entirely different character. In the same way it is of quite secondary importance whether 'F. W. Robertson' or 'Elizabeth Barrett Browning' were the actual writers of the messages."

In one sense this is true—given the high literary character of the communications—though from the point of view of an investigator, a work of genius that comes badly attested is of less value than a sentence of bathos which carries conclusive evidence of its *bona fides*. But, in the present instance, we find a Robertson who was inspiring when in control of his own vehicles, vapid and dull when in possession of those of another. This gentleman preaches much and often in Chapter IV., but on no occasion are his discourses reminiscent of

Trinity Chapel, Brighton. Yet could we identify beyond shadow of doubt the many Robertsons and E. B. Brownings who so frequently and obligingly give utterance through the vocal chords of trance mediums, we might gather suggestions of real value concerning—say—the indispensability of a man's own self-adjusted vehicles to the proper quality of his thought. We should be assured of what common sense scarcely needs to be assured of, that a person cannot be wholly himself while he is half of somebody else. But unfortunately the day is yet distant when we can assert dogmatically that the voice is the voice of Shakespeare, Julius Cæsar, Newman, Joan of Arc, but the form is the form of Sludge the medium. That the day will come eventually is more than probable, for the intercommunication of planes, and, therefore, of the entities inhabiting them, is the natural result of that growth in the Cosmic Consciousness which accompanies the process of evolution. And all such carefully and wisely conducted efforts as are recorded in this excellent little brochure are steps in the attainment of that discriminating wisdom by which alone we can obey the Apostolic injunction to “test the spirits.”

C. E. W.

EXTRACTS FROM JAMBlichus CONCERNING PYTHAGORAS

The Life of Pythagoras by Jamblichus. Translated from the Greek by Thomas Taylor. (Abridged.) (San Francisco: Theosophical Society; 1905. Price 50 cents.)

THIS little volume is what its title indicates. It would be out of place at this late hour to criticise Taylor. Our gratitude to the man far outweighs the fact that the whole has to be re-done by a twentieth century Taylor, by one who loves the “Platonic Tradition” as wholeheartedly as did he, but with the more accurate and extended equipment of our own day.

The times are indeed changed. Who, for instance, with any knowledge of the subject, would now endorse Taylor when he writes in his introduction :

“That the following memoirs of Pythagoras by Jamblichus, who died about 330 A.D., are authentic, is acknowledged by all his critics, as they are, for the most part, obviously derived from sources of high antiquity, and, where the sources are unknown, there is every reason to believe, from the great worth and respectability of the biographer, that the information is perfectly accurate and true”—?

Since that was written a century's scholarship has come to a very different conclusion as to the "authenticity" of what was believed about Pythagoras 800 years after his death.

G. R. S. M.

AN AMBITIOUS ATTEMPT

The Evolution of Knowledge: A Review of Philosophy. By Raymond St. James Perrin. (London: Williams & Norgate; 1905.)

It seems a great pity that any man should have expended the amount of time and labour which the compilation of this volume attests, to so little purpose; for it exemplifies the terrible fate which awaits the victim of words to an almost tragic extent, and shows how difficult it is to tackle the problems of philosophy.

The author's aim, as set forth in his Introduction, is "to demonstrate the fact that knowledge can be unified by co-ordinating the sciences, or, in other words, that the most general terms of existence can be reduced to a single principle." And that "single principle" as appears subsequently, is "Motion"!

Now such an aim calls not for an historical review of the History of Philosophy from Thales to Lewes and Herbert Spencer, but for a direct investigation, a thorough step-by-step demonstration of this process of "co-ordination of the sciences" or "reduction of the most general terms of existence to a single principle." But instead of this, we are treated to a survey, as extensive as it is thin and shallow, of the whole sequence of philosophic development in the West, interspersed with completely unproved assertions, as that "consciousness itself *is* a system of highly co-ordinated changes," or that the "physical basis of mind *has* been demonstrated," and the like.

On the other hand one must admire the industry of the author and the scope of his reading; but he has signally failed to digest the mass of words he has absorbed and really to assimilate the ideas and the thought expressed in them. For nowhere is there found any evidence of real philosophic grasp or insight, nor even of a clear apprehension of the nature of the fundamental problems involved. Its outcome seems to be a sort of materialistic monism, in which the concept of motion is substituted for that of matter; but this is done arbitrarily and without any reasoned justification, while the far more difficult and fundamental problems involved in the criticism of these concepts

themselves and the limits of their valid application are not even referred to.

To the uninstructed the book will prove misleading, while to the student of philosophy it will seem both presumptuous and inadequate. On the whole, therefore, it would have been better had it never seen the light.

B. K.

"CHRISTIAN EVIDENCES" AND PSYCHICAL RESEARCH

Occultism in Psychical Research, Spiritualism, etc. By An Investigator. (London: Elliot Stock; 1905. Price 1s. 2d.)

THIS booklet can be recommended as illustrating the mental attitude in which psychical or any other investigations should *not* be made. The standpoint of the writer is that of the Churchman for whom Christianity stands or falls upon the physical Resurrection of Jesus; and the "good" which, in the last page, he tremblingly hopes to see emerge "even out of the darkness of Occultism," consists in the strengthening, by evidence adduced from Psychic Research, of the present insecure position of Christian Miracles. Nevertheless, the previous page finds him protesting against the frequent allusions, in religious writings, to "new light and new discoveries about the mind of man, made with an irresponsible air, and as though referring to exact science in which expert opinion should command acceptance, instead of to mere baseless imaginings." Yet it is these very "baseless imaginings" which, on his own confession, may prove the future ally of the Christian Evidence Society.

Among many true remarks in reference to the undesirability of much that passes for "Spiritualistic" experiment, one paramount absurdity appears: *viz.*, that Mr. Myers has vitiated, not only his own work, but also the whole Spiritualistic position, by abstaining from reappearance. But how does the writer know that Mr. Myers would now desire to give a physical test of this nature? How does he know that *to him personally* the possibilities are open? Communications are not disproved because one person cannot, or does not, make a sign.

We wonder how this investigator would treat arguments of this nature, were they to be applied to the validity of Christian Miracles.

C. E. W

THE PATRIARCHAL INSTITUTION

Man at this Earth to the Man Possible of an Essential Being of the Universe. By Leonidas Spratt. (Jacksonville, Florida; 1902.)

THIS large and well-printed volume has a certain amount of interest for us, not on account of the general theory of "Anthropogenesis," which fills the larger portion of its pages, and which does not need discussion here, but for its restatement, in this full twentieth century, of the good old defences of the institution of slavery which we heard from the Southern States in the years "before the war." Many years have passed since then, and our own English attitude at that time is now generally misunderstood, as much on our side of the Atlantic as on the other, by the newer generations. It seems quite natural now that a young American should take it for granted that the War of the Secession was a war against slavery, and therefore entitled to the sympathy of the English nation; and our younger English have no particular idea about the matter except a vague impression that (to use a celebrated phrase) in that case we "put our money on the wrong horse." Perhaps it may be allowed to an Englishman, old enough to speak from actual recollection, to recall the actual circumstances.

It is impossible for anyone not a contemporary to picture to himself the wave of indignation and disgust which the passing of the Fugitive Slave Law raised in England. We were then in the first fervours of our own emancipation; it had not yet been possible for anyone to think of enquiring whether the ruin of our own planters had brought about any compensating civilisation of the lower race. We had watched with sorrow and shame the abject submission of the North to the slave-holders; and when at last the leading statesmen of the North forced upon it the Fugitive Slave Law, our contempt and disgust knew no bounds. When, despite of all, war actually broke out, the one thing which could have reconquered our sympathies for the North would have been the proclamation of emancipation. It could not have been expected that the "maintenance of the Union" would appeal to us; we had ourselves fought to "maintain the Union" a century before, and had learnt to be sorry for it and to rejoice in our failure. We could not see then (and indeed cannot see now) why what was so noble for Massachusetts against England was not equally noble in South Carolina against Massachusetts; at all events that question was not one which interested us. But the Northern leaders

were the same who had, ten years before, passed the Fugitive Slave Law; they took infinite pains to show that they cared nothing about slavery,—that the South might keep its slaves and welcome if only the Union could be maintained. It was not till after the war had lasted full two years, and the Union cause was at its lowest ebb, that President Lincoln, as a last resort and with much hesitation, issued his proclamation; and even then his action was disapproved by many members of his government and the large majority of the leading men outside. It was too late then to win our confidence. An Englishman's sympathies are always with the weaker against the stronger; and the South was at least open and honest, though wrong.

Now, so many years after, we can think and speak coolly. Mr. Spratt's ingenious defence of the institution is as far from the actual facts as were (we may *now* confess) the denunciations of the Abolitionists; but when he presses upon us that the course of events seems to show that there *is* no way in which a superior race can deal with an inferior, but slavery or—extermination! it is not so easy to laugh. He can count up the various races which (all over the globe) the Anglo-Saxon has already exterminated, and the many more with whom it is only a question of time. Nor can we deny his other point, that, as a whole, and disregarding the many and great exceptions, the result of emancipation has been a wide inroad of barbarism, upon what was, to a certain extent, civilisation. For the islands of the West Indies this is acknowledged; it might possibly be offensive to our American readers if we were so much as to quote what Americans themselves have said as to the present condition of affairs there. One thing, at least, must be granted to our author; that the forty years of freedom have by no means solved the problem of how a higher and a lower race are to exist side by side, without either slavery or some nominal freedom which hardly differs from it except in name. And this question is only a recognisable, just because an exaggerated, case of the far wider difficulty which is rapidly becoming a pressing one for our modern civilisation—how to prevent Freedom from *generating* Anarchy, and a return to barbarism as its natural and inevitable result. Tolstoy has already formulated this as the desirable close of our world; *we* do not desire it, but can we prevent it? A. A. W.

MAGAZINES AND PAMPHLETS

The Theosophist, May. "Old Diary Leaves" this month contain the history of the Colonel's return from Europe, with some remarkable predictions made to him on the way in Paris by the celebrated Mme.

Mongruel. The "Tingley Crusaders" reached Bombay soon after, but we can hardly wonder that their message "that the time had arrived for the West to take the lead in the higher evolution of humanity" found no favour with the Brahmins, and that they made no converts in Bombay. From the conclusion of Miss Bird's valuable paper "Some Considerations of Socialism" we take these wise words: "The attitude of calm acquiescence in the modern social state need not always be considered mere selfishness. It is often (I do not say always) innate knowledge and untranslated experience, dormant in the inner consciousness of man. When that inner consciousness begins to recognise the fact of the immanent God that 'nods from the stars,' and smiles from the eyes of each gutter-child, then a man rises to a sense of the true socialist ideal. But how, it may be asked, is this ideal to be effected? Men cannot be evolved by Act of Parliament, nor New Jerusalems built by order of the County Council. True, but there is a way,—by the power of thought and by the force of love. Love is not the duty of the socialist—it is his necessity. His whole nature must be open to the divine energy that manifests as love to flow through him into every corner and cranny of the universe, healing and creating as it goes. It is not enough to love our neighbour as ourselves; we must lose ourselves in the love of our fellows. The Law of Sacrifice is the sign and seal of this love." The remaining papers are Miss McQueen's "Prayer"; Mr. Leadbeater's lecture on "Theosophy in Everyday Life"; an interesting and suggestive lecture on "The Scientific Aspect of Theosophy" by Mr. G. E. Sutcliffe; and "The Religion of Science" by N. K. Ramasamy Aiya, in which last we find (both on the same page): (1) "The Neoplatonists believed in a plurality of Gods"; (2) "The Neoplatonists were not in any sort or degree believers in polytheism. They were the strictest monotheists"—"you pays your money and you takes your choice!"

Theosophy in India, May. In this number "Seeker" has a paper entitled "Bearing the Cross of the Christ." The other articles deal with "Bushido"; "A Word on T.S. Branch Work"; "Agni"; and "Criminals and their Reclamation."

Central Hindu College Magazine, May. The contents of this number are well adapted for their purpose, and the report of the month's activities encouraging. The illustration is a portrait of the Hon. Vice-Principal of the College.

Theosophic Gleaner, May. This number consists mainly of selec-

tions; but Mr. N. F. Bilimoria contributes an important article upon the "Aura" as referred to in the Parsi books, and the confusion arising from mistranslations under the influence of "Western materialistic science and the ignorant Christian missionaries." Also: *The Dawn*; *The Mysore Review*; *Indian Opinion*; *East and West*; and *The Indian Review*, in which we should like to call attention to a valuable lecture on "The Ethics of Japan" by Baron K. Suyematsu, B.A., LL.M.

The Vâhan, June. In addition to some further correspondence upon H. P. B., we have in this number replies to questions as to statements in regard to the genesis of the elements made in Plato's *Timæus*; the possibility of an O.P. being taken up unawares by Mr. Leadbeater's "great wave of life" and carried off to parts unknown; and the "flash of self-consciousness" in Devachan preliminary to reincarnation in the physical world.

Lotus Journal, June. We are sorry to find that the second financial year of this useful journal still shows a deficit. The money has been spent—and well spent—in its enlargement and improvement, and we hope that its subscribers and friends will exert themselves to enlarge its circulation. The more serious of the contents of this number are a portion of a lecture given by Mrs. Besant on her last year's visit, and a study of "The Virtue of Self-Reliance" by Miss Severs.

Bulletin Théosophique, June, has some not very hopeful answers to the question of how to bring Theosophy to the comprehension of the uneducated poor. We fear that C. D. is right—that all the answer you can expect is "*Bêtises que tout cela!*"

Revue Théosophique, May, contains translations from the usual authors.

Theosophische Bewegung, June, gives a favourable account of the progress of the movement in Holland.

Theosophia, May. Here P. Pieters, junr., commences a series of papers on "The Soul, in Popular Belief," which promise much interest, and we have translations of Miss McQueen's "Faith a Propelling Power in Evolution," Mrs. Besant's "Spirit of Protestantism," Mr. Arundale's "What is Brotherhood?" and Mrs. Besant's "Pedigree of Man." The "Outlook" and Dr. v. d. Gon's bibliography are both interesting.

Also: *Théosophie*, in its new and more convenient shape; *Lucifer-Gnosis*, in which Dr. Steiner treats of the use of the etheric and astral

bodies, and Herr Deinhard discusses Dr. Charles Richet's address to the S.P.R. already noticed in our columns.

Teosofisk Tidskrift ; *Fragments* (Seattle) ; *Theosophy in Australasia*, April, with a useful article on "Diet and Health" by T. H. Martyn ; *New Zealand Theosophical Magazine*, May, which sums up Mr. Leadbeater's visit as having been a very successful one, and adds "we are certainly indebted to him for much good advice, and for the many helpful suggestions he has made as to the improvement of the work of the Section as a whole" ; and *Teosofisch Maandblad*.

Also received with thanks : *Broad Views*, June, of which the conclusion of Rear-Admiral W. Usborne Moore's account of his experiences with American mediums is perhaps the most interesting, though the Editor's paper on "Time" should not be left without mention ; *The Occult Review*, June, in which the opening of Mrs. Spoer's (Miss A. Goodrich-Freer) promised set of papers upon "The Occult in the Nearer East" is exceedingly attractive ; we give her last words : "We know that nearly every house (in Jerusalem) has been founded with a bloody sacrifice, that three-fourths of those we meet, human and quadruped, carry some form of occult protection, that at least half can tell us of occult experiences with varying colour, Jewish, Christian, Moslem, European, Asiatic, African, as the case may be, and yet nine-tenths of the European population would piously thank God that, owing to Christian culture and influence, the Holy City had been purged of all interest in the Occult !" *Modern Astrology*, to which Mrs. Leo contributes an interesting study of "Neptune, the Mystic" ; *Nuova Parola*, in which we must not pass over A. Bona's vigorous defence of our English nation against the misrepresentations current in Europe, nor E. Bozzano's well-deserved condemnation of the reckless aspersions on everyone's good faith which are almost the sole contents of Mr. Podmore's book ; *The Metaphysical Magazine* ; *Notes and Queries* ; *Psycho-Therapeutic Journal*.

What is Man?—by Allen Clarke (London : C. W. Daniel, 6d.)—is one of the many little books, full of good sense and advanced thought, the number of which is even more encouraging than their contents, as showing how many there are who dare to think and have courage to publish their thoughts to the world.

The Religion of Science Series, No. 1, issued by the Indian Religion of Science Association, Madras, consists of a reprint of the lecture on this subject delivered by N. K. Ramasami Aiya, B.A., B.L., at the Inaugural Meeting, April, 1905. W.

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ON THE WATCH-TOWER

THE Theosophical event of July was the International Congress, the second annual gathering of the representatives of the European Sections, bound together into the European Federation. It lasted, with its allied meetings, from Thursday, July 6th, to the evening of Tuesday, July 11th, and was marked throughout by unbroken harmony and warmth of brotherly feeling. The representatives of thirteen nationalities spoke at the morning meeting of July 8th, each in his own tongue, Sweden and Norway being represented by one Swedish speaker, though a Norwegian might also perhaps have been called upon, and a Japanese brother appeared later in the day, who should also have spoken at the morning gathering. All these apparently heterogeneous elements formed one harmonious whole throughout these peaceful days, and felt no walls of racial division, no strangeness among themselves. All seemed conscious of the peace, and it is noteworthy that in *The Musical World*, in a friendly account of the musical events, it is observed that the audience seemed to give more to the artistes

than is usually given by listeners, so that the effect on the inspiration of the artistes themselves was marked. France, Germany, Scandinavia, Holland, sent their General Secretaries; Italy was, unfortunately, not represented as a Section, though several of her Lodges had their representatives present; Spain, Belgium, Hungary, Russia, Finland, all sent some of their children, and members came from America, Australia, India, to swell the gathering, while hundreds poured in from England, Scotland, Ireland. Truly a noteworthy Congress. May all, returning to their several lands, carry with them the inspiration there found, and may the Society flourish the more vigorously in each land by the strength indrawn.

* * *

THE Rev. R. J. Campbell is lifting the City Temple to a level higher than that occupied in the days of strenuous Dr. Parker.

He does not hesitate to put forth from the
 The Value of Prayer pulpit the loftier views which are penetrating
 the religious world, and to set before his
 hearers ideas less conventional than those usually repeated in
 pulpits. According to the *Daily Chronicle* :

Prayer, declared Mr. Campbell, does not change God's attitude to man, but rather man's attitude to God. Prayer in the general sense is the utterance of a man's whole character and the expression of his whole life; in the spiritual sense, it is taking from God what God has prepared before you pray. Would it be right to imagine that God could be moved by puny human will? Would it be right to think that the Unchangeable One places Himself at the disposal of our whim?

Mr. Campbell went on to imagine two upright business men—one believes in prayer and commits himself to the guidance of God, but the other puts his moral best into the business and sees no value in prayer.

Will God discriminate in favour of the man who prays? asked the preacher. I think not, for, as a matter of fact, both are praying, and God regards as prayer the honest purpose in all the details of human life. True prayer is the language of a man's character, and God's attitude is not changed from first to last. A sorrowing parent has been engaged in unceasing battle to thrust death from the door. The doctor says that if you could take your little child to another clime you might save her life. You are a poor man. You have not the means to do what is recommended. Shall you kneel and pray; and, if so, would God hear? Is it not poor comfort for the preacher to tell you that God will not change? Well, your comfort ought to

be in the fact that God does not change. Do you think you need persuade Him to be kind ?

Do you think that if you knock long enough at the gate of Heaven, God will, for your importunity, change His intention and become willing to listen and give you at once your heart's desire ? It does you good to pray for this little life, as it has done you good to cherish it. Your prayer shows you your own heart and opens it to God. How good, then, it is to pray, even in such sorrow as this.

That prayer "opens the heart to God" is true, and hence the comfort and strength that many thereby experience. It changes man's attitude, as Mr. Campbell well says, and in this lies its chief value. When we put ourselves in accord with the Divine Will, the strength of God becomes our strength, and the burdens on the heart are lifted off. Shall not He who bears up the worlds in His hands upbear a single heart ? A man taps divine omnipotence by prayer.

* * *

MR. BUTLER BURKE has written a most interesting article in the *Daily Chronicle* of June 29th, 1905, on the Origin of Life, and

Theosophists will find it well worth their while

Radio-Activity
Again ?

to follow the further investigations of this enterprising scientist. Mr. Burke thinks that

he is in the borderland between the mineral and vegetable kingdoms, and that his products are not quite microbes and not quite crystals, but matter in the "critical state," capable of springing into life or reverting into inertness. Radium may be "that state of matter that separates, or perhaps unites, the organic and the inorganic worlds." Radio-activity "endows matter with some of the properties of organic matter," and Mr. Burke thinks that the physicist may do more than the biologist in solving the "problem of the origin of life." Truly neither biologist nor physicist will solve that problem ; all they can do is to show the conditions under which life manifests, whether in the stone, the plant, or the animal. Mr. Burke, however, guards himself carefully against asserting the origin of life ; he says :

What I mean by spontaneous generation is the development of living organisms from inorganic matter. It does not really account for the origin of life, or for the vital principle, if such there be, but for the origin of what

we know to be living from what appears to be, and we have regarded not without reason to be, not living.

Later, it may be, science will come to understand that it is studying not the living and the non-living, but only degrees of the living in a universe where all is alive. The only origin of life is life universal, and even then the word "origin" is misleading, since life is eternal. On the general question, Sir Oliver Lodge speaks usefully, as always, in the *North American Review*, in a paper entitled "What is Life?":

So far, all effort at spontaneous generation has been a failure; possibly because some essential ingredient or condition was omitted, possibly because great lapse of time was necessary. But suppose it was successful, what then? We should then be reproducing in the laboratory a process that must at some past age have occurred on the earth; for at one time the earth was certainly hot, and molten, and inorganic, whereas now it swarms with life. Does that show that the earth generated the life? By no means. Life may be something not only ultra-terrestrial, but even immaterial. What is certain is that life possesses the power of vitalising the complex material aggregates which exist on this planet, and of utilising their energies for a time to display itself amid terrestrial surroundings; and then it seems to disappear or evaporate whence it came. It is perpetually arriving and perpetually disappearing. While it is here, the animated material body moves about and strives after many objects, some worthy, some unworthy; it acquires, thereby, a certain individuality, a certain character. It realises itself, moreover, becoming conscious of its own mental and spiritual existence; and it begins to explore the Mind which, like its own, it conceives must underlie the material fabric—half displayed, half concealed, by the environment, and intelligible only to a kindred spirit.

Referring to Mr. Burke's experiments, the *Athenæum* remarks that, so far from radium promoting the formation of his products, "all recent experiments go to show that radium is more likely to arrest the growth of living cells than to promote it."

* * *

CARMEN SYLVA, Queen of Roumania, in a pleasant article in the *Contemporary Review*, entitled "Musical Hours" says:

It has often occurred to me—namely, during a musical performance of exceptionally engrossing interest—to see some beautiful colour or colours quite distinctly, a vision that appeared to be evoked by the sounds, and that gradually melted into nothingness as their last echoes died away. The colours evidently belonged to, and formed a whole with, the music, and naturally

remain associated with it for me henceforth. Thus, for instance, it once occurred to me, whilst a composition of Schubert's was being played, to see before me every shade of yellow, from the palest straw-colour to the deep orange tints of a gorgeous sunset; and I can hardly hear any of the same composer's music now except in a visual setting, as it were, of either amber, saffron, or liquid gold. A "Nocturne" of Chopin's I always perceive through an atmosphere of delicate lilac hue, a haze as from countless violets. But sometimes the impression of colour is not vague and impalpable, as of a mere background for a musical idea; it is occasionally itself a clearly defined picture of distinct and graceful significance. One of the most perfect visions of this sort I can remember took place during a performance of one of Beethoven's symphonies: a lovely green meadow, full of the brightest spring blossoms, suddenly spread itself out on all sides; and this, as I gazed, changed, little by little, into an oriental carpet of finest texture and richest hues, the flowers being transformed into an arabesque of marvellous beauty, both of design and colouring. So vivid were the hues, so clearly traced the curves and angles of the figures they displayed, the picture will never fade from my memory, and I have, moreover, but to call it up in order instantly to hear the tones of the symphony surging in all their passion and pathos around me.

This testimony to the vision of colours and pictures while listening to music is valuable as an addition to the constantly accumulating weight of evidence of the "actuality of the unseen worlds." Each one who has the courage to speak lessens the pressure of popular ignorance against theosophic statements.

* * *

MR. ALEX. B. TULLOCH, writing to the *Times* on "Missions to the Heathen," remarks on the paucity of "real conversions" in India,

but while frankly saying that the "spreading
 Missions and
 their Uses of the Gospel" is not a success, he considers
 that the money sent out "for the conversion of

the heathen" is not wasted, as it "is to a certain extent usefully employed on education, and very much so on what are known as medical missions for actual surgical and medical work." This is so. Except in one or two places, conversions of educated Indians are very rare; but an immense amount of educational work is done by missionaries. There is, however, one disadvantage in it; it stupefies, where it does not extirpate, religious feeling. The Indian lad loses hold of his own religion, hearing it scoffed at by his Christian teachers, and does not accept in its stead

Christianity, which only offers him imperfectly what his own faith gives him completely. Hence, he is apt to emerge from missionary hands as a materialist. Christian missions have done much in spreading materialism in India.

* * *

IT is a pity that judges occasionally take advantage of their position to attack things of which they know nothing. A lady admitted before Mr. Justice Darling that she
 Thou Fool had resorted to crystal-gazing, and the judge remarked that if her solicitor was present on the occasion "it was his duty, as her solicitor, to tell her that she was a fool." The fear of hell-fire has passed away, doubtless, from the judicial mind, yet good manners and the dignity of the bench need not follow it. Mr. Justice Darling might be advised to read the late Mr. Frederick Myers' collection of cases of crystal-gazing in *Human Personality*.

* * *

THE penetration of the Churches by a wide and tolerant spirit is of the first importance to Europe, whose civilisation must, at least for some centuries to come, remain bound
 Breadth means up with Christianity. In England the docu-
 Life ment on Biblical criticism printed in our June issue has received so far—we learn from a letter to the *Times* by the Dean of Winchester—1694 signatures; of these 1372 are "home clergy," and only 322 come from the Colonies, far behind the mother country in clerical culture. If the Church in England should follow along the road traced by her 1372 sons, she may yet lead the religious movement in these lands. At the Clerical Conference of the two Protestant Churches of Alsace, lately held in Strasburg, the President urged on the pastors there present to keep themselves in touch with their time, and to keep abreast of the problems of the day. A discussion on the historical existence of Jesus was carried on with perfect temper, despite strongly opposed views, and the Conference recorded its opinion that a free discussion of religious questions without any limitation was necessary for the time, and was in no way injurious to the interests of the evangelical Church.

THE following story appears in the press :

Mr. Henry Gay, of Abertillery, Monmouthshire, on February 19th, 1901, had a vivid dream that greatly impressed him. He appeared to be standing with a "radiant presence" in a shining cornfield. His companion gathered four ripe ears of corns and handed them to him, with the words, "These are for thee." Mr. Gay immediately told the Rev. D. Collier, of Abertillery, of the dream, and said he was convinced that its meaning was that he had four more years to live, a conclusion from which nothing could move him. Mr. Gay died on February 19th, 1905.

* * *

DR. CLIFFORD, the able and much respected Baptist leader, speaking at the Baptist World Congress, declared in favour of non-religious education. The first and third points of his programme are :

Education and
Religion

The exclusion of all the churches as churches, and all clerics and ministers as clerics and ministers, from that department of the nation's work.

The complete exclusion of all theological and ecclesiastical teaching ; but local option as to the use of selected portions of the Bible suited to the capacity of the children, and treated in an exclusively ethical and literary spirit.

It does not strike Dr. Clifford, apparently, that to force people to pay for an irreligious education, which they regard as fatal to their children's welfare, is as unjust as to force them to pay for a religious one they disapprove. "Passive resistance" may be as useful and legitimate against rates levied for irreligious education as for religious. To bring up children without any religious and moral teaching is to give to the nation a race of citizens without the motives and the knowledge that make for good citizenship. France and India have served as object-lessons in this regard, and the lack of ideals, of patriotism, of unselfish public work, is a common subject of regret among the lovers of both lands. Dr. Clifford says that Baptists are devoted to the law of liberty, and will not rest till they see "primary education fashioned in full obedience to it." But the law of liberty no more includes forcing irreligious education on religious people than it includes forcing religious education on the irreligious.

THE July number of *The Annals of Psychical Science** contains an interesting record of experiments by Colonel de Rochas, in which the memory of a magnetised subject was carried back through the receding years, passed through birth's gateway, and then through a previous death into an earlier life. That life was closed by suicide in the reign of Louis XVIII. A second and a third preceding life were also sketched. Theosophists will read the whole record with much interest. A number of such cases would yield valuable and cumulative evidence of reincarnation.

* * *

THIS is rather significant from the *Times'* Literary Supplement:

No one possessed of a sense of humour can contemplate without amusement the battle of evolution, encrimsoned (dialectically speaking) with the gore of innumerable combatants, encumbered with the corpses of the (dialectically) slain and resounding with the cries of the living, as they hustle together in the fray. Here are zoologists, embryologists, botanists; morphologists, biometricians, anthropologists, sociologists; persons with banners and persons without; Darwinians and neo-Darwinians (what a name!), Lamarckians and neo-Lamarckians, Galtonians, Haeckelians, Weismannians, de Vriesians, Mendelians, Hertwigians, and many more whom it would be tedious to enumerate. Never was seen such a *melée*. The humour of it is that they all claim to represent "Science," the serene, the majestic, the absolutely sure, the undivided, and immutable, the one and only vice-gerent of Truth, her other self. Not theirs the weakness of the theologians or the metaphysicians, who stumble about in uncertainty, obscurity, and ignorance, with their baseless assumptions, flimsy hypotheses, logical fallacies, interminable dissensions, and all the other marks of inferiority on which the votaries of Science pour ceaseless scorn. Yet it would puzzle them to point to a theological battlefield exhibiting more uncertainty, obscurity, dissension, assumption, and fallacy than their own. For the plain truth is that, though some agree in this and that, there is not a single point in which all agree; battling for evolution, they have torn it to pieces; nothing is left, nothing at all on their showing, save a few fragments strewn about the arena. This envious triumph of "Science" is illustrated by some recent publications.

And these are the people who, according to Dr. Hubbe-Schleiden, see p. 531, look down with lofty contempt on the unproved teachings of Theosophy!

* 110, St. Martin's Lane, W.C. Post free 1s. 2d.

THE REALITY OF THE INVISIBLE, AND THE ACTUALITY OF THE UNSEEN WORLDS

THE majority of civilised people to-day, in every country, profess a belief in the existence of worlds other than the physical globes scattered through space, the suns and planets of our own and other systems. However vague may be their ideas of the nature of such worlds, invisible, superphysical, supersensuous ; however much the ideas vary, according to the religion professed by the believer ; they yet cling to a belief that “ not all of me shall die,” that death does not put an end to individual existence, that there is “ something ” beyond the tomb. But if we estimate the value of the belief by the criterion suggested by Professor Bain, that the strength of a belief may be tested by the influence it exerts over conduct, then we find that, despite the nominal profession, the belief itself is of the flimsiest character. The conduct of people is ruled by their belief in the visible world rather than in those invisible ; their thoughts, interests, affections, all centre here ; and so markedly is this the case that the behaviour of anyone who is really influenced by the thought of the superphysical worlds is deemed eccentric and morbid. A patient’s body may be worn out by extreme old age, or tortured by a disease that must shortly end in death ; doctors, nurses, relatives, will strain every nerve to scourge the will to hold on to the useless body, will pour into it drugs and stimulants to put off for a few days or weeks its dissolution, as though the life beyond this world were a mirage, or a thing to be avoided as long as possible by every means. This lack of the sense of the actuality of the superphysical worlds is more common in modern than in ancient times, in the West than in the East. Its wide prevalence is due to the conception of man as a being who possesses no present relation with those worlds, and no powers which would enable

him to cognise them. Man is regarded as living in one world, the world of his waking consciousness, the world of the triumphs of the senses and the intellect, instead of in several worlds, in all of which his consciousness is functioning, more or less definitely ; he is no longer supposed to possess the powers which all religions have ascribed to him, powers which transcend the limitations of the body ; and the active Agnosticism of the scientist, of the leaders of thought, is reflected in the passive Agnosticism of the intellectual masses, whose lip-belief in the superphysical is mocked by the conduct-belief of ordinary life.

It is not enough that we should think of the superphysical worlds as worlds that we may, or even shall, pass into after death ; the realisation of these worlds, if they are to influence conduct, must be a constant fact in consciousness, and man must live consciously in " the three worlds," the physical, the astral, the heavenly. For that only is actual to man to which his consciousness responds ; if his consciousness does not answer to a thing, for him that thing has no existence ; the boundary of his power to respond is the boundary of his recognition of the existent. A man might be surrounded by the play of colours, but were it not for the eye they would not, for him, exist ; waves of melody might sweep around him, but without the ear there would, for him, be silence. And so the worlds invisible may play on a man, but while he is unconscious of their presence, for him they do not exist. So long as that irresponsiveness continues, no amount of description can make them living, actual ; to him they must remain as the dream of the poet, the vision of the painter, the hope of the optimist, beautiful exceedingly, perchance, but without proof, without substance, without reality. But can the invisible worlds be made present in consciousness, can we respond to them, and share their life ? Are there in man powers not yet unfolded, but to be unfolded in evolution, so that he may be likened to a flower not yet opened, powers that lie hidden like the stamens, the petals, in the bud ? Are the Prophets, the Saints, the Mystics, the Seers, the men in whom these possibilities have flowered, and are their methods of prayer or of meditation the scientific means of culture which hasten the unfolding of the bud ?

In seeking to answer this question we may look back into the past or analyse the present, we may study the religions of ancient times, or we may scrutinise our own constitution and seek to understand its constituents and the relation of these to our environment. Along these lines, it may be, some results may be obtained.

Looking back over the religions of the past we find one idea dominating them all—that the visible universe is the reflection of the invisible. Egypt sees the world of phenomena as the image of the real world. To India the universe is but the passing expression of a divine Idea; there is but one Reality, and the universe is its shadow. The Hebrews in their philosophic books assert that God made the universe of Ideas before the universe of forms; the celestial man, Adam Kadmon, is the original, whereof the terrestrial man is the copy, and Philo says that God, intending to make the visible universe, first created the invisible; in the Talmud it is regarded as axiomatic that if a man would know the invisible he should study the visible, and the Hebrew Paul declares that the invisible things are plainly seen by those that are made. Pythagoras tells of the world of Ideas, and has “real forms” existing in the intelligible world, the world of Ideas in the Universal Mind, ere the Ideas were manifested as the physical universe. So again Plato and his followers. Everywhere is this dominating thought, that there is an invisible which is Real, and a visible which is unreal, a copy, a reflection. Only the Real is eternal, and only the eternal can satisfy, since “Thou art THAT.” The Real manifests as the unreal; the Eternal masks itself as the transitory; how strange the paradox, how complete the subversion, when the unreal is considered to be the only reality, and the transitory the only existence.

During the immense period of time covered by these and by other religions, man was regarded as an immortal consciousness veiled in matter, the consciousness becoming more and more limited as the veils of matter grew thicker and thicker; his deepest relations were with the world of Ideas, and each world grew more unreal, more illusory, as the matter which composed it grew more and more dense and gross. The phenomenal worlds were, as their name denotes, worlds of appearances, not

of realities, and man must pierce through these appearances to reach the core of Reality. The Spirit endued the garment of mind, and over the mind the garb of the senses, in order to come into relation with the intellectual and sensuous worlds, and man, the resulting composite, must rise above the senses, must transcend the mind, in order to be self-consciously Spirit. As in himself as Spirit he knows the spiritual, so in his mind-garment he knows the intellectual, in his sense-garment the sensuous.

The sense-garment is three-fold, and each layer relates him to a material world—the heavenly, the astral, the physical. All these are truly visible, each cognisable through sense-organs composed of its own state of matter, but only the grossest is visible to the normal man, because in him only the grossest layer of the sense-garment is in thorough working order. As the finer layers of the sense-garment are gradually evolved into similar working order, the finer phenomenal worlds will become sensuous to him, tangible to his senses. Thus was it taught in elder days; thus is it now taught in Theosophy. The pseudo-invisible—that which is capable of being seen although invisible to the eyes of the flesh—will become visible as evolution proceeds, bringing into functioning activity the finer layers of our sense-garment, and then “the three worlds” will become “the visible universe.” Such functioning activity may even be brought about, at the present stage of evolution, by special methods, and man may live consciously in “the three worlds” at once. For such men the actuality of the lower invisible worlds is established on that so-called indubitable evidence, the evidence of the senses, and it is of this sensuous evolution that many, perhaps most, people think when they speak of obtaining proof of the persistence of individual consciousness on the other side of death. Such evidence, however, must remain for a considerable time to come out of the reach of the majority of people, although the minority able to obtain it is ever-increasing and is certain to increase more rapidly in the coming years. The available evidence for the existence of the finer layers of the sense-garment, and for man’s relations through it with superphysical worlds, is abundant and is continuously receiving additions. Clairvoyance, clairaudience, premonitions, warning and prophetic dreams, apparition of doubles, thought-

forms and astral bodies, etc., etc., are beginning to play a part in ordinary life and to find unjeering reportage in the daily press. Signs of evolving sense-organs are thus around us, and the unimportance of death will be more and more recognised as these multiply. It is no longer possible for a person, instructed in the well-ascertained facts of mesmeric and hypnotic trances, to regard mental faculties as the products of nervous cells. It is known that the working of those cells may be paralysed while perception, memory, reason, imagination, manifest themselves more potently, with wider range and fuller powers. Those who have patiently and steadily observed the phenomena occurring at spiritualistic *séances* know that when every doubtful happening is thrown aside, there remains a residuum of undoubted facts which prove the presence of forces unknown to science, and of intelligence that is not from the sitters or the medium. Automatic writing has been carried to a point where the agent concerned cannot be the brain-consciousness of the writer. Thought-transference—telepathy—has passed beyond the range of controversy and has established itself as a fact by reiterated and exact proofs. The worlds unseen are becoming the seen, and their forces are asserting themselves in the physical world by the production of effects not generated by physical causes. The boundaries of the known are being pushed back until they begin to overlap those of the astral world. The evidence increases so rapidly that the materialist of forty years ago threatens to become as extinct as the dodo, and the whole attitude of the intellectual classes to life is changing. And yet, amidst all this, it may be well for us to realise that these extensions of knowledge, valuable as they are, can only, at the best, give us proofs of a prolongation of life, not of our immortality, for the three worlds are all phenomenal, all changing, and therefore all transitory. They add to our physical life an astral life and a heavenly life; they give us three visible worlds instead of one; they enlarge our horizons, and add to our material inheritance; they do not, and they cannot, give us the certitude of immortality.

To say this is not to undervalue the further improvement of our sense-garment, but to put the senses in their right place as regards our knowledge of the superphysical worlds, even as we

have learned to put them in their right place in our knowledge of the physical. If we analyse carefully the knowledge which we gain through observation every day and at once utilise for our conduct, we find that very little of it is directly obtained through the senses; at our present stage of physical evolution the experiment to prove this is not quite easy, but it is not impossible. If we would make the experiment, we must proceed as follows: we shut out all that the mind has deduced from previous observations, and narrow ourselves down to pure sensuous perception of an object, such as a face, a landscape; we mark only what the eye reports, and as far as possible add nothing to that sensation from the mind that has perceived, noted, registered, compared, so many previous similar sensations; we see, as an infant sees, outline and colour, with no distance, no depth, no relations between adjoining parts, no *meaning*. When we now look over a landscape, we see into it countless observations, movements and experiences made from our babyhood upwards; the infant's eye is as perfect as our own, but does not measure the near and the far, the relation of parts that makes a whole. When the eye sees under quite new conditions it is easy to deceive it; the senses are continually corrected and supplemented by the mind. Now when first the finer sense-organs of our sense-garment begin to work, they are as the eyes of the infant on the physical plane, but behind them is an actively functioning mature mind, full of ideas built up out of physical plane sensations; this content it throws into the outline supplied by the astral sense-organ, and the man "sees" an astral object; as on the physical plane, by far the greater part of the perception is mind-supplied, but while the mind on the physical plane supplies details collected by countless physical plane observations of similar objects, and thus adds to the sense-report its own store of congruous memories, the mind on the astral plane projects into the sense-perception the same store of memories, now incongruous, for it lacks the astral observations which should form its contribution to the total perception. Here is a fertile source of error, continually overlooked, and hence early observations are most misleading, and the observations of the untrained continue to be earth-filled.

In order that we may be sure of our immortality, something

quite other than this refining of the sense-garment is necessary, something that is related to life and not to life-vehicles. We may climb rung after rung of the world's ladder, and yet remain unsatisfied ; for infinities stretch ever above us as below us infinities stretch, and stunned, dwarfed by the immensities above and below, it seems to matter little whether we occupy one rung or another of the ladder. This is ever going-outwards, adding one mass of phenomena to another mass, a true weaving of endless ropes out of illimitable sand. And if the Word of the Mystics be true we must turn inwards, not outwards, when we would seek wisdom instead of learning. It is indeed obvious that no extension, no refinement of the senses can introduce us into worlds really invisible, into that which is not phenomenal, into the world of thought, not the world of thought-forms. For this the consciousness must unfold the powers ever within it, and make manifest the divinity which is its hidden nature. Consciousness is the Real, conditioned by matter, and we must "plunge into the depths of our own being" if we would find the certitude of immortality in conscious union with the One. All other proofs are supplementary ; this is primary and final, the Alpha and Omega of life. Consciousness is the Ever-Invisible : "Not in the sight abides his form ; none may by the eye behold him ;" yet herein resides the full certainty of the Reality of the Ever-Invisible, of that which escapes alike the senses and the mind. As the eye responds to light, the ear to sound, the material to the material, so must consciousness learn to respond to consciousness, the spiritual to the spiritual. When this is learned, the question of death can never more distress us, nor doubt of the necessary existence of worlds for the continued life of the imperfect discarnate assail us ; for when consciousness realises its own inherent immortality, it knows itself essentially independent of the three worlds, a spiritual entity belonging to a spiritual world.

The answer to the question : "Can we know this, not only hope it ?" comes alike from religion and from philosophy. The greatest of our humanity declare that this knowledge is within the reach of man ; it is the Brahmayidyâ, the Gnosis, Theosophy. And the ancient narrow path along which men have

trodden from times immemorial, along which have gone the teachers of every religion and the disciples that have followed in their footsteps, that ancient narrow path is as open for the treading of men to-day as it was open to the men of the past. The human Self is as divine in the twentieth century as in the first, or as in thousands of years before ; the life of God is as near to the human Spirit. For the Spirit is the offspring, the emanation of Deity, and it can know because it is like its Parent. It is said in an ancient writing that the proof of God is the conviction in the human Self ; that is the one priceless evidence, that testimony to the divine Reality which comes from the Real in us. Hence man may know the Reality of the Ever-Invisible, as well as the Actuality of the, at present, invisible worlds.

In search of this testimony Religion bids the believer tread the road of Prayer. By intense concentrated prayer, when the life is pure, a man may so rend the sense-garment that Spirit may commingle with Spirit, the human with the divine. The rapt extasy of prayer may lift the devotee to the Object of devotion, and he may feel the bliss of union, the ineffable joy of the Lord. Never again may he doubt the reality of that high communion. And, far short of this, the man of prayer may have experience of the inner worlds, may feel their peace, their joy, may bask in their light. These experiences are facts in consciousness, and lift the man beyond all possibility of doubt as to the Reality of the Invisible. To call them "subjective," to talk of the "reflex action" of prayer, does not explain them nor destroy their value. That the consciousness may be widened, uplifted, illuminated, is the all-important *fact* ; the man feels himself in touch with a fuller consciousness, an upwelling life ; his hunger is appeased, and the food reaches him from realms that are not physical. Along this road of prayer he may reach sureness of the existence of the invisible. For the simple, the devotional, the intuitional, this path is the easier to tread.

There is another road to which Philosophy points, in which man turns inwards, not outwards, and finds certitude of Reality within himself. The one certainty for each of us, needing no proof, beyond all argument, incapable of being strengthened by any act of the reason, is the sure truth : "I am." This is the

ultimate fact of consciousness, the foundation on which everything else is built. All save that is inference. We argue the existence of matter from changes produced in our consciousness by other than ourselves; we argue the existence of people around us from the sensations we receive from them. All is inference save the one central fact of consciousness; all else changes, but that never. In that stability, that changelessness, is the mark of the Real; the Real is the changeless, the eternal, and this one changeless thing is the Real ingarbed in form.

If, studying man in his present stage of evolution, we seek to know the seat of this Self-consciousness, we find that in most of us its throne is the lower mind. In truth, the place in evolution of each conscious being may be judged by the recognition of the seat of consciousness. If that seat be in the physical body, we find consciousness, but not Self-consciousness; there is not there the power of distinguishing the "I" from the impact of impressions causing sensations. Higher in the ladder of being, consciousness is seated in the second layer of the sense-garment, and this is the case with animals and with large classes of men. The life with which these identify themselves is the life of sensations, and of the thoughts which serve sensations; from this they gradually rise to a consciousness which identifies itself with the mind, which has risen from the life of sensations to the life of thought. From this life of the lower mind, in which sensations still play so large a part, man rises to the life of the intellect, and the lower mind becomes his instrument, ceasing to be himself. From the life of the intellect he must rise to the life of the Spirit, and know himself as the One. The seat of Self-consciousness is moved from the lower mind to the higher by strenuous thinking, by the intellectual travail of the student, the philosopher, the man of science—if the latter turn his thoughts from objects to principles, from phenomena to laws. And as strenuous thinking can alone lift the seat of Self-consciousness from the mind to the intellect, so can deep concentration and meditation alone raise that seat from the intellect to the Spirit.

The man who would deliberately quicken his own evolution must, having transcended the life of the senses, strive to make his life the life of the intelligence, rather than the life of mere

outer activity. As he succeeds, he will become more, not less, effective in the outer world, for he will fulfil all his duties there with less of effort, with less dispersal of energy; a strength, a calmness, a serenity, a power of endurance, will be marked in him which will make him a more effective helper of others, and a more efficient worker in his daily tasks; while he discharges these faithfully, his true life will be within, and he will practise daily the higher powers of the intellect as they unfold; as these become familiar, he will gaze into the darkness beyond the intellect, seeking by concentrated meditation to find the light that is beyond the darkness, the light of the Real, of the Self. In that silence will arise within him the spiritual consciousness, responding to subtle thrillings from an unknown world. First feebly, and then more strongly, with a courage ever-increasing, that loftier consciousness answers to the without and realises the within; he knows himself as Spirit; he knows himself divine.

To such a one all worlds are open; "nature has no veil in all her kingdoms." The heavens spread around him, and living Selves, discarnate and incarnate, people the various worlds. He knows that death is nothing, that life is ever-evolving, not because he has seen with the finer organs of the sense-garment the astral and mental bodies which clothe the departed, and can thus view the unbroken continuity of life here and there, but because he knows consciousness as eternal, not subject to death. To him, the universe is rooted in life, and the changing forms are unimportant, since the Real *is*, however forms may change. This sure conviction needs no phenomenal proofs to make it more sure; it is based on the nature of things. The actuality of the unseen worlds is, indeed, known to him, but his rock is the Reality of the Ever-Invisible; all worlds are actual, because they are the masks of the Reality, but they might all fade away as shadows, and yet would the Real remain.

ANNIE BESANT.

NATURE never hurries; atom by atom, little by little, she achieves her works.—EMERSON.

PHILO : CONCERNING THE LOGOS

(CONTINUED FROM P. 411)

BUT to return to the concept of the Logos as symbolised by the idea of a City,—speaking of the six “cities of refuge,” Philo allegorises them as follows :

“Is not, then, the most ancient and most secure and best Mother-city, and not merely City, the Divine Reason (*Logos*), to which it is of the greatest service to flee first ?

“The other five, as though they were colonies [from it], are the powers of the Speaker [of this Word (*Logos*)], of which the chief is the Creative [potency], according to which He who creates by Reason (or Word), fashioned the cosmos. The second is the Sovereign [potency], according to which He who created, ruleth that which is brought into existence. The third is the Merciful [potency], by means of which the Artist hath compassion and hath mercy on His own work. The fourth is the Legislative Providence by means of which He doth forbid the things that may not be. . . .”*

Philo then regards these “cities” as symbolising the refuges to which the various kinds of erring souls should flee to find comfort. If the Divine Reason, and the Creative and Sovereign (Kingly) Powers are too far off for the comprehension of the sinner’s ignorance, then he should flee to other goals at a shorter distance, the “cities” of the Necessary Powers, namely the Powers of Mercy and of the Law, which latter are two-fold, Enjoining and Forbidding, the latter of which is referred to vaguely, at the end of the chapter, as the “averting of evils” without further definition.

* *De Prof.*, § 18; M. i. 560; P. 464 (Ri. iii. 130). There is unfortunately a *lacuna* in the text, so that we do not learn the characteristics of the fifth potency but this is explained elsewhere,—the Legislative Providence being a two-fold potency, namely, the Enjoining and the Forbidding.

Moreover, Philo continues, there are symbols of these five Potencies mentioned in the Scriptures :

" [The symbols] of Command and Prohibition are the [two tables of the] laws in the ark ; of the Merciful Potency, the top of the ark, which he ['Moses'] calls the Mercy-seat ; of the Creative and Sovereign [Potencies], the winged Cherubim, who are set over it.

" But the Divine Reason (*Logos*) above them did not take any visible shape, inasmuch as no sensible object answers to it, for it is the very Likeness of God, the eldest of all beings, one and all, which are cognisable by mind alone, the nearest to the [One and] Only One-that-is, without a space of any kind between, copied inerrantly.

" For it is said: 'I will speak to thee from above the Mercy-seat, from between the two Cherubim.'*

" So that he who drives the chariot† of the Powers is the Word (*Logos*), and He who is borne in the chariot is He who speaks [the Word], giving commandment to the driver for the right driving of the universe."‡

Again, speaking of God as the True Shepherd of the universe and all things therein, the elements and all therein, the sun, moon and planets, the stars and heavens, Philo writes :

" [He placed] at the head His own True Reason (*Logos*), His first-born Son, who shall succeed unto the care of this sacred flock, as though he were the lieutenant of the Great King."§

The Divine Reason of things, moreover, is regarded as the Plerōma or Fullness of all powers,—ideal space, and ideal time, if such terms can be permitted. The *Logos* is the *Æon* or Eternity proper. And so Philo speaks of :

" The Divine Reason (*Logos*) whom God Himself hath filled entirely and throughout with incorporeal powers."||

This Supreme *Logos*, then, is filled full of powers,—words, *logoi*, in their turn, energies of God. As Philo writes :

* *Ex.*, xxv. 22.

† This plainly refers to the Mercabah or Chariot of the Vision of Ezechiel.

‡ *De Prof.*, § 19 ; *M. i.* 561, P. 465 (*Ri. iii.* 131).

§ *De Agric.*, § 12 ; *M. i.* 308, P. 195 (*Ri. ii.* 116).

|| *De Som.*, i. § 11 ; *M. i.* 630, P. 574 (*Ri. iii.* 227).

"For God not disdaining to descend into the sensible world, sends forth as His apostles His own words (*logoi*) to give succour to those who love virtue; and they act as physicians and expel the diseases of the soul."*

These "words" or "reasons" are men's angels; they are the "light-sparks" or "rays" in the heart,—of which we hear so much in "Gnostic" and allied literature,—all from the Father-Sun, the Light of God, or Logos proper—which Philo calls "the Light of the invisible and supremest Deity that rays and shines transcendently on every side."

"When this Light shineth into the mind, the secondary beams of the 'words' (*logoi*) set (or are hidden)."[†]

In treating of the allegorical Ladder set up from earth to heaven, Philo first gives what he considers to be its cosmic correspondences and then applies the figure to the little world of man:

"The ladder (*κλίμαξ*), then, symbolically spoken of, is in the cosmos somewhat of the nature I have suggested. But if we turn our attention to it in man, we shall find it is the soul; the foot of which is as it were its earthly part,—namely, sensation, while its head is as it were its heavenly part,—the purest mind.

"Up and down through all of it the 'words' (*logoi*) go incessantly; whenever they ascend, drawing it up together with them, divorcing it from its mortal nature, and revealing the sight of those things which alone are worth the seeing;—not that when they descend they cast it down, for neither God nor yet God's Word (*Logos*) is cause of any loss.

"But they accompany them[‡] [in their descent] for love of man and pity of our race, to succour, and give help, that they, by breathing into them their saving breaths, may bring the soul to life, tossed as it is upon the body ['s waves] as on a river ['s bosom].

"It is the God and governor of the universe alone who doth, transcending sound and sight, walk 'mid the minds of them who have been thoroughly purified. For them there is an oracle, which the sage prophesied, in which is said: 'I will walk amid you; and I will be your God.'§

* *Ibid.*, § 12; M. i. 631, P. 575 (Ri. iii. 229). † *Ibid.*, § 13.

‡ *Sci.*, the souls.

§ *Lev.*, xxvi. 12.

"But in the minds of them who are still being washed, and have not yet had thoroughly cleansed the life that is befouled and stained with bodies' grossness, it is the angels, the 'words' (*logoi*) divine, making them bright for virtue's eyes."*

This Light of God is, as has repeatedly been said before, the Divine Reason of things.

"For the Lord is my Light and my Saviour,"† as is sung in the Hymns;—[He is] not only Light, but the Archetype of every other light; nay rather more ancient and sublime than the Archetypal Model [of all things], in that this [latter] is His Word (*Logos*). For the [Universal] Model is His all-full‡ Word, the Light, while He Himself is like to naught of things created."§

This Word, or Logos, is further symbolised among phenomena as the sun. The Spiritual Sun is the Divine Reason,— "the intelligible Model of the [sun] that moves in heaven."

"For the Word (*Logos*) of God, when it enters into our earthly constitution, succours and aids those who are Virtue's kinsmen, and those that are favourably disposed to her, affording them a perfect place of refuge and [salvation, and shedding on their foes] destruction and ruin past repair."¶

The Logos is thus naturally the panacea of all ills.

"For the Word (*Logos*) is, as it were, the saving medicine for all the wounds and passions of the soul, which [Word], the lawgiver declares, we should restore 'before the sun's going down,'**—that is, before the most brilliant rays of God, supremest

* *De Som.*, § 23; M. i. 642, 643, P. 587 (Ri. iii. 245, 246).

† *Ps.*, xxvii. 1. A.V. "salvation." LXX. reads φωτισμός, "illumination,"—a technical term among the mystics of Early Christendom for baptism,—instead of the φῶς of Philo.

‡ That is the Logos as Plerōma.

§ *De Som.*, § 13.

¶ *Sci.*, the vices of the soul.

¶¶ *Ibid.*, § 15; M. i. 363, P. 578 (Ri. iii. 232).

** This seems to be somewhat reminiscent of the custom of evening prayer in the Therapeut and other similar communities, when, at the time of the setting of the sun, it was enjoined that "rational" praises should be restored or given back to God, for benefits received.

Philo, however, is here somewhat laboriously commenting, in allegorical fashion, on the pawnbroking bye-law in *Ex.*, xxii. 26, 27: "But if thou takest in pledge thy neighbour's garment, thou shalt give it him back before the going down of the sun. For this is his covering; this is the only garment of his indecency. In what [else] shall he sleep? If, then, he shall cry unto me, I will give ear to him; for I am pitiful." (See § 16.) The A.V. translates otherwise.

and most manifest, go down [or set],—[rays] which through His pity for our race He has sent forth from [His high] heaven into the mind of man.

“For whilst that Light most God-like abideth in the soul, we shall restore the ‘word’ (*logos*) that hath been given to us in pledge, as though it were a garment, that it may be to him who doth receive it, the special property of man,—[a garment] both to cover up the shame of life, and to enjoy the gift of God, and have respite in quietude, by reason of the present help of such a counsellor, and of a shielder such as will never leave the rank in which he hath been stationed.”*

From all of which it seems that Philo is drawing a distinction between the Pure Light of the Logos and the reflection of that Light in the reason of man, for he goes on to say :

“Indeed we have prolonged this long excursus for no other reason than to explain that the trained mind, moved by irregular motions to productiveness and its contrary, and, as it were, continually ascending and descending [the ladder],—when it is productive and raised into the height, then is it bathed in radiance of the archetypal and immaterial rays of the Logic† Source of God who bringeth all unto perfection ; and when it doth descend and is barren, it is illumined by their images, the ‘words’ (*logoi*) immortal, whom it is custom to call angels.”‡

And a little later on Philo proceeds to speak of those who are disciples or pupils of the Holy Word, or Divine Reason.

“These are they who are truly men, lovers of temperance, and orderliness, and modesty,”—whose life he proceeds further to describe in similar terms to those he uses of the Therapeuts.

Such a life, he concludes, “is adapted not for those who *are called* men, but for those who *are truly* so.”§

For those, then, who consciously set their feet upon the ladder of true manhood, there is a way up even to Deity Itself, for Philo writes :

“Stability, and sure foundation, and eternally abiding in

* *De Som.*, § 18 ; M. i. 637, P. 582 (Ri. iii. 238).

† Or Rational.

‡ *Ibid.*, § 19 ; M. i. 638, P. 582 (Ri. iii. 239).

§ *Ibid.*, 20 ; M. i. 639, P. 584 (Ri. iii. 241). Cf. *C.H.*, x. (xi.), 24.

the same, changeless and immoveable, is, in the first place, a characteristic of That-which-is; and, in the second, [a characteristic] of the Reason (*Logos*) of That-which-is,—which Reason He hath called His Covenant; in the third, of the wise man; and in the fourth, of him who goeth forward [towards wisdom].”*

How, then, continues Philo, can the wicked mind think that it can stand alone,—“when it is swept hither and thither by the eddies of passion, which carry the body forth to burial as a corpse?”

And a little later on he proceeds to tell us that Eden must be taken to stand for the Wisdom of God.

“And the Divine Reason (*Logos*) floweth down like a river, from Wisdom, as from a source, that it may irrigate and water the heavenly shoots and plants of Virtue-lovers, that grow upon the sacred Mountain of the Gods,† as though it were a paradise.

“And this Holy Reason is divided into four sources,—I mean it is separated into four virtues,—each of which is a queen. For its being divided into sources‡ does not bear any resemblance to division of space, but rather to a sovereignty,§ in order that, having pointed to the virtues as its boundaries, he [‘Moses’] may immediately display the wise man, who makes use of these virtues, as king, elected to kingship, not by the show of men’s hands, but by choice of that Nature [namely, Virtue] which alone is truly free, and genuine, and above all bribes. . . .

“Accordingly, one of the companions of Moses, likening this Word (*Logos*) to a river, says in the Hymns: ‘The river of God was filled with water.’||

“Now it is absurd that any of the rivers flowing on earth should be so called; but, as it seems, he [the psalmist] clearly signifies the Divine Reason (*Logos*), full of the flood of Wisdom, having no part of itself bereft or empty [thereof], but rather, as

* *De Som.*, ii. § 36; *M. i.* 690, *P.* 1140 (*Ri. iii.* 312).

† *Lit.*, Olympian.

‡ *ἀρχαὶ* means sources, but also principles and sovereignties. It is, however, impossible to keep the word-play in English.

§ Or kingdom, namely, “of the heavens,” or rulership of the celestial realms, or rather of one’s self.

|| *Ps.*, lxxv. 9. So also *LXX.*; but *A.V.*: “Thou greatly enrichest it with the river of God, which is full of water.”

has been said, being entirely diffused throughout the universe, and [again] raised up to the height [thereof], by reason of the perpetual and continuous [circling] course of that eternally flowing fountain.

"There is also the following song-verse : 'The rapid flow of the river maketh glad the city of God.'*

"What kind of city? For what is now the holy city,† in which is the holy temple, was founded at a distance from sea and rivers; so that it is clear that [the writer] intends to represent by means of an under-meaning something different from the surface sense.

"For indeed the stream of the Divine Reason (*Logos*), continually flowing on with rapidity and regularity, diffuses all things through all and maketh them glad.

"And in one sense he calls cosmos the City of God, inasmuch as, receiving the whole cup‡ of the Divine draught it . . . ,§ and, being made joyous, it shouteth with a joy that can never be taken away or quenched for the eternity.

"But in another sense [he uses it of] the soul of the wise man, in which God is said to walk as in a city, for 'I will walk in you and I will be your God.'||

"And for the happy soul that stretches forth its own reasoning¶ as a most holy drinking vessel,**—who is it that poureth forth the sacred measures of true joy, if not the cup-bearer of God, the [Divine] Reason (*Logos*), who is master of the feast?—he who differs not from the draught, but is himself unmingled delight, and sweetness, forthpouring, good-cheer, the immortal philtre of all joy and of contentment,—if we may use the words of poetry.

"But the City of God the Hebrews call Jerusalem, which by

* *Ps.*, xlv. 4. LXX. has the plural, rivers or streams. A.V. translates: "There is a river the streams whereof shall make glad the city of God."

† The physical Jerusalem in Palestine.

‡ *κρατήρα*—lit., crater or mixing-bowl.

§ A *lacuna* occurs here in the text.

|| A loose quotation of *Lev.*, xxvi. 12, as already cited above.

¶ *λογισμὸν*.

** *ἔκπωμα*.

interpretation signifies the 'Sight of Peace.' Wherefore seek not the City of That-which-is in regions of the earth,—for 'tis not made of stocks and stones; but [seek it] in the soul that doth not war, but offers unto them of the keen sight a life of contemplation and of peace.*

G. R. S. MEAD.

(TO BE CONTINUED)

* *De Som.*, ii. §§ 37-39; *M.* i. 690-692, P. 1141, 1142 (*Ri.* iii. 312-315).

OPPOSITES

THERE are two ways, good and evil, and with them there are two minds in our hearts, which distinguish them. Therefore if the soul take pleasure in good, all its actions are in righteousness; and though it sin it forthwith repents, for it considers righteousness, and casts away wickedness, and forthwith removes evil from itself, and uproots the sin. But if a man's mind cleave to evil, all his doings are in wickedness, which driving away from him the good, he receives the evil and then Belial rules him, who though he work that which is good, changes it to evil. . . . One man defrauds his neighbour and provokes God . . . another lies against the Lord who prescribes the law and . . . yet refreshes the poor. Another adorns his body and yet defiles the soul; he kills many and pities few; this is duplicity and wholly evil. Again others commit adultery and fornication, and yet abstain from meats; and by fasting they work evil and by their power and wealth they pervert many, and yet in the pride of their iniquity they show mercy; these also are double-faced and wholly evil. . . For good men are single of face and though they be thought by them who are double-faced to sin, in the sight of God they are righteous. There are many who in killing the wicked do two works, an evil and a good; however, the whole is good, because they uproot the evil and destroy it. Again there are men who hate him who shows mercy as well as the wicked and even the adulterer and the fasting man; this also is duplicity yet it is good work. . . . Again others desire not to see the goodness in licentious men lest the body be soiled and the soul defiled; now this also is duplicity, but the whole is good. Therefore, my children, see how there are opposites in all things, set one against the other, and the one hidden by the other. Death welcomes life, dishonour glory, night the day, darkness the light, but all these things are under the day and under the righteousness of life; wherefore even to death is reserved everlasting life.—From *The Testament of Asher the son of Jacob, concerning Duplicity and Virtue*. (No. X. of the Uncanonical Writings of the Old Testament found in the Armenian MSS. of the Library of St. Lazarus at Venice. Trans. by Rev. Jacques, Issaverdens of the Armenian Monastery, Venice, 1901.)

THE MYSTERY OF THE SON OF MAN

LORD God of Glory ! Pow'r of Perfect Light,
 Look on Thy little children of the wild,
 In whose frail souls the Son of Man is born.
 Thine is the pow'r of pain and anguish, Lord,
 Thine is the chrism of the agony,
 The bitter wisdom born within the soul
 That knows the sorrow of sin's piteous load.
 Father in Heaven ! bless'd be the hour
 When in the beast-soul rises the sad voice
 Of human shame, crying : " I will arise,
 And seek my Father's Feet, and mourn my sin."
 Bless'd the hour when the dread scourge of pain
 Is gladly borne by some poor tortur'd soul,
 Because it sees its foulness before Thee
 By the white light of Christ, Who dwells within
 The outrag'd temple of humanity.

THERE was wrath and distress in the House of the Cold Strand, by reason of the sin of Brother Gorlois. He was the child of the Holy House, taken into the pious nurture of the brethren, from the dead breast of his murdered mother, a heathen woman, found by Brother Pacificus lying dead in the undergrowth of the great forest nigh the House of the Cold Strand. The pious company of Christian monks, who had built their house of prayer in that land, baptised the babe, and reared him by the precepts of Solomon, by the rule of their House, and by the wisdom which flowed from their hearts. And when the Brother Gorlois was twelve years old he entered his noviciate; and when he was fifteen he took upon him the vows of a monk, namely : the vows of poverty, chastity, and obedience. He had little wit, and was not studious; nor was he called to the way of contemplation; but he was strong, and waxed mighty of muscle; as he grew to manhood the good gift of comeliness was bestowed upon him by the Hand of God; and the thick crisp waves of his curly yellow hair rose up like billows around the little circle of the tonsure.

He liked to trap and fish for the Holy House, but when the glee of sport was passed he was lazy and loved to sleep. He gave the first occasion for scandal during a fast of twice forty days, wherein the brethren ate no flesh. This Brother Gorlois,

stealing forth on the eighth day, slew a coney ; and was taken in the wood, having built a fire in order that he might cook and devour it to the gratification of his body, and the peril of his soul ; moreover, he lied concerning his sin, scandalously ; and indeed, foolishly, for it was manifest to the simplest, and denial was vain.

The second scandal was when the Brother Gorlois was found in the refectory drunk with wine ; for this offence he did penance ; being scourged, and sorely rebuked by the brethren. But the third and most grievous scandal was when he was taken in the forest with the swineherd's daughter ; whereupon the brethren placed him in ward, whilst they debated whether or no a monk who had broken his vows to the shame of his House, should not lie within a narrow cell, the entrance whereof should be securely barred by mortised stones, that soul and body might part slowly in the terrors of a death by hunger and by thirst. Such was the fate adjudged to Brother Gorlois, who was then but a young man of twenty years ; and he was brought forth, bound, to hear the same.

The Brother Gorlois was, as afore said, young and lusty, comely and of great stature ; he looked sullen, but he was less fearful and less ashamed than might have been expected. God had granted to him vigorous youth, health, and a person as goodly to behold as those He had given to the great stags on the moor, and the mighty milk-white bulls which crashed through the forest, leading a drove of their kind ; but He, in His Wisdom, had not yet given to Brother Gorlois the blessing (or curse) of a lively power of imagery, and a sensitive memory.

Still, he had been taken, as he knew, in what the brethren denounced as sin ; and he knew they were so made that they visited sin by fasting, and by the scourge, to the Brother Gorlois' great dis-ease : for he loved food, and he esteemed the scourge to be a needless discomfort. Therefore he looked very sulky, and stood gazing upon his feet, and wishing vaguely that his arms were free.

Then he who was Head of the lonely little House of the Cold Strand rose to pronounce the doom of Brother Gorlois, when the aged Brother Pacificus uplifted his voice. It was the Brother Pacificus who had found Brother Gorlois, a young babe

upon the dead breast of the half-savage heathen woman, his mother.

Brother Pacificus was very old, and a reputed seer ; esteemed as a saint was he ; twenty years had he travelled over Europe carrying the Gospel of the Christ among heathen people ; founding many a Holy House, but never taking the Headship of one ; thirty years lived he as a hermit, supplicating God for the world ; ten years he had dwelt at the House of the Cold Strand, speaking little and praying much ; but during the last year he spoke more frequently and more freely, and the Head of the House of the Cold Strand consulted him reverently as his soul-friend, what though in that House he was his superior in religion.

"It is in my mind, holy father," said Brother Pacificus, "that we have sinned greatly against our Brother Gorlois, and owe him amends."

"Speak thy mind, my brother, therefore," said he who was the Head of the House. "Make plain to us wherein we have sinned, and he shall live."

"My father," said the Brother Pacificus, "this, our young brother, so lusty in his youth, is not bound by his vows ; seeing that in truth he took them not upon him."

"Who then took them, venerable brother ?"

"Verily, that did we," said Brother Pacificus ; "for we knew their meaning, our brother Gorlois did not so ; he, obeying babe-like those who nurtured him, uttered words of which his heart knew not the meaning. For it is written that once a man of God made a religious house in the wilderness and bound by vows Brother Fox, binding him to a religious life, and to eat no flesh ; the which vow he broke ; adding to this offence the sin of theft, for so mightily desired he to eat flesh that he ate the leathern shoe-straps of his superior in religion, namely, the holy saint ; whereupon the holy man rebuked him for conduct unfitting a monk, when it was revealed to him that no vow can make a religious of a beast of the field ; the blame is his who bindeth a little brother by a harsh rule against which the nature which God hath given constraineth him. Wherefore let our brother Gorlois abide with us in peace, doing such tasks as hi

youth and great thews and sinews make very fitting for him ; but do not bind him to eat no flesh, nor drink wine, nor even forbid him to seek the love of a maid, for to these things the youth's nature mightily constraineth him ; nor doth he perceive in any measure the beauty of holiness, nor desireth he to enter into the secrets of the Kingdom of Heaven. Behold ! he is no monk ; though his lips spake vow on vow, God would not register them in Heaven as we foolish men do on earth ; this brother Gorlois is but a lad, and in his heart a heathen, like the woman who bore him. Nevertheless he is the child of our House. His hour is not yet. Spare him, my father, and let us not—we who follow Him who bade the woman go unhurt and sin no more—give our child to a cruel death. For we took him in God's name, and in the Power of that Name shall he dwell amongst us unhurt and forgiven."

Now no other voice in the Holy House would have been heard on behalf of Brother Gorlois, save only that of Brother Pacificus. But to his voice the brethren listened with heed ; and now his counsel prevailed, and they spared the Brother Gorlois, and absolved him from his vows, bidding him remain in the House of the Cold Strand, doing such work as his youth and strength rendered fitting for him. Thus then Brother Gorlois was pardoned by the holy father who ruled the brethren. This holy father was a man of great zeal, and jealous for the fair repute of the House, and often he mourned to Brother Pacificus because the soul of the House was barren, and he knew not by what means the brethren could make thereof a mightier power in the Hand of the Lord. But Brother Pacificus said :

"The soul of a Holy House, my father, is like unto the Kingdom of God ; it cometh not with observation. It is from the beginning : and to hold this diligently in our minds is all that is possible for us to do in this matter. Let us then act as our nature constraineth us, under the guidance of the Lord, remembering all natures are rooted in Him ; and it may oftentimes be our duty to suffer gladly, as His servant, one who sorely opposes us ; now this is hard for the natural man ; but the Lord from Heaven useth the one and the other for His service according to the measure of their gifts, asking not wit from him who lacketh, nor

clerkly lore from the simple, nor the power of the spirit from him who is yet a babe in Christ. Nor can we expect to know the subtle workings of our brethren's souls; and though it be our duty to dwell in sympathy with them when we may, yet ofttimes it is our duty sweetly to resign ourselves to dwell in ignorance of them. But the soul of a House of Prayer is born from above, not from below; and this, meseemeth, is the meaning of that scripture which saith a man by taking thought can add not a cubit to his stature."

It was summer time when the sin of Brother Gorlois was judged by the brethren; the following winter was very cold, and the Brother Pacificus grew feebler. When the spring came he was very infirm; he slept little, and it grew a custom that a brother should watch beside him to minister to him in the night. On a moonlit night of May Brother Gorlois was bidden to keep vigil by the old man's side. Brother Pacificus slept lightly during the first watch of the night. Brother Gorlois rose up gently and looked from the little unglazed casement upon the forest. It was a warm night, the glamour of the moon lay on the great silent glades. Brother Gorlois felt restless and upon him was a desire to rove the forest; the oaks were in leaf, the smell of bluebells filled the air, the fierce life of night and springtide was pulsing apace through the dim sweet land; it was a night when all the beasts of the forest did roam, seeking their bread from God.

Brother Gorlois leaned out, and smelled the night air and the earth; then he drew back and sat by the old monk.

Something flew through the casement and hit Brother Gorlois on his broad chest; it was a bunch of bluebells. Brother Gorlois looked out once more. Below the window was the swineherd's daughter; the night was sultry, and her smock was open by reason of the heat; her skirt was made of the stitched skins of beasts; about her neck was a garland of the blue flowers of the wood, swaying rope-like about her throat; when she saw Brother Gorlois she laughed loudly and fled; but as she fled she looked back. Then Brother Gorlois leaped from the window. When she heard the beat of his feet behind her she ran faster; nevertheless, as she ran she dragged the bluebells from about her throat and flung them earthwards to mark the way by which she

went. Soon the thicket hid her ; and Brother Gorlois, flying in pursuit, was hidden too.

A little while after the flight of Brother Gorlois, the Brother Pacificus stirred.

"My son," he said faintly, "give me to drink, I pray thee."

No one answered ; and the old man murmured :

"He is young ; he sleeps."

He sighed ; for his mouth was very parched and dry. After a while he said again :

"My son, sleepest thou ? Wake, I pray thee."

But no one answered, and he said :

"My voice is weak, and the sleep of youth is heavy. O Lord, Thy chosen slept in the hour of Thy agony ; how did'st Thou thirst, O Master, and there was none to succour Thee, save with the bitter vinegar and gall !"

After a while the old monk's thirst grew grievous, and he strove, slowly and tremulously, to raise his aged limbs.

"It is but a little way to yonder jug," he murmured, "I am a selfish old man ; the lad is tired with toil. I will seek the water for myself."

He rose slowly, groped a pace or two, stumbled, and fell to the floor of his cell. He lay there, moaning a little now and then, and shivering. Thus did he lie during two hours of the night ; and thus Brother Gorlois found him when he slunk back, just as day broke. In great terror he called the brethren ; praying God that the old man had not known his absence, or at least would be speechless till the end. But Brother Pacificus, though all might see his death was near, recovered speech and clearness of mind, and received the last rites of the Church. Then said he :

"My brethren, ye are weary. Leave me to await the coming of my Lord and Master. I shall die this night when midnight strikes. Wherefore at that hour go ye to the chapel, and speed my soul with songs of holy joy ; and leave with me, I pray you, Brother Gorlois."

Then they obeyed, weeping ; but the Head said :

"Dare we trust thee, belov'd brother, with this youth ?" and sternly he said to Brother Gorlois :

"Slept ye not, nor had left our holy brother when this sickness increased upon him?"

Then Brother Gorlois lied; and Brother Pacificus smiled very tenderly upon him and said:

"Nay, ye shall leave me, my father, with the babe I found."

When the brethren were gone, Brother Pacificus said:

"Come near to me, my child, and lift me in thy arms, for I breathe hardly."

Brother Gorlois obeyed, and Brother Pacificus said:

"Wherefore left ye me, my son, and little brother?—the pain was sore as I lay yonder; and that ye might have spared me. But in truth I sinned in lack of patience; nevertheless, the thirst which was upon me was great when I strove to fetch that water, that I might drink a little to cool my tongue."

The old man spoke very feebly, a word or two and then a long pause; but when he had spoken Brother Gorlois knew Brother Pacificus had perceived his absence. He said no word, but hung his head. He perceived there was no fear that Brother Pacificus would betray him. And yet he hung his head; there grew up about his heart a feeling new and strange; and he felt very wroth with the swineherd's brown daughter.

"See thy penance, child," said Brother Pacificus. "Hold me in thy arms; thus I breathe more freely."

Brother Gorlois said nothing, not even when the cramp in his arms grew great.

The old man fell into a half stupor; but sometimes he wandered a little. He would moan and say:

"My son—Gorlois—my son—where art thou?"

Sometimes he would say:

"I thirst—alone—Thou, Lord, wast left—"

And Brother Gorlois, albeit dull of wit, saw he was living through the pain and loneliness of the past night. Brother Gorlois did not ask the old monk's pardon; he did not know he wanted him to forgive; he knew his heart felt heavy; he began to wish the Head might find out what he had done, and have him flogged; and he felt more and more wroth with the swineherd's daughter, who was the cause of his discomfort.

In the chapel the brethren began to sing, Brother Pacificus could not hear them. The hour of midnight was near.

“ Dies iræ, dies illa,
Solvat sæclum in favilla,
Teste David cum Sybilla.”

Brother Pacificus waxed heavier in the strong arms of his “ little brother ; ” his breathing grew slower, and more slow.

“ Rex tremendæ majestatis,
Qui salvandos salvas gratis,
Salva me, fons pietatis.”

Brother Pacificus shuddered once with a great shudder, and his breathing ceased ; then breathed he once more, opened his eyes, and smiled.

“ Jhesu ! ” he said, “ Jhesu ! Jhesu ! Jhesu ! ” Then he laughed, softly and gladly, as a lover at the sight of his beloved, or as an exile when he sees again the land he loves.

The hour was midnight ; a light like moonlight flickering upon blue steel flashed through the room, and Brother Pacificus died.

Then as Brother Gorlois laid him down, and slowly rubbed his cramped arms, there flew through the casement a bunch of blue flowers ; they smote him on the chest, and dropped upon the dead man’s breast.

Brother Gorlois gave a cry that was like unto a human sob of pain, but liker still to the cry of an angry beast that has been hurt. He leaped through the unglazed casement ; in the silent wood below there was the shriek of a woman in a swiftly stilled anguish of bodily fear.

From the chapel, when the day broke, the weeping brethren came. They found the Brother Pacificus dead ; and on his breast a bunch of blue sweet-smelling flowers ; under the window on the dew-drenched forest turf, there lay a half-clad girl ; a bunch of blossoms like those on the dead saint’s breast was in her stiffened hand ; there was a wound in her throat that an arm nerved by savage rage had given ; in the tangle of her rough hair was the knife that had killed her. It was the Brother Gorlois’ hunting knife ; but he had fled, and the House of the Cold Strand knew him no more from the hour when the Son of Man was born in him, in the throes of a first “ conviction of sin,” the passing anguish of a first remorse.

MICHAEL WOOD.

WHAT IS BEAUTY?

I.

THE OBJECTIVE THEORY

IN common with other of the deep problems that offer themselves for the consideration of the thoughtful, a study of the nature of Beauty may be taken up from two different standpoints, the inner one of consciousness, or the outer one of phenomena.

Adopting the latter of these, we say that there is some quality or attribute in the object that makes it beautiful, and we ourselves simply perceive that quality or attribute and get delight from the perception. This we may call the Objective Theory.

Those who maintain it largely take it for granted that the sole cause of our æsthetic experiences lies outside the consciousness, and hence the object alone is scrutinised by them in the hope of getting at the reason of its beauty, or what it is in it that makes us conceive it to be beautiful. Their investigations lead these thinkers to the conclusion that Beauty is a property made up of certain elements.

One says: "Beauty consists in the utility and fitness of things to their proposed ends."*

Another says: "The first principles of beauty are the harmonic ratios."†

A third says: "Beauty consists in certain combinations of variety and uniformity."‡

A fourth says: "Variety of uniformities makes complete beauty."§ And so on.

In answer to the questions: Why should the perception of

* Socrates. See Xenophon in *Mem. Soc.*, iii. 8, and iv. 6.

† Hay. *The Science of Beauty* (1856).

‡ Hutcheson. *Inquiry into the Original of our Ideas of Beauty and Virtue* (1725).

§ Sir C. Wren.

these things afford us delight? Why should the "harmonic ratios," or "combinations of variety and uniformity," excite in us the sense of the beautiful?—we are merely told that there is something in ourselves, some internal sense, which responds to these qualities or attributes of the object*—which, by the way, is really giving up the objectivist position, and implicitly admitting that our analysis must be that of consciousness rather than that of external nature.

This theory has, however, been objected to on other grounds. Firstly, it is said, the objects which we call "beautiful" are so utterly different in kind, as well as in degree, that it is difficult to see how they can have in themselves any common attribute. The tree is beautiful; the woman is beautiful; yet what quality has the one in common with the other?

Again: to certain dispositions of words, and to certain ideas, we apply this same epithet, and these words, we are agreed, are merely symbols, and these ideas may have no objective counterpart.

And again: "We know that bright colours afford no delight to the ear, nor sweet tones to the eye, and are therefore perfectly assured that the qualities which make the visible objects agreeable cannot be the same with those which give pleasure to the ear."† Yet surely the hypothesis of an objective beauty demands some common property in the object.

Under the fire of these and other criticisms, the objective theory, as offering anything like an adequate explanation of the Beautiful, is found to be untenable. The inquiry having been generally directed to—in certain cases, even limited to—the

* Hutcheson; Shaftesbury. *Characteristicks* (1711).

† Jeffrey, *Edinburgh Review* (1811). This writer finds a further argument against this theory in the utter want of agreement as to what objects are beautiful. "All men allow grass to be green, sugar to be sweet, and ice to be cold—and the unavoidable inference from any apparent disagreement in such matters is that the party is insane, or destitute of the sense or organ concerned in the perception. With regard to beauty, however, . . . the case is quite different: one man sees it perpetually where to another it is quite invisible."

This, however, I take it, is anything but a weighty argument. It is true that all men do not agree as to what objects are beautiful, as they do generally as to the principal characteristics or qualities of an object; but, firstly, it is not contended by the objectivists that the capacity for æsthetic appreciation has yet been developed in us to anything like the completeness of the development of the organs of sight, taste, or touch; and, secondly, even in the case of these organs we find very great differences of opinion as to what is pleasing or the reverse.

world postulated as external, the necessary subjectivity of our consciousness, and the fact that this subjectivity can never be transcended on the intellectual planes, has been largely lost sight of, or, by some, wholly ignored.

II.

THE ASSOCIATION THEORY

From this weakness at least, another school of investigators into the nature of the Beautiful are entirely free. Those who propounded what is generally known as the Association Theory unequivocally laid it down that there is no such thing as external or objective beauty; there is no such thing as an inherently beautiful object. The emotions excited by that which we call such, "are not original emotions, nor produced by any qualities in the objects which excite them, but are reflections or images of more radical and familiar emotions."*

Beauty really results from the sympathetic relations. The object we call "beautiful" awakens the emotions either by bringing the consciousness into touch with some one or other of our common primal feelings, *e.g.*, love, pity, affection, or else by suggesting certain pleasurable ideas already present as memories in the storehouse of the mind.

In other words, our delight in the perception of the Beautiful is not an immediate delight born of the qualities in the object; it is a reflex emotion referable in the first instance to some antecedent experience of common feeling. There is not anything in the object endowing it with that special property termed Beauty; the object is endowed with that property solely by us.

For instance, the "beautiful" girl suggests youth, health, innocence, gaiety, sensibility, and the like. A common English landscape suggests comfort, cheerfulness, peaceful enjoyment, simplicity of life; and it is in these ideas, not in the objects that give rise to them, that we find the cause of those pleasurable experiences which we have when contemplating the beauty of the human form, a scene of nature, or a work of art.

* Jeffrey. *The Edinburgh Review*.

The Association Theory has been ably expounded by Alison,* Jeffrey, and others. But, although there can be no doubt that it affords a clue to many of the phases or tendencies of consciousness when it comes into touch with the Beautiful, the supposition that it offers any complete explanation of our experiences seems to be negatived by more careful mental analysis.

Pleasing ideas from the storehouse of past impressions which an object may bring to light, and the emotions which are thereby awakened, are, it is true, experiences of consciousness in the presence of the Beautiful; but that they are, in any instance, the whole experience, all present-day psychologists, I take it, would deny.

Withal, since we perceive certain gleams of truth in both the Objective and the Association theories, we very naturally ask ourselves: Is there no tracing those gleams further back, nearer to the point whence they diverge? Is there no unifying conception that will synthesise for us these scattered thoughts, that seem to proceed from some truth, but seem to be such very small facets of that truth?

III.

THE MEANING OF THE WORD

At the outset to any inquiry into the ideas that we have of the Beautiful, it would be well to determine, if we can, what are the things that we usually so characterise; what is the extent of the field of consciousness that the word will cover.

In one direction that field appears to be limited only by the limitation of our own powers of being. We are agreed that the word is aptly applied to those highest conceptions which we speak of as "spiritual Beauty."

But in the other direction, whether a work of art or of nature has title to be called "beautiful" if it appeals to the sensuous part of the man, and to that alone, there is no such agreement.

The answer to this question, of course, depends upon the

* *Essay on the Nature and Principles of Taste* (1790).

wideness of the meaning that we are willing to allow to the term. Following Platonic leading,* we find, certainly, most of the great writers on these subjects maintaining that the province of the sensuous, in so far as it is of the eye or of the ear, should be included in the Kingdom of the Beautiful; but if we are to include the pleasures received through these senses, it is difficult to see how we are, logically, to exclude the like pleasures received through the other senses, touch, taste and smell.† It is true that popular language may often sanction the use of the word in the case of smell, but in the case of the other two senses it will generally be felt to be a misnomer.

When in those wonderful adventures of Alice in her "Wonderland" we read of the "beautiful soup," the incongruity of the ideas brought up by this use of the word touches, as it is meant to do, the comic; and yet this would be a perfectly legitimate phrase if the word is to comprehend those experiences which are sensuous pleasures, and nothing more than sensuous pleasures. In that case the *cuisine* would be rightly spoken of as a department of the fine arts.

Moreover, it will be observed that if we are to allow this wider meaning to the word, the claim that has often been made that a sense of beauty constitutes one of the distinctions between man and the animal can no longer be sustained; for Darwin himself, amongst other naturalists, has clearly shown that some animals, and many birds, have so lively an appreciation of

* See the *Hippias Major*. Socrates *log.*: "It was not stated that the pleasurable of every kind was beautiful, but only such as was through sight and hearing."

† I am aware that a distinction is attempted to be made between these senses on the ground that sight and hearing immediately involve intellectual processes and definite ideas, and therefore that they are senses of a higher order than those of touch, taste, and smell, these three being unintellectual. But it appears to me (1) that this distinction cannot be maintained in the face of any severe psychological analysis, and (2) in the case of hearing, as it relates to music, this is, primarily, just as sensuous and unintellectual a process as taste or smell.

Another distinction between the sensuous as received through sight and hearing and that received through touch, taste, and smell, is attempted to be made by classing the latter as purely private pleasures, absorbed by the one person, while sight and hearing are received by all within reach of the object. (*Encyclopædia Brit.*, Vol. IX., Art. "Fine Arts.") But this distinction, even if it could be maintained, does not amount to much as an argument for the higher rank of these two senses.

If we take delicacy of perception as the criterion of our classification of the senses—and that would seem to be the best test to apply to them considered merely as receivers—smell, the Cinderella of the five, must be put at the top. It has been estimated that we can detect a three-hundred-millionth part of a grain of musk.

both musical sounds and bright colouring that these form the chief means of attraction between the sexes.

Personally, then, I would prefer to restrict the term to our experiences of those higher states of consciousness generally known as the imaginative, the intellectual, or the emotional, including the sensuous only when it is so inextricably involved in those higher states as to be conceptually inseparable from them—an inseparability this, by the way, more usual than, at first sight, we might have been disposed to grant.

Think of the sensuous delight one feels in the presence of the rich colouring of the rose-window in the South Transept at Westminster ; think of the sensuous delight one feels when passing between the hedgerows of a country lane at evening and the sweet scent of the wild woodbine is wafted on the breeze—and although we may not admit that these delights are well designated by the supreme term, none the less we should surely have no easy task did we attempt to draw the line between them and those deeper emotional joys to which the term applies without question.

The matter is, however, merely academic, not touching the truth or untruth of any theory of the Beautiful. For whatever name we may give to these pleasures of sensation, we may take it, I think, that they have formed, or do form, almost invariably, the first chord of that symphony whose harmonies echo through the halls of our higher consciousness as those greater joys that we get from the Beautiful.

IV.

SENSUOUS BEAUTY

The first and simplest answer to the question : Why do we get pleasure from the contemplation of those objects we have agreed to call beautiful ?—may be given in the terms of Hippias' answer to Socrates : Certain things are pleasing to us merely because our senses are so constituted that the received sensation affords pleasure.

We say that a discord is disagreeable, and often describe it as "ugly," because our ears are so made that discords act

as irritants thereupon. All rough or rasping voices are annoying from like cause, and are "ugly" in proportion to the sensitiveness of the ear that receives them. Conversely, we say that a concord is "agreeable," and often describe it as "beautiful,"* the reason being that the auditory sense is so formed as to receive pleasure from the regularity of the sound-waves—in fact, it would appear that a certain regularity of the sound-wave is a necessity if the physical apparatus is to be maintained in healthful conditions.

Again, a bright red surface with blue spots on it most of us would pronounce to be ugly.† Why? Because the sensation received from such a combination of colours is irritating to the organ of vision.

Similarly we find bitter things disagreeable because the organism of the palate is such that, on contact with them, the tissue suffers some adverse physiological change.

And the same with the tactile sense. A child, stroking a piece of velvet, will say, "That's lovely," or "That's beautiful." The child receives and responds to a sensuous gratification, because his sense of touch is such that contact with this material gratifies. On the other hand, a roughened surface produces some form of nervous irritation, and so may be characterised in primitive language as "ugly."

An object, then, affords pleasure to the eye from its form or colouring, to the taste from its sweetness, to the touch from its smoothness, and to the smell from its fragrance, solely owing to the constitution of these sense-organs; and, receiving this pleasure, we term that object "beautiful."

But this, it must be admitted, does not carry us far. The further question immediately arises: "Why should colour give pleasure to the eye, and sweet things pleasure to the taste? Why should smooth things give pleasure to the touch, and fragrant things pleasure to the smell?"

* We have no less authority than that of Kant for this use of the word; both to single colours and to single tones this philosopher attributes a beauty. And although Jeffrey denies the intrinsic beauty of colour, we find it re-asserted by Payne Knight, Dugald Stewart, and by Bain. "The pleasurable sensations of sound and sight come within the domain of Fine Art," says the last in his *Mental and Moral Science*.

† See Purdies, *Form and Sound*, p. xxxii.

Have we any answer? Can we advance yet another step towards that inner arcanum of being where, far beyond human ken, all causes lie?—I think we can.

But first, perhaps, it would be well to try to outline the scope of our inquiry.

V.

THE SCOPE OF THE INQUIRY

Some there are who will scoff at the very idea of any explanation of the Beautiful. Beauty, they will say, from its very nature, must ever elude inquiry. The moment you try to describe it in terms of the intellect you will find that it is indescribable. The moment you try to grasp it by sensuous imagery, you will find that you are left grasping at the void air, your object gone; the very thing that you were in search of is no more.

Now the scoffer scoffs with a certain reason. Essential Beauty *is* elusive, *is* indescribable, *is* ungraspable, *is* beyond the reach of the most piercing eye of the mind, or the strongest winged flight of the imagination.

The cognition or recognition of Beauty, like all other modes of consciousness, implies relation—relation between the internal and the external, the ego and the non-ego, the subjective and the objective.

So soon as we become aware of Beauty, Beauty has entered into relationship with us. Hence we have the three categories, the subject, the object, and the relation between them.

Of these three, two, in their essence, are utterly transcendental. Of the subject, if the subject be our innermost consciousness, the very hypothesis precludes us from knowing further. We cannot get behind it. For us, innermost consciousness is an ultimate, and being an ultimate, is beyond any predication.

Of the object, if the object be innermost Beauty, it is, in like manner, impossible for us to say aught. For us essential Beauty is an ultimate; we are conscious of it, conscious of it vividly,

and yet more vividly, but to full self-consciousness we cannot get.

Should it be objected to this that neither the subject, innermost Consciousness, nor the object, essential Beauty, can be an ultimate, since both the one and the other term merely connotes for us the stage of growth to which we have now attained, the answer is that, as we grow, so grows the connotation of the term. Beauty is now our ultimate; in time to come, *that* Beauty is not our ultimate; but Beauty is still our ultimate.

It is granted, then, that if we take these terms, Consciousness and Beauty, with their deepest meanings, all we can hope to do in our attempt at an explanation of the Beautiful is to try to bring home to the imagination something of the nature of the relationship between them.

But from the highest known state of Consciousness there is every gradation to that which is generally termed the physical or the sensuous. And, from that highest expression of objective Beauty where it seems to become one with consciousness itself, there are upon all the lower planes the expressions of beauty corresponding with the receptivity of our consciousness at those levels.

It is with the relationship between these lower states of Consciousness and their corresponding objective worlds, when that relationship gives rise to our experience of the Beautiful, that our inquiry will be mainly concerned.

VI.

BEAUTY AS A HARMONIOUS RELATION

The great difficulty one has in treating of a subject so comprehensive as this is that the noumena or phenomena to which we give the name of "Beauty" are so many and so varied, exist on so many planes of being, that what seem to be the fitting terms for an explanation on one plane fall lamentably short, even to incongruity, when we are treating of the experience on another plane.

But, I am happy to say, we have one word in our language that seems to express the nature of the relationship between that

which we call the "beautiful" object and ourselves, and to express it on all the different planes of being. That word is "Harmony."

Speaking generally of the three worlds in which we live, move, and have our being, we may say that Beauty is a harmonious relationship either between (1) the whole man and external nature, or (2) between the different modes or expressions of the consciousness, looking at the subject from the life side, or between the different vehicles of the spirit, looking at the subject from the form side.

Harmony being established between the ego and the non-ego, between the subjective and the objective, the two combine as one, and the life, the consciousness, the spiritual principle, flows out, embraces both, and thereby attains to that fuller joy which comes of increase of its own being.

So we may express that activity of consciousness which we know as an experience of the Beautiful, and so alone, it seems to me, may we express it if we are to do so in a term that is applicable to all the spheres in which we live.

Concentrating our attention specifically on different worlds, we may, indeed, by use of other words, and similes, get clearer conceptions of the relationship as regards those respective worlds, but I think it will always be found that in the idea connoted by the word "Harmony" we get the nearest realisation of that relationship which is universally applicable.

In this light, then, we proceed to consider Beauty in the different worlds of its manifestation.

POWIS HOULT.

(TO BE CONCLUDED)

GOVERN the lips

As they were palace doors, the King within ;
Tranquil and fair and courteous be all words
Which from that presence win.

EDWIN ARNOLD.

THE CHARACTER OF S. FRANCIS OF ASSISI

THE principal characteristics of S. Francis of Assisi can be summed up in the words sincerity, devotion, single-mindedness, love to God expressed by service of man; the note of thoroughness in both marks all his life and teaching. "How shall we find rest in God? By giving ourselves wholly to Him."

It was from this whole-hearted giving that S. Francis derived his strength, and accomplished that vivification of Christianity traceable to the poor little brother of Assisi.

Devotion, enthusiasm, joyousness, gaiety and simplicity of heart marked Francis, and these qualities help to explain the impression he made on his age.

Saint though he was, his sainthood never took that disagreeable form with which Drummond, I think, marvelled God had patience, but it was always homely, engaging, human.

Some of the special characteristics of childhood and early youth seem to have lingered round Francis all his life. He set to work to accomplish his ends with the directness and simplicity of a child; he enjoyed, he wept, with child-like fervour; his enthusiasm and singleness of heart are characteristics of youth. His asceticism is not repellent, but is relieved by delightful touches of humour and *naïveté*.

His intercourse with S. Claire, so unlike the religious practice of the day, his love of Nature, his care for birds and beasts and recognition of their wants, show him to us as pre-eminently lovable and sympathetic.

His life presents us with curious paradoxes. Sinner, then saint; layman for years, he exercises apparently undisturbed many of the priestly privileges. He himself leads a definitely religious life, self-consecrated alone; he founds a religious order and receives others into his rule of life; he preaches, he exhorts all men to repentance. He sanctifies women to the religious life, cutting off S. Claire's hair while still a layman.

He goes perilously near heresy, yet is undisturbed by it. He reverences the authority of his Church and its ministers, yet obeys his inner voice in opposition to the remonstrance of Christ's Vicar on earth.

He is unlettered, unlearned all his life, despises alike secular and doctrinal knowledge, yet is truly learned in high spiritual realities, wise in his dealings with men. Money and books alike are anathema to him, fetters to keep the soul in bondage, yet those were the two possessions most prized by the religious Orders of his day, despised only by a layman reformer.

Probably his want of learning and his position as a layman both in reality helped him to secure his unique position. Having no book-knowledge, but possessing a varied knowledge of life, he addressed himself in his work to deal with the evils all round him; he went to the root of the matter instead of insisting on the importance of forms.

The non-importance in his eyes of dogma and doctrine, as compared with the manner in which the life was lived, may have attracted to him many so-called heretics; his teaching while still a layman must have occasioned curiosity and comment, and brought him nearer to the people than if he had been a religious official.

I imagine, however, that in the beginning of his religious life S. Francis had very little conception of the extent to which he would influence his times; he simply set himself to live and preach the truth as he saw it, without at first ulterior motive. Yet in his early gay and careless life he seems to have had premonitions of a future greatness, and it may be that while the change was being effected in his heart, in his solitary walks around Assisi, in his sojourns in the grotto, he, like another prophet of God, heard a voice telling that he and no other had a mighty work to accomplish, to which he must set his hand.

It was a curious example of the state of Christianity prevailing in the thirteenth century that a layman should advocate a return to conditions of primitive Christianity, while the Pope should object to his rule as impracticable, as "a counsel of perfection".

But the Pope, Innocent III., was intent chiefly on securing

the temporal power of the Church, in planning to secure the empire of the world. Bishops and priests were set on the acquisition of wealth; while the secular clergy neglected their duty, priests looked down upon and oppressed them; many priests and parish clergy alike were grossly immoral and licentious. The peasantry were superstitious and neglected; heresies were rife. Such were the conditions in which Francis had to work.

Desperate illnesses call for stringent remedies, so Francis saw safety in no half measures but in entire self-abandonment to the will of God, in a literal giving up of all and taking no care for the morrow; and many felt as he did. In a spirit of reaction to the lust for power and the greed for wealth the Church displayed, can be traced the remarkable response Francis' teaching obtained. It is characteristic of the man and of his reverence for authority that he made his way by persuasion, not by denunciation; he said in effect: "Follow me and I will show you a more excellent way;" and, so saying, put into practice what he taught.

A true mystic, as this saint was, is nothing if not practical as well as mystical. He acts more nobly than his fellow men because he sees truth more directly. It is the sign of a healthy mysticism to help, to work, to seek to bring others to a knowledge of the truth attained.

S. Francis was pre-eminently practical in his teaching, in his mode of life. He and his Brothers were to earn their living by manual work, begging was to be resorted to only in extremity. He preached repentance, cessation of sin, that love of God was to find expression in a good life, in living in peace and amity with one's fellows.

Spiritual selfishness was to form no part of his religion; his followers had to help to save others' souls as well as their own. "God had called them to be Brother Minors, not only for their own salvation but also for that of many men."

His disdain of money, his taking of the Lady Poverty for his bride, arose from practical consideration of means to an end, not merely from the idea of mortifying the flesh.

"Property," he pointed out with much reason in that unquiet age, "was the source of quarrels and lawsuits and involved the need of arms for its defence."

He owed little of his success to his personal appearance. We are told by an eye-witness that "his apparel was poor, his person in no respect imposing, his face not at all handsome."

He succeeded by the fervency of his love, the single-mindedness of his actions, the spiritual knowledge of fundamental truths he possessed.

This is the mark of the genius and originality of the man, that in an age when the spirit of true religion had disappeared from the Church and was found, if anywhere, among the heretics who at least sought for truth, this man revived Christianity by a return to the life and teaching of its Founder.

For to see with S. Francis was to do; it was impossible for him to separate thought from action. The ideal he endeavoured with marked success to translate into the real.

It is the characteristic of all men to seek happiness as their aim in life. He alone almost in his age and day perceived that happiness consists in a frame of mind, not in material possessions; in an inner receptiveness, not a grasping of the without. He showed also that life was to be lived for service, not for self-seeking.

The tragedy of his life lies in the fact that it is almost impossible for a great soul, who sees truth directly himself and acts on it, to recognise that others may see truth and be unable to translate thought into action. It is to the inability of the small-minded to live up to the standard of the great that we must attribute the degradation of the Franciscan ideal even during the lifetime of the founder.

S. Francis modelled his life upon his Master, Jesus, and many a resemblance can be traced between them. Like Him, His disciple retired to the wilderness to pray and gather strength for conflict with the world. He too was spiritually deserted by his followers and endured for months the agony of Gethsemane; like Him he often had not where to lay his head; he hungered. The resemblance was carried to the body as well; tradition shows us S. Francis as marked by the stigmata, literally bearing in his "body the marks of the Lord Jesus," glorying in the anguish.

I see no difficulty in accepting the fact, authenticated as it is by the eye witness of many, who I suppose did not wilfully lie.

The influence of mind upon matter has by experiment in these modern days been shown quite capable of accomplishing the act without trace of miracle or interposition of external agent.

Finally, we see S. Francis accepting, welcoming death as a joyous release from a worn-out body, confident in the fact that he had done his duty. I, myself, do not think of S. Francis as "dying broken-hearted." All through his life it was inevitable that his love and joyous trust in God, the realisation of his union with the Divine, should occasionally be replaced by that deadness and desolation of soul, that anguish of loneliness, described as "the dark night of the soul," a phase inevitable in the religious life.

For months before his death we see him troubled about his Order, the failure of the Brethren to keep the Franciscan ideal, uncertain as to the wisdom of his own conduct in renouncing the headship of his Order. That is true; yet he lived through that phase of sorrow, to end his days in joy—in joy so full and confident, that it could only find expression in song, in endless repetition of his "Canticle of the Sun," scandalising the weaker faith of Brother Elias, who, in flat contradiction to his Christian belief, thought death should be expected in fear and trembling.

Not so the man who believed in what he preached. The sincerity of his belief, the whole nature of S. Francis, is revealed to us as he lies singing, awaiting death. He had loved the beauty of Nature all his life, he hymned it in his death; he who had restored gaiety and joy to religion met death with songs instead of tears. He loved God; what then had he to fear in death, who could see in it but life, and life more abundantly. He who had been humility itself, who had considered himself the least among his brethren; whom they were to smite, chastise, and keep in memory of his sins when he bade them, now confident, faced death with certainty, yet desired to meet it naked, extended on the earth, faithful to the last to his Lady of Poverty.

A splendid Church is erected over his bones, but S. Francis belonged to the people, not to the rich; he loved and understood them. They in turn heard him gladly. They loved and trusted him so entirely that they believed, in their simple faith, his touch, his presence, cured their ailments.

The legends of the *Fioretti* show S. Francis forth as he is shrined in the hearts of the people. The animals and birds obeyed him; the swallows, the doves, the wolf, recognised a friend in him. The stories show the saint's most charming qualities, his tenderness of heart, his humility, patience, simplicity; his sympathy with all that lived and breathed; his joy in and appreciation of the beauties of Nature; his inside gaiety of heart, his insight into those with whom he dealt; his communion and intercourse with the Divine are vividly described as we ponder over the pages.

Legendary, superstitious, exaggerated, untrue, are these legends, so carping critics may urge; true and yet false is such criticism. False, perhaps, are the *Fioretti* in matters of detail and of actual occurrence; true in sentiment and in appreciation of the man. The setting of the character-drawing shows the popular sentiment of the day and has historical significance.

"A practical mystic," I should sum up S. Francis; practical in his life, his teaching, his work, his adaptation of means to end. His much criticised doctrine of poverty was only addressed, it must be remembered, to those men and women who desired to embrace a definitely religious life, and give themselves to the service of God and man. It was not addressed to the world at large, to whom, of course, possessions are a necessity.

Mystical was S. Francis in his interpretation of religion and of nature, as his words, his works, his prayers and visions show him to us. The fervency of his devotion made his body a fitting channel through which could flow a force ever seeking an outlet for its expression—the ever-constant presence and working of the Christ for His Church.

I attribute S. Francis' success in propaganda to this combination of practical and mystical elements in his character.

With love S. Francis conquered his world; as lover of God, servant of men, we see S. Francis enshrined in history and legend alike. Confident in his love, we see him lie singing on his deathbed—single-minded, thorough to the last, truly welcoming "Sister Death," that change which only meant for him, as he knew well, transition from "dream of beauty to Beauty Itself."

ELIZABETH SEVERS.

PALINGENESIS

IN an answer to question 264 on page 99 of the July *Vāhan*, a list of (indirect) "evidences" for the theory of palingenesis has been compiled. Methinks that some of the most striking facts immanent in the consciousness of every sound and truly human being have been omitted in that list. Thus might be mentioned for instance, (1) the fact of individual *conscience* as an evident product of individual evolution; (2) the fact of man striving for *perfection* and consummation which cannot be fulfilled in one earth-life; (3) the fact of man's belief in *immortality*, of which David Hume says in his essay on suicide, etc. (Basel, 1799, James Decker, page 23): "Metempsychosis is the only system of this kind that philosophy can hearken to."

Several other not yet mentioned arguments might be produced in favour of the said theory. But more important than taking all the trouble of such a compilation, seems to me to ask oneself: What can be the use of taking all this trouble?

Probably the questioner No. 264 and his answerer have the noble intention of helping on our present European civilisation towards spirituality by spreading the conviction of the palingenesis of the human individualities. No doubt if this belief, or rather the knowledge of this fact, could become as universal in the West as it is in the East, our civilisation would thereby gain a most important factor of advancement and refinement. But first the question arises here: Can any compilation of such "evidences" have this desired effect? Can it have any effect on critical and scientifically educated minds? Can it influence the leaders of our civilisation? Can it be assimilated as a fundamental of our mental culture?

The answer to these doubts cannot be but a decided: *No!* Such compilations *cannot* have any effect on our *mental* culture;

and they have hitherto *not* had any effect except on poets and on other emotional and intuitional natures. Why is this so?

The reason for this is the same as that which shows why the whole trend of thought of our movement is as yet ignored by the scientific leaders of our mental culture with an air of superiority and chilliness. They say to us or think: your theories are noble good and grand, but all that you produce in favour of them is beneath criticism. If your theories were right, there would be sense and reason in the universe. But there *is* no sense in it, just because your theories are nothing but *illusions*; for they contradict undoubted and undoubtable facts of science. They are of about the same kind as the pretended fact of an "immaculate conception" or human parthenogenesis. These theories are simply *wrong*, because these asserted *facts of nature* prove to be *impossible*.

This is the principal objection raised against the theory of palingenesis. To compile evidences which can only be of an *indirect* nature is useless, as long as the *fact* of palingenesis is *directly* considered as *impossible*; and as such it is at present considered biologically, psychologically and philosophically. Therefore, in order to promote this theory in the first instance, the possibility of palingenesis as a *fact of nature* has to be proven. And when this has been done in any way satisfactorily, all compilations of "evidences" will be almost superfluous. For that palingenesis *would* be the solution of the most important problems for the human mind, if it would be thought *possible*, this requires scarcely proofs or arguments to any thinking man. Therefore, the only way to help on modern culture by our movement is to show by painstaking research that these *facts of nature* which we assert as palingenesis, are not opposed to the accepted facts of science, although diverging from the conclusions hitherto drawn from these accepted facts. This has to be done in a parallel way to the mode in which, for instance, Mr. Mead fulfils this same task for the facts of *history* which we assert, diverging from the hitherto accepted views of the facts.

Our movement moves as yet apart, *outside* the mental culture of the leaders of modern civilisation. We do not yet assimilate and use the knowledge of science and philosophy of our age.

We operate with revelations, and mostly with the ideas of antiquity, and of the Middle Ages, without showing the road which would lead modern ideas up to them. Our evidence has *not* yet tried to come up to the modern standard; it has *not* attempted yet to satisfy the scientific criterion of proof; and—above all—it has *not* yet stooped down with the intention of meekly accommodating and assimilating itself to the basis of our modern mental culture.

Here stands *revelation* against *research*. These need not necessarily oppose each other. On the contrary: truth is but *one*; and it can be found by the method of deduction as well as by that of induction, if both start from right premises. But even if their premises are right, they will never associate and combine as long as haughtiness stands against haughtiness.

Besides, if our Society is to fulfil its mission, it has to grow up from its present *emotional*, female level into a future male character, with also full *intellectual* capacity. Perhaps we shall even by and by see a palingenesis of our *Society*.

But, however this may be—we shall certainly not be taken *au sérieux* by the really serious men, the scientific leaders of mankind, until we begin to work *with* them, not against them; to *help* them, not to scorn them; to *understand* them, not to pretend our superiority because we believe in revelations rather than in careful and conscientious research, historical, scientific and philosophical.

HÜBBE SCHLEIDEN.

[Dr. Hübbe Schleiden is a very old member of the Theosophical Society, so has a claim to be heard, even when his criticism is harsh and unjust. So many years have passed since he has been in touch with the movement, shut up in his study away from the world, that he is unaware of the large use by Theosophists of scientific facts, and of the illumination cast on each other by scientific discoveries and theosophical teachings. It is amusing to see that while extreme masculinists gibe at the movement as too feminine, extreme femininists cry out at it as too masculine. Perhaps, like nature, it lets each sex have free play to do what it can.—ANNIE BESANT.]

THE DEATH-MARK

A story founded on fact

PART I.

PROLOGUE

WITHIN the old, grey-stone mansion of —— Towers, in ——shire, the ever-recurring mystery of birth was taking place. Without, in that part of the park farthest from the public road and least frequented, a man, the owner of the house and grounds, was pacing restlessly to and fro.

A chill, autumnal wind swept in gusts through the trees, casting showers of leaves about the solitary figure, which seemed entirely oblivious of its surroundings.

At last one exceptionally wild squall roused him suddenly from his abstraction, and, coming to an abrupt halt and baring his head to the gale, he stood, as if fascinated, watching with up-turned face the dying and dead vari-tinted leaves being whirled upwards and downwards, now this way, now that, impotent in the hurricane.

“Aye! Hither and thither, upwards and downwards, whither they will or whither they will not, like perished leaves on the blast, are swept away on Fate’s whirlwind the spent lives of men, to fall ultimately—Ah! *where*, who can say?” exclaimed aloud, abruptly, a harsh, quavering voice.

The gazer turned with a start at this most unexpected interruption.

He saw, sitting crouched on the ground, half concealed under a dwarf-bush, a shrivelled little old woman, with a face lined and old as the bark of an ancient forest tree. With fingers skinny as a bird’s talons she clutched a red woollen cloak about her, and fixed on him, from under shaggy, beetling eyebrows, a piercing stare from eyes as beady, bright and fierce as a hawk’s.

Somewhat disconcerted at this sudden apparition, and annoyed at the thought of those penetrating eyes having been fastened on him, seeming to read his inmost soul, when he had believed himself to be alone, and had most wished to be unobserved, the man remarked severely :

“ This place is strictly private.”

“ And so is my mission to you,” answered the old woman, imperturbably, her hawk’s gaze never wavering for an instant from his face.

“ Ah ! if you have come to tell my fortune, good woman, you have come to the wrong person !”

“ I have not come to tell your fortune, but another’s.”

“ Then why come to me ? Why not go direct to that other ? ”

“ That is impossible.”

“ Why ? ”

“ Because that other has died and is not yet alive again.”

“ You mean ? ”

“ Exactly what I say.”

Her interrogator gave vent to a short, derisive exclamation.

“ Like all your tribe,” he said, “ endeavouring to talk oracularly, you talk nonsense. If the person to whom you wish to speak has died, is it likely he or she will come to life again ?—even to listen to your fortune-telling ! ”

“ Not likely, but certain,” answered the old hag quietly. “ In three hours from this time—at set of sun this day—the person who has died, and to whom my mission is, will once more be alive upon this earth.”

With a quick, agile movement, astonishing in one so aged, the beldame suddenly sprang from her crouching position on the ground and stood directly in the man’s path. Pointing with one skinny finger in the direction of the distant mansion, hidden by the trees, she exclaimed impressively :

“ To the child that is about to be born in that house is the message sent : and by you, the child’s father, is the message, at the appointed time, to be delivered. So Fate decrees.”

The man frowned and motioned the gipsy out of his path.

“ Fate may decree what it pleases,” he said brusquely : “ but

I have no intention whatever of mixing myself up with any of your hocus-pocus—or delivering any message from you to anyone, dead or alive, buried or unborn. Cease trespassing on this property and be gone.”

“Directly I have accomplished my mission I will be gone and trouble you no more ; but until you have sworn to do what I shall tell you my mission is not accomplished and I must remain—

“See !—” she drew from under her scarlet cloak a roll of manuscript tied up with ribbon and securely sealed—“this is the message to the unborn babe—and you are to take charge of it and swear to deliver it in person to the child on the fourteenth anniversary of this its birthday.”

“And what if I refuse to undertake such a preposterous mission ?” queried he, putting his hands behind his back and regarding the old woman and her proffered roll of manuscript with anything but a friendly eye.

“You will not refuse,” replied the gipsy, with quiet, but complete assurance.

“But I shall and do refuse,” retorted he angrily. “I never heard such an utterly outrageous request ! You ask me to take that manuscript and swear to deliver it to an, as yet, unborn person, *fourteen years hence* ! Why, granted this child ever comes alive to the birth at all—which is, at present, wholly a supposition—it may have died before the time—or I may have died—”

“Listen to me,” interrupted the gipsy, with the first show of eagerness she had yet displayed : “You will both be alive—that I read for certain on the scroll of Fate. Should it not be so, you are absolved from your vow. Nay more—if any single one of these things I predict—and which will be proved within the next few hours—fails to come to pass, you are absolved from your vow. But if each word I say is verily fulfilled—if in every respect in which you have been able to test me you have proved me a true seer—then you will believe what I now tell you and faithfully, at the appointed time, deliver this document ? which, I swear to you, is fraught with Fate of lives past, present, and to come !”

Impressed, in spite of himself, by the old woman's earnestness,

the man took the proffered manuscript in his hand and scanned its sealed exterior with some curiosity.

"And what are these things you predict and by the fulfilment or non-fulfilment of which I am to know whether you are a true or a false prophetess, and whether my vow is to be binding or the reverse?" he queried, half jocularly, half seriously, for the woman's manner had infected him more than he cared, even to himself, to admit.

"Three predictions will I give you—aye! and if these suffice not, yet a fourth and wholly incontrovertible one. Attend!

"This babe will be born precisely at set of sun this day.

"The babe will be a girl.

"Four hours after its birth, the mother will die."

The gipsy paused as if she had finished all she intended to say.

A cynical smile dawned on her auditor's face.

"These are, all, very ordinary sort of predictions," he remarked coldly, "and even should all three turn out to be correct, will by no means prove you a seeress. It will merely mean that you have made a lucky guess on three points on which the chances were even as to whether you made a right or a wrong shot. Even if accurate, such guesses will not suffice to convince me. Let me have that fourth and incontrovertible sign which must be fulfilled before I will undertake to carry out any behest of yours."

The old woman did not remove her eyes from the speaker's face, but a curious change came over their expression. To the man who was looking at them, they seemed to be fixing their gaze on something through and beyond him in the far distance.

"I see," she said slowly, in a strained whisper, "upon this child which is to be born this evening, a very strange mark. Search at the bottom of the left foot and you will find it. Under the instep, running right up into the ankle from below, is the deep, purple brand. It is like the scarce-healed scar of a great spear wound."

"Well, that is a good, genuine test of your powers of prediction!" laughed her inquisitor. "If that mark is there, and all

else turns out as you have foretold, then I will believe you are a true prophetess and I will undertake to do what you want done with this scroll you have given me. Otherwise, I burn it to-night."

"Otherwise, do as you please. It will not be otherwise."

The gipsy turned to go :

"I have your promise and am satisfied. My mission is accomplished. Forget not!—and farewell!"

"One instant!" exclaimed the man, detaining her: "This scar that you see on the child's foot—what is it? Merely a birth-mark?"

The old woman shivered as if with cold. She clutched her cloak closer around her frail wizened form.

"Not so!" she muttered, more as if speaking to herself than to her interrogator: "Not so! What I see is no mere birth-mark!"

"Then what is it?" reiterated the man with persistence.

The gipsy pressed her skinny left hand over her eyes, as if to shut out sight of some scene upon which she could no longer bear to look, and whispered hoarsely:

"It is the Death-Mark!"

PART II.

THE SCROLL OF THE SEERESS

ALL happened precisely as the gipsy had foretold.

At set of sun that day was born an infant, a girl, upon the sole of whose left foot was a scar the like of which, the doctor declared, he had never seen before—as a birth-mark. He had often seen its like in hospitals in the newly-healed wounds of very deep stabs. To all appearance this was the scar from the thrust of some deadly, barb-headed implement. It was very curious—but it was perfectly innocuous.

The infant's mother, as the gipsy had also predicted, died four hours after the birth of the child.

The little girl, therefore, was brought up by her father, and when she reached the age of fourteen the manuscript given to him, for her, by the gipsy, was duly put into her possession.

Subjoined is a *verbatim* copy of the document :—

In a waking vision of the night, I, the writer of this scroll, found myself upon the open plain of a great Desert of the South.

As far as sight could reach, stretched the vast sand expanse, broken here and there by small oases whence stately palm-trees hoisted green, feathery-leaved ensigns up into the dazzlingly-bright blue sky.

I gazed and gazed, endeavouring to discern any meaning in the vision.

Presently, in the nearest of the oases, I saw, moving towards me, the figure of a woman, closely veiled.

She appeared to be scarcely more than a child in years.

Beside her frolicked a number of goats which she was conducting to water at a well.

Unseen by her, hidden behind a huge palm-tree on the other side of the well, but plainly visible to me, between whom and the figure interposed no obstruction whatever, was the form of a man—a tall, elderly man, who looked like some Arab Sheik. His features were noble and commanding, and although at the present moment stern and strained, seemed of a benevolent cast.

As the girl advanced to the well, a young man, who had evidently been awaiting her there, sprang up to greet her.

He rolled aside the covering from the mouth of the well and motioned her to come and sit beside him on the low parapet of stones surrounding the opening.

Unresisted, he drew her into his encircling arms.

The Arab Sheik behind them stepped out from the shelter of the palm tree.

His face was turned from me, but his form seemed shaking with suppressed passion.

He advanced towards the lovers seated on the parapet and unconscious of aught except each other.

As he did so, the young man lifted the girl's veil and pressed a burning kiss upon her lips.

With a cry, and the bound of a springing tiger, the Sheik flung himself upon the couple, hurling them, locked in each other's arms, down—down—into the unfathomed depths of the well below.

I screamed out in terror at the spectacle and fainted away.

When I came to I found myself in a very different place from the one in which I had lost consciousness.

It was in the heart of some great Eastern city that I awoke, and below me, under the very chamber in which I was lying, I could hear the sound of waters surging as if in a fast-flowing river.

I lay and listened to it until it seemed to me to be the River of Time bearing me onwards on its current to the distance of many life-periods from the scenes of my former vision.

And still the waters flowed and flowed and were the sole sound in the darkness disturbing the silence.

Presently, from the other side of the wooden wall behind my back, I heard voices whispering.

They resembled the voices of a very old woman and a young one—and they spoke in a language with which I had never before been acquainted, but which, notwithstanding, I seemed perfectly to understand.

"Hist! Nurse, is it not yet time for me to be starting?" enquired the younger voice, in tone of strained excitement.

"Nay! not yet," answered a quavering old voice. "One hour before the dawn was the time, my child, and that time is not come. Wilt thou not sleep again until I call thee?"

"How can I sleep!" exclaimed the other with impatient petulance. "I fear to oversleep the time—and I trust not to thee to awaken me. Methinks thou wishest me to slumber that thou mayest pretend to oversleep thyself and make me fail to keep the assignation."

The old woman seemed to find difficulty in refuting this indictment, for a short silence ensued, and when she did speak it was not in answer to the charge.

"Thou art fully determined to go, my darling?" she insinuated in an anxiously coaxing tone. "There is yet time to draw back and be wise. Bethink thee of the risk if thou doest this thing upon which thy heart is set!"

"As if I haven't bethought me of that, long ago!" retorted the young, impatient voice: "and counted it as nothing in the balance."

"And thy kind and noble husband, who has ever loved thee so dearly—is he also as nothing in the balance, little one?"

"Ah! speak not to me of him," exclaimed the younger voice in anguished supplication, "speak not to me of him—it is too late! Has it not rent my heart thus to deceive him—but what am I to do?"

"Do as I counsel thee. Remain here. It is not too late."

"But I tell thee it *is* too late—far too late! I would be true to my husband if it were possible—but it is not. It is anguish to me to deceive one who has ever been good and kind to me—it is this, not any fear of the danger, that has deterred me so long. But even the thought of him can deter me no longer. Is he not old enough to be my father, and was I not married to him ere I knew what love meant? Now that my Beloved has taught me what love really means, I can bear these chains no more."

"And art thou sure that thy Beloved has taught thee what love really means, little one? To sweep away honour, truth, right, duty, on a surging sea of passion, is that really love? Thou art but a child and I have lived long, and I counsel thee, Beware! Ere it be too late, pause and look well that thou art not casting away the substance to grasp what thou mayest find to thy cost is but the shadow."

An angrily impatient exclamation interrupted the old woman's warning words:

"I have looked well, and I have paused—already too long! My mind is made up and nothing now can alter it. If the thought of the injury I am about unjustly to inflict upon my indulgent husband can no longer deter me, is it likely that any other consideration will be able to do so? That thou knowest naught of love is evident! Thou counsellest me to sit and consider this, and balance that, and look well that I lose not, as if, forsooth, I were haggling over a silk bargain in the bazaar! Such calculations exist not in love's domains. An I lose all, it were well lost for one hour of love with my Beloved! Whate'er befalls, I fear naught and I care naught. Hark! I hear the signal!"

"It cannot be!—it is too soon!" whispered the old woman in trepidation.

"But I tell thee it is!" exclaimed excitedly the girl's voice. "Thy ears are old and dull, and mine are young and keen with love; I tell thee, I swear, it is the signal! Come! lose not a moment, or we but increase our risk of being discovered!"

From the adjoining chamber issued sounds of rustling garments being swiftly donned in silence—and from underneath my own chamber came faintly very different sounds that I strained my ears to catch and to distinguish.

It seemed to me as if some boat, with muffled oars, were making its way with utmost cautiousness and secrecy, along the enclosed water-channel that evidently flowed actually beneath the floor of the apartment in which I lay.

All was pitch dark and I could discern nothing, but below I could hear the boat brought to a halt by the upraising against my floor, at the opposite end of the apartment from that where I was lying, of some iron-headed implement, which, I concluded, must be a boat-hook.

Immediately afterwards a panel in the wall that separated me from the speakers slid back, and two veiled figures glided like silent ghosts through the opening.

The elder one carried in her hand a tiny brazier, the dim light of which revealed little more than their own stealthy forms.

The younger figure seemed strangely familiar to me, and I racked my brains to remember where it was I could have seen it before.

In the meantime the two crept on tip-toe straight to the spot against which I had heard the boat arrested, and the old woman, bending down, tapped twice, softly, on the floor.

A similar tap from below answered her: whereupon she immediately pulled an iron ring, causing a gaping trap-door to open at their very feet.

Pitchy darkness reigned beneath, into which the feeble light from the tiny brazier penetrated scarcely a yard.

Without an instant's hesitation the younger woman prepared to descend.

She knelt upon the floor with her back to the opening, and projected her left foot out over the chasm, as if feeling for a step or ladder by which to climb down.

Simultaneously the sharp, barbed head of a great spear, thrust up from the boat below, gleamed in the lamp-light.

Deep into the sole of the white sandalled foot it struck, burying itself in the soft flesh.

A sharp, suppressed shriek of anguish rent the air.

The unhappy girl endeavoured frantically to withdraw her foot—but in vain. The spear, thrust in over the barb of the head, held her like a vice.

From beneath it was dragged forcibly downwards—the struggling girl impaled upon its point.

“We are betrayed!—flee!” she gasped in choked whisper to the well-nigh demented nurse, who had dropped the brazier (plunging us all in total darkness), and was endeavouring to save her young mistress from her awful predicament by clutching in desperation at her gradually subsiding form.

“Cease dragging me!” came the stifled sob: “You but prolong my fate and make me suffer more. Let go—and flee!”

With a groan the nurse staggered back against the wall.

The resistance from above having suddenly ceased, the girl's body dropped through the opening and fell with a loud splash into the waters below.

Instantly there flashed into my memory the recollection of where, previously, I had seen that girl.

I had witnessed her tragic death once before, and under strangely similar circumstances.

After that single loud splash and a choked gurgle, silence ensued.

I lay there too trembling and overcome at the terrible drama I had witnessed to be able to stir hand or foot. I seemed held in the clutch of some hideous nightmare whilst, in the darkness, I heard the nurse grope, sobbing and stumblingly, for the panel door through which she and her young mistress had emerged. She found it and fled through it, while the panel slid back into its place, leaving me shut alone into this chamber of horror.

At last faint streaks of dawn began to appear—not through any window, but from below, up through the still open trap-door.

I roused myself and began wondering what I should do.

Escape from this place I must—but how?

No sign of any windows or door could I discover—and although I knew there was the secret, sliding door in one wall if I could only find it, would it be safe for me to attempt to pass that way into what were evidently the women's apartments of some private house?—a house, moreover, in which such a tragedy as I had just witnessed had been enacted and would soon be discovered. What account should I be able to render of my presence here? Should I not at once be suspected of complicity in the murder?

Agitated by such thoughts as these, I got up and began exploring the chamber.

It was, I found, very long, and seemed to be some connecting passage, rather than a room, built over the water, its sides formed of the blank walls of two adjacent houses, between which it ran and to the water-side wall of each of which it seemed intended to act as a buttress.

This conclusion I arrived at after peering down through the trap-door.

Another conclusion that also suggested itself to me was that escape would be possible by that outlet.

In the dim light of dawn I could see, floating in the water-way about ten feet below me, a boat, moored to one of the side-walls.

It was evidently the boat in which the avenger had come the previous night, and which, after the victim's death, had not been rowed away.

I remembered I had heard no sound of oars *after* the tragedy, only before.

Whether the avenger had tied his boat to the mooring and escaped through or along that wall of the house, or had drowned himself with his victim, I could not tell.

At any rate, there was his empty boat below.

If I could manage to drop into it, escape would be easy.

By lowering myself through the aperture and holding on by my hands to the trap-door sill, the fall would be merely a few feet.

In my present predicament the attempt was certainly worth the risk.

Only a small portion of the stem of the boat was visible under the opening—I went to the side nearest this projecting portion and slowly let myself down.

For one second I clung, dangling at full length from the trap-door sill—the next I fell, feet foremost, into the depths.

I had missed the boat !

The waters surged over my head.

Whirled away in the swift-flowing current, I rose to the surface once, twice, three times—then sank, as I believed, never to rise again.

After holding my breath for as long as I was able, I gave one last gasp.

Instead of, as I had expected, water rushing in and choking me, pure, refreshing night-air inundated my lungs.

Astounded, I opened my eyes.

I was lying on my straw mattress in my gipsy tent, under the stars, which were paling in the first streaks of the coming dawn.

The entire experience had been a vision !

I pondered its meaning, but in vain. All day long I fasted, seeking revelation as to the interpretation of my dream and the reason of its being sent to me.

Fasting and Concentration of Mind, as every seer knows well, compel reply, upon any matter whatsoever, from the Unseen Spheres.

In the silence of the ensuing night the interpretation of my dream, and the reason of its being sent to me, were made plain.

The closing scenes of two incarnations had I witnessed of some soul which was now, once more, about to be reborn upon this earth.

Twice had the soul been tempted—twice had it failed.

Now, for the third time, was it about to be offered one last chance.

Dire would be its doom if it succumbed again.

So fateful would be this probation that, in making its choice, the soul was not to be left unaided or in ignorance.

For it, the veil enshrouding the Past was to be lifted and the nature and cause of its previous failures were to be revealed.

Nor was this all :

Branded indelibly into the flesh of the new body about to be given it, ineradicable reminder and sign-manual of pitiless avengement of past transgression, was to be, ever visible, perpetual warning against like disastrous transgression in the future, the previous incarnation's cruel Death-Mark.

When tempted, the Soul was to heed that sinister omen—and beware !

My task is finished.

Even as the meaning of my dream was made plain to me, so in the silent watches of that night was it also made plain to me how, and to whom, the message was to be sent.

My mission have I accomplished faithfully.

O Soul ! to whom the solemn warning has been addressed, in the predestined hour of thy trial be thou equally faithful !

PART III.

EPILOGUE

THUS ended the gipsy's manuscript.

The woman to whom it belongs keeps it carefully as a curiosity.

She is still undecided as to whether to take it seriously or as a huge joke.

Certainly the appearance, as foretold in the sealed scroll by the gipsy before her birth, of that strange scar upon her left foot, is a somewhat inexplicable coincidence.

Not only is the mark precisely like a wound made in the manner the seeress had described, would be—but also, just as old wounds do, at intervals it throbs and aches (effectually precluding its existence ever being forgotten, as, owing to its concealed position, it, perhaps, otherwise might be).

The owner of the manuscript is now twenty years of age.

When she was eighteen her father died, leaving her under the guardianship of his bosom friend, the benevolent, elderly squire of the neighbouring village, to whom the girl was greatly

attached, and who had been devoted to her from her babyhood up.

A year later her guardian married her.

He worships the very ground his young wife treads on—and she?

The marriage was of her own free-will and choice and she has the greatest affection for her husband—but has she yet learnt to know the real meaning of love?

Those who observe the couple, think not.

She is young, she is beautiful, she is brimful of exuberant life and spirits: he is old enough to be her father.

Truly history repeats itself!

Will this mortal, so forewarned, heed the message written on the Scroll and branded into her own body's very flesh?—or when the Recording Angel closes the Book of Life at the termination of the soul's earthly career, will it, on the contrary, be found that history has indeed repeated itself to the bitter end?

ETHEL M. DUCAT.

TO THE THEOSOPHICAL CONGRESS, LONDON, JULY, 1905.

THE TRIUNE WISDOM

HAIL Brothers! Ye who head Devotion's way,
 The shrine draw near; lo, Triune Wisdom mild
 Enthroned high—with Love she doth not stray,
 But Mercy poureth on Life's waters wild.
 Ye Sages, who the path of Knowledge keep,
 Look now on her, as peaceful she doth hold
 The Books of Life and Death—he readeth deep
 Therein, who casts away prejudgments old.
 Ye Poets, who Perfection's pathway green
 Thro' Art pursue, see, how in gracious wise
 She smileth—Oh 'tis Beauty's Self serene,
 In gladdest song her deepest thoughts arise.
 Religion, Science, Art—great Sisters—Hail!
 United ye the Wondrous One unveil.

COR FLAMMANS.

FROM A STUDENT'S EASY CHAIR

BEFORE visiting the Exhibition of Arts and Crafts I tried to define to myself what manner of subject and conception went to the making of a mystical picture.

There is the picture of allegory and symbolism, the picture, for instance, that embodies some stupendous conception of the Deity under material form; William Blake's "Elohim creating Adam," or Watts' brooding figure of "The All-Pervading."

Then there is the picture which seems to make the material world a veil through which to look at the light behind. The Breton mystic, Henri le Sidaner, has painted many scenes of village streets, and passing along the empty ways we feel an exquisite companionship, which may be the ideal of gentle and simple life, or may be something more. Many of the Impressionists insist on the fluidity of matter, and their pictures should rightly be regarded as mystical.

Then there is the picture of Vision—the picture that would portray what the bodily eye has never seen. It is sometimes difficult to distinguish such a picture from the picture of imagination, but the appeal is different. Blake again is the one supreme exponent of this class—his "Nativity," his "Morning Stars singing together," and many other of his inspirations, reveal wonders and beauties far beyond the common reach.

In the Exhibition shown at No. 1, Tor Gardens, there are pictures which belong to each of these groups. The Exhibition is interesting, but it is very small, and cannot in any way be considered as representative of mystical thought. There is aspiration, but little real achievement; we are aware rather of the stirring of the roots, than of the blossoming of the flower. The work that is most noteworthy is contributed by members of the Guild of St. Mâhel, and by George Russell (A.E.).

The Guild of St. Mâhel, or Michael, the victor over the

powers of darkness, is the name of a fellowship resident at Bushey, which possesses this striking distinction—the work of all its members is anonymous. It contributes some very curious drawings done with charcoal on thick-ribbed paper, and reproduced by photogravure or lithograph. The effect is singular, and lends itself to interesting experiments in light and shade. In most of the drawings the whole surface is dark—in one a shrouded and kneeling figure emerges out of the gloom—"The darkness deepens, Lord, abide with me." In "The Shadows" a partial light is introduced with excellent intention, where a chaos of titanic figures shuts out the sun from a groping votary. But perhaps the most successful example of this method is an unnamed picture representing a crowned figure holding a flame whence stars arise. The figure is only vaguely seen against a dark mountain beyond, so that the whole of the attention is concentrated on the light of the flame and the stars. Another visionary figure is done in pastel of green and blue and violet, and represents a mysterious fairy apparition, almost without form, making a fairy ring. The colouring is strange, and suggestive of dim fairylands.

These pictures would all seem to fall under the head of allegory, with the exception of the last, which is rather a picture of dream.

There are some pictures shown that belong distinctively to the Impressionist School of landscape, and notably A.E.'s "The Happy Valley," but as these are not more mystical than the ordinary work of this school, they need not detain us. A.E.'s "Changeling," however, with its blue mountain, its purple-tinted foreground, and its mystery-charged atmosphere, is artistically the most successful of his exhibits.

A. E. has also given us some pictures that may be regarded as pictures of Vision—"A Dragon came out of the Elf Mound," "The Horn Blowers of the Sidhe," and "The Thrones of the Sidhe." In all these pictures the vehicle is imperfect to express the magnitude of the conception—you feel that the artist was a little dazed by the vision, and that his hand moved spasmodically. Only in "The Thrones of the Sidhe" does the whole grandeur of the idea struggle through. These crowned and titanic figures,

seated on thrones that vanish afar into a blue mist, have vigour and glamour, and the memory of them lives.

The other pictures are some of them disappointing, poor both in thought and execution ; and in the ambitious " *Amour des âmes*," the floating bodies, though interpenetrated with light, are still too aggressively material to suggest a spiritualised love. One picture, however, must not pass unnoticed, " *And the twelve were called to a supper, and behind each hung a shadow*,"—by Miss Ethel Hastings. This represents monks in white praying in a church—and behind each monk hangs the dim whiteness of a crucified man. The picture is most impressive, and full of poetry and mystical meaning.

It has not seemed necessary to enter upon the crafts exhibited—the art jewellery, the pottery, the furniture, the book-binding, the hand-painted scarves, or the woven fabrics ; because, lovely as were many of these, they did not differ from similar work shown in other exhibitions. Much exquisite success has recently been achieved in all these departments—and indeed perfection itself is not wholly unattainable here. The perfect chest, the perfect jar, even the perfect ornament, may reach accomplishment ; but the perfect picture is beyond attainment. Our poor efforts to express the inexpressible have, however, profound pathos, and sometimes deep power of suggestion ; and we venture to think that a larger and wider exhibition of mystical pictures, embracing all times and all countries, and roughly classified, would be of abiding value to the student.

The two plays that were produced at the Theosophical Congress have both for subject the search after a far ideal, and the crisis of each play deals with the final consummation of the search. The Egyptian Princess in Miss Florence Farr's " *Shrine of the Golden Hawk* " goes to the cave of the metal-working Fire Magician to seek the wisdom that is beyond " *the sombre knowledge born of time*," and reaches a union with the Godhead so complete that it becomes identification. " *I look unharmed upon the face of the God because his eyes are my eyes, and his power is my power, his spirit is my spirit. . . . Whoso is made one with*

the Gods makes their holy places desolate and himself becomes their sanctuary." Forgael wanders over "The Shadowy Waters" in quest of the ideal love, the imperishable essence, "the soft fire that shall burn time when times have ebbed away."

And yet, though the themes of the plays are so closely akin, the atmosphere and treatment are startlingly different; and "The Shadowy Waters"—one of the most exquisite things Mr. Yeats has done—pales *in dramatic effect* before Miss Farr's "Golden Hawk," an interesting and original piece of work, written in strong and simple language, but wanting in the high inspiration and insight of the poet.

The reason is not far to seek. The dim charm of "The Shadowy Waters" depends upon their remoteness; they are farther away from our imagination than that Magician's cave of four thousand years ago, and in his published book Mr. Yeats has prepared our consciousness to receive their vague lights by a Proem haunted by strange and elusive beauty. No prelude of music can carry us so near the silent borders of these waters as the poet's own questioning of "the immortal mild proud shadows":

And do you gather about us when pale lights
Shining on water and fallen among leaves,
And winds blowing from flowers, and whirr of feathers,
And the green quiet have uplifted the heart?

So the mind is made ready for the coming of mystery and inspiration: and though on the stage the deck of the galley with the great sail, and the blue waste of sky and water beyond, was a beautiful scene—yet no stage-craft could ever represent that dreamplace that Aibric describes:

Our sail has passed
Even the wandering islands of the Gods,
And hears the roar of the streams where, druids say,
Time and the world and all things dwindle out.

So, too, they who float among these shadows, Forgael and Dectora, are too far removed from the every-day world to bear the impersonation of the full-blooded men and women who enact them—they are dreams, aspirations, desires, hardly materialised into human shape.

All that in Mr. Yeats' play is lovely indefinition becomes in Miss Farr's "Golden Hawk" concrete symbol.

She does not use an obscure symbolism, such as accompanies "The Shadowy Waters," but builds her whole play on one definite image. The Golden Hawk represents the Godhead, and the possession of the enamelled pectoral of the Hawk involves identification with the Deity. This is clearly set forth—"Divine Hawk, hovering in the blue night, dark as lapis lazuli! Immovable Eye, in the midst of the wheel of the stars, send down a ray from thy splendid solitude upon this hawk—image of thee, thou solitary one, resting upon the empty air." The plot therefore concentrates itself upon a line of action—the entry into the shrine and the taking of the pectoral. But in "The Shadowy Waters" there is no action of this kind, but only dimly apprehended soul-changes; and the moments that move in the reading—the flight of the souls as birds, and the playing of the harp without touch of hands—lose of necessity their thrill of mystery, because the stage is for the bodily eye, and these are for the inner understanding alone.

And so it comes about that the lesser play has the greater power of stage-illusion—an illusion that is helped by the historic basis of thought and of fact, and also by the admirable acting of Miss Italia Conti as the Princess. Miss Farr has introduced with great skill much of the lore of the far past. Thus the character of the Ka, or other self of the Princess, is excellently conceived. The Ka, Miss Farr tells us, is frequently represented on ancient frescoes as a smaller figure walking behind the King or Queen. She also points out in an interesting note that the final ecstasy of the Princess is quoted thought for thought from the earliest Egyptian texts that have yet been discovered. The invocations of the "Golden Hawk" and its prayers—its emotions of fear and of ecstasy, are immediately apprehended and appropriate to the setting; while many of the most beautiful lines in "The Shadowy Waters," spoken on the stage, are like wandering words that have lost themselves out of another region and die away in scarce-comprehended music.

IAN MÖR.

THE SECRET GATE

FROM out the dark of sleep I rose, on the wings of desire :
 " Give me the joy of sight," I cried, " O Master of Hidden Fire ! "
 And a Voice said : *Wait*
 Till you pass the Gate.

" Give me the joy of sight," I cried, " O Master of Hidden Fire !
 By the flame in the heart of the soul, grant my desire ! "
 And a Voice said : *Wait*
 Till you pass the Gate.

I shook the dark with the tremulous beat of my wings of desire :
 " Give me but once the thing I ask, O Master of Hidden Fire ! "
 And a Voice said : *Wait !*
 You have passed the Gate.

I rose from flame to flame on pinions of desire :
 And I heard the voice of the Master of Hidden Fire :
 Behold the Flaming Gate,
 Where Sight doth wait !

Like a wandering star I fell through the deeps of desire,
 And back through the portals of sleep the Master of Hidden Fire
 Thundered : *Await*
 The opening of the Gate !

But now I pray, now I pray, with passionate desire :
 " Blind me, O blind me, Master of Hidden Fire,
 I supplicate,
 Ope not the Gate."

FIONA MACLEOD.

CORRESPONDENCE

REGISTRATION OF THE T.S.

To the Editors of THE THEOSOPHICAL REVIEW

I HAVE only just had my attention called to the fact that the June number of THE THEOSOPHICAL REVIEW contains a reprint of part of the matter contained in the *Theosophist* of April relating to the "incorporation" of the Theosophical Society. The matter which is omitted is the Indian Act (XXI. of 1860) under which the Society has been *registered* (not incorporated) in India. The position of the Society and the meaning of the registration would be made clearer to your readers if the Act were printed, as in the *Theosophist*. It would be well that the effect of the registration of the T.S. in India should not be misunderstood in England and elsewhere out of India. To speak of this "registration" as "incorporation" is a mistake, and there is no authority in the Act itself for the word "incorporated" being used in the "certificate" on p. 363; the proper word to be there used is "registered." The effect of this registration is not to make the T.S. a corporation, even in India. All that the registration accomplishes is to permit the Society's property to be held by the General Council, if no trustees are appointed, and to permit the Society to sue and be sued in the name of the President or other officer. The references to the "seal" of the Society, as in rule 24 (p. 360), are quite incorrect; the Society cannot have a seal, not being a corporation. Moreover, the Indian Act only has operation in India, and neither it nor the registration effected under it, have any more effect in England than if the registration had been effected in France under a French Act. No incorporation of the Society can be satisfactory unless it is made a corporation under the law of the United Kingdom. At any rate, I have thought it only right to point out to members of the British Section primarily what really has been the result of the Indian registration. It is probable that some misapprehension on the subject exists.

JAMES EDWARD HOGG.

[Whether the word used be "registered" or "incorporated" does not seem to be of much importance ; registration under the Act gives the registered Society a legal existence as a body, and it becomes capable of holding property, both movable and immovable, of receiving legacies, executing deeds, etc., etc. This legal existence of the Society as a body is recognised in all countries where the Anglo-Saxon law runs, and registration in France would not have given this benefit. The Central Hindu College is thus registered and is recognised as a body corporate. "Registration" gives the T.S. every important advantage which "incorporation" would give, whereas, before the registration, it could not own property nor receive legacies, and, on Colonel Olcott's death, it would have been surrounded by legal difficulties.—ANNIE BESANT.]

PARSEE EXCLUSIVENESS

To the Editors of THE THEOSOPHICAL REVIEW

Karachi.

I beg to say a few words with reference to the remarks made in THE THEOSOPHICAL REVIEW for June, to hand by the last mail, on the question of proselytism among Parsees. In *The Times'* *résumé* of the whole question, it is mentioned that matrimonial unions between Parsees and Europeans have been somewhat frequent of late and the European wives of the Parsees desire to be admitted to the Parsee Faith. Now this is a very grave question for a community so situated as is that of the Parsees, and the Parsees had to face it. If any are to be admitted into any fold or faith, it must be from motives far from savouring of anything of a worldly nature. Parsee parents are night and day in sore anxiety as to the future of their daughters, and if Parsees take to marrying European women, the sore anxiety from which these parents already suffer will become doubly distressing. Are these girls, then, to marry non-Parsees and embrace the religion of their husbands? This is anything but desirable, indeed a pitiable state of affairs. This is the social difficulty the community had to face, and it tried to solve it in the best way it could.

Now as to the question of proselytism pure and simple. If one has learnt anything from Theosophy it is this, that it is distinctly and definitely against the idea of proselytism. Proselytism was needed when the great religions were to spread forth. But now Theosophy distinctly points out the complete needlessness of proselytism. Take

the case of the two revered founders of the Theosophical Society. They both professed Buddhism from the noblest and purest motives, to put heart into the native [*sic*] communities, to counteract the havoc and mischief that the proselytising zeal of the missionary Padres was working among these communities, and to make them regard their own faith with respect and reverence, and so learn that the religion in which they were born was as good as any that the Padres could boast. It was truly an exception proving the rule.

If there is any lesson that Theosophy teaches with the greatest force it is the lesson that all the great religions are good, and that the followers of one religion have no need whatever to abandon it and take up another. It may be, to take an example, that a Christian may, through certain moral or spiritual needs, prefer another religion to the one in which he is born, but what is there to prevent him from holding the ideal that he prefers in his inmost heart and revering it accordingly? Most of the sacred books are easily accessible in translations, and he can acquire a deeper and sounder knowledge of the teachings of the ideal he prefers than even some of the outward professors of the same ideal.

All the teachers have come, we are taught, from the one great White Lodge. The elect ones of the Lodge have given out from time to time the different aspects of the same truth according to the needs of men. If one prefers one aspect to another, in these days of ours, let him by all means prefer it and revere it in his heart of hearts as much as he can.

"All the ancient channels of world inspiration must be purified and made clean." Most certainly it should be so; the followers of each of the great religions have now received the inestimable boon of a wide and far-reaching standpoint, the theosophical standpoint, and with the help and means placed within their reach by theosophical teachings, they have but to set to work to purify and make clean the channel of inspiration assigned to them. Then the spiritual current will pour itself out the better through the purified channel, a channel purified by the exertions and labours of such followers, and the world will reap the benefit thereof in wider tolerance, in wider philanthropy, in wider co-operation. But where is the need of proselytism? Can the followers of Zarathustra monopolise for themselves alone the treasures they hold as a sacred trust for mankind? it is asked. Such can never be the case. The treasures are there ready for whosoever may want them. The scrip-

tures are there in the original Zend, or English, or other versions. Can the Christians monopolise the treasures enshrined in their sacred volumes? Certainly not; anyone can see the *Bible* or the *Avesta* for himself and study it with the most useful help of Theosophy and greatly profit himself thereby. Hinduism takes care never to admit anyone into its fold, and yet one can study the *Gîtâ* and pay due reverence to the divine Guru of Arjuna.

If Theosophy has come, it has come to say that the days of proselytism should be gone, that the days of religious strife and crusades created by this very spirit of proselytism should no more exist, that the followers of all religions should not *leave* but *live* their own religion—the truest way of purifying the channels of world-inspiration—and all co-operate to bring about peace and goodwill among men. Is this noble cause going to be helped in any way if Parsees establish a proselytising fund and start a proselytising crusade, claiming their religion to be the best and superior to those of others—for to proselytise in these days means all this—and thus create ill-feeling between themselves and others with whom they have lived in peace and amity?

The Parsees have ever preserved and never mis-used the treasures, the sacred teachings, received by them from the holy Zarathustra, the servant of Ahura Mazda, and anyone who wishes can study them and follow them in their spirit. There is none to prevent them from so doing.

D. P. KOTWALL.

[Another letter arrived, but too late for this month.—EDS.]

If the momentous decision taken by the Parsee community was dictated by the wide and theosophical outlook on general religion sketched by our correspondent in the latter part of his letter, all indications of such sentiment have been carefully excluded from the report, which runs:

The first resolution accepted the report of the general committee, and declared that, "looking to the present religious and social condition of the Parsi community, it is inexpedient to admit professors of other religions into Zoroastrianism, because it would militate against the original unity and ancient traditions of the community and be injurious to their interests." As to persons of other religions "who had in some way or other got admitted into Zoroastrianism, or pretended to have been so admitted," the meeting resolved that they had no right whatever to enjoy the privileges accorded to all true Zoroastrians of attending their fire temples, or meetings of the

community, or of benefiting in any way from their religious funds and endowments; also that any Parsi priest investing with the sacred *kustee* the professor of another religion should be excluded from the discharge of all sacerdotal functions.

This is a very different picture to that sketched by our correspondent, and the amazing contrast between it and the grandiose panorama of the mighty past of the Zoroastrian Faith cannot but strike any intelligent reader. We have not urged upon the Parsee community the policy of a militant proselytism and have no intention of doing so foolish a thing, but between that absurdity and the slamming the door in the face of humanity with threats of excommunication against the door-keepers if they let a single soul through other than one in a Parsee-born body, there is a gulf.

The resolution practically declares that henceforth Zoroastrianism is to be entirely limited to considerations of physical descent. It is to be a caste. If this is to be so, then we should prefer to call this limitation Parseeism and not Zoroastrianism. But surely a religion must, like the Self, live by giving and not by limitation? That is our main contention. We may, however, be wrong in this; we may be mistaken in our hope for Zoroastrianism. It may be that an old and esteemed colleague is right when he wrote to us: "Are you not wrong in supposing that there *is* any future for Zoroastrianism?" We sincerely hope, however, we are not wrong, and that, too, though we are neither a proselyte of any religion nor a maker of proselytes.

G. R. S. M.

THE THREAD THROUGH THE PEARLS

THE fount of all religions is but one,
True worship of the Highest; and the prayer
Of pious souls, is, in all times and places,
One and the same, like loftiest poesy—
Just as the love two young hearts bear each other
Is, in all lands, and in all times, the same.

One is the sun's light,
Even though broken in the prism's tints.
Present in all religions is
The Highest,
Just as the thread runs through the row of pearls,

OSWALD KUYLENSTIEREN.

FROM MANY LANDS

Contributors of matter under this heading are requested kindly to bear in mind that not only accounts of the general activities of the various sections or groups of the Theosophical Society are desired, but above all things notes on the various aspects of the Theosophical Movement in general. It should also be borne in mind by our readers that such occasional accounts reflect but a small portion of what is actually going on in the Society, much less in the Theosophical Movement throughout the world.—EDS.

FROM GREAT BRITAIN

So short an account as this of the Congress just held in London, where were gathered together Theosophists from many lands, cannot give more than a mere impression, with here and there a mention of some special incident or name. As to numbers, some 600 members were present, and of these about 200 were non-British ; so that this year's Congress has been in a sense even more international than last year's, for though the number of friends from other countries was not much greater, the nations represented were more numerous and wider apart. From India came a representative of Ceylon, a Mahratha brother, and a Panjabi; from farther East, an Anglo-Indian from Burma, a Dutchman from Java and a Japanese brother from Dai Nippon. Australia, New Zealand, Canada and the United States sent their groups of members, while nearer home Finland, Russia, Poland, Bulgaria, Hungary, Sweden, Norway and Spain had added to the number of friends; and, as was to be expected, Belgium, France, Germany, Italy and Holland, still nearer neighbours, sent larger groups of representatives. Many of those present in London had already become friends in Amsterdam last year, so that a hearty and genuine feeling of goodwill and comradeship prevailed throughout the meetings and contributed largely to their value and effect.

The Congress itself lasted three days, but many preliminary and after proceedings lengthened it in reality to a week. For this year the Congress idea had grown and expanded and new branches of

work had been included in its programme. As was the case last year, so there was this year an Arts and Crafts Exhibition, mainly of the work of members, but this year it was work from members of many nations and not from only one or two. A new departure was the performance of two mystical plays—one with its weird and entrancing plot laid in ancient Egypt, the other showing Keltic dreams of shadowy, strange shapes and elusive ideas. And this dramatic experiment—for it was an experiment—was successful beyond expectation, not only on account of an appreciative audience that filled every seat in the Court Theatre, or of the favourable press notices, but as an indication of a line of mysticism and an expression of wisdom hitherto neglected by the Theosophical Society.

Still another new departure were the addresses by members of kindred societies and movements given to the Congress by invitation. So its members learnt about Spiritualism, Baconian Rosicrucianism, Christian Mysticism, and the Craft Guilds, from exponents who were "inside" and not "outside" these movements, hearing many a truth and much human experience in a better and more sympathetic way than is often possible.

Musical and social meetings again formed a happy part of the programme and lightened the regular departmental work.

Without a shadow of doubt it was due to the President of the Congress—Mrs. Besant—that so much life, so much sincere spiritual enthusiasm, could find such harmonious expression as they did during every meeting. The President, indeed, put most of the members to shame by the completeness of her devotion to the Congress, its work and its members during the long busy days. Her opening and closing speeches with their friendly spirit and beauty of expression were gladly heard, and her address in the department on "Occultism" was undoubtedly the *pièce de résistance* of the Congress, full of dignity, strength and beauty and of great value. No wonder a vote of thanks to her at the close of the meetings evoked a thunder of applause.

Mr. Mead's interesting paper on the "Myth of Man in the Mysteries" was listened to with great appreciation by a very large audience, and Dr. Steiner's paper on Goethe's occultism aroused much interest.

In the Departments much good work was done. Some forty papers on the most varied subjects had been contributed, chiefly in French, German and English. In all its branches the Congress has well fulfilled its purpose and will prove to have added strength to the

movement in Europe and not only to the Section in which it was held.

FROM RUSSIA

Our first theosophical meeting this year took place after the 20th of February, for I did not return to work till the middle of the month.

The German circle (which is really international, for we speak and lecture in three languages), met twice in the autumn, in October and November; I was not present at those two meetings. We call this circle our first theosophical centre. After the death of Maria Strauch, who was the soul of the circle, there was a time of great difficulty, but the work went on after my return. We have had five meetings since February; [the circle seems to be a real centre. We have statutes, a president, a secretary, and a librarian—we made this organisation to bring order into the meetings; the circle has chosen for its name: "Centre in memory of Maria Strauch." We had before Christmas two lectures on the Evolution of Matter and Spirit, by Maria Strauch; later, an address on "The Biography of Maria Strauch," and other lectures. The circle sent a greeting to the Congress.

Outside this circle meetings have been arranged for visitors; they are held in a laboratory, and lectures are given on scientific lines, with experiments and demonstrations; they are to be followed by general theosophical lectures and discussions. In the spring of this year lectures were given in another circle, and I have been asked to lecture in a *salon*, where poets, artists, and philosophers of every kind meet.

There is a circle which is studying *Esoteric Christianity*, which meets every week, and in addition to this study lectures have been given on various subjects.

There is a circle which meets weekly to study the *Evolution of Life and Form*, and lectures have been given on *Theosophy and the New Psychology*. It is hoped that in connection with this meetings will be organised for visitors.

Two Russian children have joined the Golden Chain; they have interested some of their playfellows, and asked me to translate the morning verse.

In July, 1904, two articles were published on the Congress at Amsterdam in two Petersburg papers. In November the Tolstoi Publishing Society published a translation of *Light on the Path*, and *Karma*, by Madame Pissareff; it is already out of print, and there will

soon be another edition. In the autumn we hope a translation of *The Voice of the Silence* will be published.

There are some very interesting movements outside Theosophy ; for instance, a philosophic movement by the followers of Vladimir Solovieff ; a movement in psychology ; a religious movement, on mystical Christian lines, within the Church, headed by Father Petroff ; a social religious movement, the Christian "Society of Struggle," and the "Society of Christian Communists." There is a movement in the schools among boys, to form an association of young people striving to lead a pure life. There are occult schools and circles springing up ; there is a mystical movement in literature and art, by such men as Minsky, Balmont, etc., and there is a great interest in the philosophy of the East.

K.

FROM AMERICA

News reaches us of active theosophical work having been carried on in the States during the past winter and spring months. The American Section has at present the services of two lecturers who have been travelling about the States and helping greatly by lectures and classes in the towns they have visited. One of these, Mr. C. Jinārājādāsa, remained at Chicago for several months, giving a course of public lectures there which attracted a very intelligent audience, and by his manner of presenting theosophical ideas served to interest a thoughtful and intelligent class of people. His work for the Lodges and by means of classes has been no less efficient. Mr. Hotchener, the other lecturer, has travelled over much of the ground traversed by Mr. Leadbeater the previous year, and his visits have served to stimulate and bring new vigour to the workers of Branches.

A correspondent from Philadelphia writes :

"Our public meetings have been a great success, we have added fifteen new members to our list since the last of February ; we have now eighty-one members. Six of us have been taking turns in conducting the meetings ; one's turn seems to come round very often !

"We still continue the Sunday evening meetings for the public ; they are 'question and answer' meetings, and we shall continue them as long as the public are interested enough to come. Some time next winter we expect a visit from Mr. Jinārājādāsa, that I am sure will be a great help to us."

X.

REVIEWS AND NOTICES

“THOUGHTS ARE THINGS”

Thought-Forms. By Annie Besant and C. W. Leadbeater. With Fifty-eight Illustrations. (London: The Theosophical Publishing Society; 1905. Price 10s. 6d. net.)

WE have before us in this amazing volume a sequel to Mr. Leadbeater's astonishing work *Man Visible and Invisible*. In thus writing we have chosen our adjectives not at random, nor as quite new to the subject, but as an analysis of our feelings at seeing such books solidly confronting us in this grey world of humdrum existence.

In the present volume Mrs. Besant has joined forces with Mr. Leadbeater, and others have come to their aid both psychically and artistically, and as a result we are presented with no less than fifty-eight coloured illustrations with accompanying letterpress.

These illustrations, though perhaps not quite so delicate as the plates in *Man Visible and Invisible*, are nevertheless exceedingly well executed, and reflect great credit on the printers; indeed, but for this fact, as we remarked in noticing the former volume, the publication of such a book would be somewhat too hazardous an undertaking, for inartistic and badly executed plates would hopelessly handicap a subject which is already involved in the greatest prejudice and misunderstanding.

As in the prior volume, so in this, we are first presented with a table of twenty-five colourings of various shadings and colour-combinations, with a key to the meanings of them, so that we must now take it that Mrs. Besant is in complete agreement with Mr. Leadbeater as to the emotional, moral and intellectual values of these colours.

It would have been of advantage, however, if the name of the colour-shades or combinations had been added to the key appended to the plate, for the difference between “high spirituality” and “fear,” for instance, is hardly distinguishable—the plate in *Man Visible and Invisible* being far superior in this respect. As, however,

the colours are explained at length on pp. 32 ff., any inaccuracy of reproduction can be easily checked.

That the difficulties of reproduction in general, moreover, have been very great is quite evident, for the plates had to be drawn and coloured by the artists from description only, and one of the authors was in America.

But even had Mr. Leadbeater and Mrs. Besant been first-rate artists themselves the difficulties they would have had to contend with would have been only slightly lessened. They have as an initial difficulty to struggle with an impalpable Proteus which they feel to be something of the nature of another "dimension" of space; as a second difficulty they have to endeavour to transfer to paper the appearance of fire and light; and in general it cannot be hoped to convey by a single flat plate the impression that would require a combined stereoscope and bioscope to effect, and even then it would be still "three-dimensional."

It is therefore necessary that a reader who wishes to do justice to our colleagues must "think with the writers and breathe with them," as Hermes says; he must take the plates as he takes the words of a pen-picture and try to imagine what they represent to those who see such forms and shapes. For the great value of these attempts is that they are pioneer efforts at description, and the success of them depends entirely on how far the authors can convey to their readers the feeling of "otherness" as distinguished from purely physical reflections.

Indeed it is very difficult to know how it can be possible graphically to represent the emotions and feelings in any satisfactory manner, and it is very certain that some of the forms seen are but reflections of physical symbols within (or without, or whatever is the right direction) into so-called "astral" matter.

Take for instance plates 40 and 41. The former is said to be the effect of an attempt to attain an intellectual conception of cosmic order, and is in form the familiar symbol of the interlaced triangles; while the latter is stated to be generated by the mind of a man in contemplation who is endeavouring to think of the Logos as manifested in man, and is the equally familiar symbol of the pentacle or pent-alpha.

In both cases the form is evidently a reflection of physical symbols familiar to the thinkers; but what is curious is that (if we are to take the plates as in any way representing what is seen) these symbols which are usually thought of as represented on a

surface, are in the thought-form also superficial, and not even three-dimensional, much less something beyond this.

This opens up a wide field of speculation, which sums itself up in the question: "If so-called four-dimensional objects can be physically translated only by three-dimensional sections of them, why then should not two-dimensional physical symbols, when seen in the region of thought, translate themselves into at least three-dimensional figures if not into four-dimensional?"

On the other hand, we have to remember that with the Later Pythagoreans, what is to-day called the "astral" was called the "plane," as contrasted with the "solid" or physical, while the mental was with them one-dimensional only. Is it then possible that there is some mysterious nature that can be mathematically referred to as the "plane," and that on the "planes" of this "plane" the physical throws the images with which it is familiar in its endeavour to translate the impressions it receives from beyond its normal compass?

I speak as not knowing and under correction in such matters, but the idea of an infinity of dimensions, except as connected with the idea of mathematical abstractions, is mind-staggering and the antipodes of simplicity.

Again, take plate 30, which contains three pictures, two gruesome and ghastly inchoate masses, typical of absolute terror and slightly modified fear, and another a brilliant pencil of colours with down-turned point, typical of courage and determination,—all three seen at a shipwreck. Certainly the contrast is striking enough and the colours are easily translatable by the appended scheme; but what one feels is that "the splendid strength and decision" of the officer in charge is deserving of a more beautiful form than the simple shape presented to us. We could easily imagine something more appropriate, but perhaps the man had something else to think of than the beautiful just then, and so we have the simplest form of an instrument of rough service.

A stronger contrast of a similar nature is seen in plate 34, which depicts two thought-forms seen at a funeral, evoked in the minds of two of the mourners who stood in the same relationship to the deceased. In the case of the one, a man who was in densest ignorance of the super-physical life, we see an abominable shape depicting nothing but profound depression, fear, and selfishness; in the case of the other, who understood through his knowledge of Theosophy, we are presented with a striking symbolical form, which must have been

very beautiful according to the description of those who saw it, but which looks somewhat strange when reduced to lines and colours on a black background. We take it, however, that this was not the only thing seen, but that it was a passing projection, so to speak, of the man's whole psychic nature, which was vibrating according to the emotions described. These rhythmic pulsings presumably were in such proportions that they defined the compound figure with which we are presented,—a figure that does not seem to owe anything to physical symbolism.

There are many points of interest in the other plates, but a special word is due to the last three, which attempt to give us some idea of the effect of music as seen psychically—not of single notes or chords or phrases but of complete pieces. In all these cases the instrument was a church organ, and the pieces played were respectively by Mendelssohn, Gounod and Wagner.

To describe the plates would be to reproduce our colleagues' letterpress, but what strikes us immediately is that the forms, which were of great magnitude, as compared with the size of the church, have each a very distinct individuality of their own in shape, in colour, in texture, so to say, and in many other ways. These forms were seen by Mr. Leadbeater. The question that arises is: Would the same forms be seen by all seers who have developed their psychic sight to the same extent as he has; or would they differ according to the musical training of such seers? We know that music is heard very differently by different people; is it then seen differently? We hear the same notes theoretically, but practically we hear them very differently; should we not then see the same vibrations, but see them very differently, according to our musical capacity?

The question of size, also, as for instance in comparing the psychic music-forms with the size of the physical church, is a puzzle, unless of course the music-forms are to be taken as etheric.

Nevertheless on p. 36 we are told that: "When a man thinks of his friend he forms within his mental body a minute image of that friend," so too with a room, or landscape, it is a "tiny image" of these pictures which is formed. Here we have the element of size as compared with physical objects; whereas we should have thought that mental size and physical size would in themselves stand out of all relation. Can it then be possible that there is an intermediate translation into etheric media before the impressions contact the physical brain proper?

But indeed there are a thousand and one questions to ask, for we are only at the beginning of these far-reaching studies. What we appreciate most is the fact that a genuine effort is being made to describe the "things seen." As time goes on it cannot but be that with practice the descriptions will become more and more precise; in fact we can very well imagine a book devoted to the description of a single psychic object (other than a physical reflection) from all the different points of view that the intelligence can imagine.

As to the "how" of these things, it plainly pertains to the science of the future, when men of science will be willing seriously to consider psychology from the point of view of all the facts of consciousness, and not as at present from the narrow standpoint of the exclusion of the most important.

But science is not necessary for sight; a man may see far better than the wisest oculist, and yet not know the first word of optics or of the physiology of the eye. So, too, with the seer; he may see with the greatest accuracy and yet not know how or why he sees. So that the science of these things does not depend upon sight, but on instruction and knowledge. On the other hand a blind man can hardly become a physicist.

Sight, therefore, is necessary, but the interpretation of the things seen, and the science of how they are seen, and what they are, depend on another faculty—the penetration that goes beyond the forms and analyses their constitution and formation; and this pertains to the domain of the mind proper. Elsewhere our colleagues have treated of still higher powers of consciousness where sense and intellect blend in a unity which is the dawn of the reason of things, but which is immeasurably more difficult to translate into words even than the thought-forms of which they have given us so interesting a sketch.

G. R. S. M.

VARIATIONS ON AN OLD THEME

Septime César. By M. Reepmaker. (Paris: P.-V. Stock; 1905.
Price *fvs.*3.50.)

No writer of fiction has ever yet succeeded in the task which M. Reepmaker has set himself in his latest book. He is no exception to the rule. He has attempted to combine an account of the life and teachings of the Christ with the sensational adventures of a noble

Roman and his betrothed. Such an attempt was foredoomed to failure. The scheme of the narrative attenuates the effect of the Christ-motive. The introduction of the Master throws out of the picture the figures of the hero and heroine.

M. Reepmaker has given his romance originality by adopting the theosophic tradition of the Master's earthly life, and has put into his mouth many theosophical doctrines. He has carefully and lovingly painted that great Figure. It is not his fault that it is too great for his canvas; that it must lose all dignity and force in the delineation.

But are these sketches really worth while ?

The author's qualities and defects are as apparent as in any of his former works. His descriptions of nature are as striking and as picturesque as ever. The "land flowing with milk and honey" loses none of its attractions in his pages. But some scenes of the hero's early life, and the account of the massacres in Rome under Sulla, border on the brutal. Skilfully as the writer has woven events of Roman history into the web of his hero's destiny, the colouring of some parts of the tapestry is barbaric enough to be almost revolting.

And—is it necessary to dwell with such fond particularity upon the ways and manners of babes and sucklings? They are not interesting to all.

A. L.

THE SHORTER UPANIṢHADS IN FRENCH

La Théosophie des Védas. Neuf Upanishads traduites en Anglais avec un Avant-propos et des Arguments analytiques. Par G. R. S. Mead et Jagadisha Chandra Chaṭṭopādhyāya. Traduction française de E. Marcault. (Paris: Librairie de l'Art indépendant, 10 rue Saint-Lazare; 1905. Prix frs.2.)

M. MARCAULT is to be congratulated on the success with which he has struggled with the by no means easy English of Mead and Chaṭṭopādhyāya's translation of the nine shorter Upaniṣhads; for the aim of the English translators was not only to give as faithful a version as they could, but also to keep the "swing" of the original and put it into a phrasing that should somewhat recall the atmosphere of antiquity.

The translation from English into French has been made solely to fill the gap until some French Sanskritist undertakes the task of a direct version from the original, for, strange to say, the only Upaniṣhad

that has so far been translated into French is the *Bṛihadâraṇyaka* by Hérolé. It will, then, be instructive to see how this convenient little volume will be received by the cultured reader in France, for the *Upaniṣhads* can never be popular. They are decidedly not for the many; but for the few they are treasures of great price, the most precious gems in Sanskrit literature, for do they not sum up the Theosophy of the Vedas?

G. R. S. M.

FOR THE RISING GENERATION

First Steps in Theosophy. By Ethel M. Mallet. (*The Lotus Journal*, 8, Inverness Place, W.; 1905. 2s. net.)

WE welcome cordially the first serious attempt to provide theosophical instruction for children, and thus to meet a really long-felt want in the library of our literature. It is by no means an easy task that Miss Mallet, as co-editor of the *Lotus Journal*, set herself to perform; on the contrary, it is a much more difficult one than most people might be inclined to suppose until they actually essayed it. Apart from the primary difficulty of presenting a complex subject in simple and clear language with sufficient brevity, which confronts the writer of a manual for "grown-ups," there is the added difficulty of meeting the needs of children of different ages and capacities, for the term "children" has a wide connotation and may be supposed to include the mite of five years as well as the school-boy of sixteen. It is hardly to be expected that the same text-book can be adapted to both ends of the scale with equal success, and if we say that we think the perfect, or ideal, introduction to Theosophy has yet to be written for the child, it is rather because we think such a work must take the shape of a progressive series and not a single volume than because we think Miss Mallet has failed to make a very clear and readable presentation of the broad outlines of theosophical teaching. For the reading of the older children and for the teaching of the younger these *First Steps* should, we think, prove really useful, and, in the latter capacity especially, we judge that parents, who are members of the Theosophical Society, will welcome their aid. By no means infrequently, appeals have been made for advice as to the best way of teaching the youngsters who are being drawn by family ties into the Theosophical Movement in ever increasing numbers. The difficulty is a real one for many people who have not the previously attained art of imparting

knowledge—a faculty quite distinct from the power of acquiring it—and such people may gain most valuable help from Miss Mallet's book. Herein they will find the subject matter well arranged and divided, and each brief chapter will form the outline into which much additional explanation and illustration can be filled by the parent or Lotus class instructor, who can further simplify and distil for the younger, or amplify for the older children. The questions printed at the end of each chapter are excellently designed to elucidate the information gained by the pupil. Used thus by parent or teacher, certain small deficiencies which we notice in the volume, such as the use of such terms without explanation and the employment in certain cases of expressions rather beyond the reach of the average school child, would not assume much importance. The pictures taken from Mr. Leadbeater's *Man Visible and Invisible* lend additional instruction and attraction to the little volume, which is tastefully bound in cloth. While the general *format* of the book is so good, we cannot forbear extending our sympathy to the author and her coadjutor, inasmuch as they have suffered somewhat severely at the hands of non-English-reading compositors, a circumstance which they will be the foremost to regret. But the balance of criticism must be on the side of hearty congratulation on the accomplishment of a piece of really good and useful pioneer work.

A. B. C.

“THE BOUNDLESS PLAIN”

The Rationale of Astrology. By Alfred H. Barley. (London: 9, Lyncroft Gardens, West Hampstead, N.W. Price 1s. nett.)

MR. BARLEY is one of Mr. Alan Leo's pupils, and sub-editor of *Modern Astrology*. This little book is an attempt to show that the belief in planetary influence has a rational basis.

It is certainly true that nine-tenths of the current disbelief in Astrology arises from the notion that the whole thing is absurd and ridiculous on *à priori* grounds, and that, consequently, whatever evidence there may seem to be in favour of it is not worth considering. This being the case, the more books there are written on the rationale of astrology the better.

We think, however, that Mr. Barley would have done more solid and useful work if, instead of buzzing, bee-wise, from flower to flower,

he had been satisfied with selecting four or five important points and concentrating the whole of his attention upon these. Like so many worthy astrologers, Mr. Barley reveals the Uranian instinct, but he has scarcely, as yet, acquired the Saturnian grip. An elaborate development and a detailed illustration of such cardinal principles as the unity of the Universe and the essential solidarity of the Solar system; an insistence on the indispensability of astrology in any sound system of psychology, or on the fact that astrological beliefs are based on every-day experience and not on mere tradition—a policy of this kind might have better served to arrest the attention of those who are incapable of responding to passing allusions. As it is, while the ideas are, for the most part, all there, suggestive enough to those who agree with Mr. Barley, we are of opinion that no literary merit or artifice is to be despised by him who would truly serve Urania.

Some 1800 or more years ago, Tacitus told us that astrologers were turned out of Italy. If the statement quoted by Mr. Barley, that 480,000 copies of astrological ephemerides—not almanacks—are sold every year, be correct, we should think they would soon have to “pack up” once more. But they cannot be turned out of the Universe. And that is for them, after all, the chief consideration.

R. C.

A MIXED THEOLOGY

Children of the Resurrection. By Thos. Allen. (Philip Wellby, London; 1905. 6*d.* net.)

THE intention of the writer of this book—so far as the present reviewer is capable of comprehending it—appears to be the statement of a peculiar eschatology which includes an immediate resurrection and glorification of a certain type of Christian, and the ultimate salvation or regeneration of the rest of mankind. The author decries the doctrine of everlasting hell, and, incidentally, the use of certain popular hymns as mock heroic and insincere, but, for the rest, his theology seems a weird mixture of “high” and “low” churchism entirely unilluminated by any of the results of historical and critical research.

E. W.

MAGAZINES AND PAMPHLETS

Theosophist, June. "Old Diary Leaves" this month concern themselves with the Colonel's first publication on the history of the Society, called forth by the visit of the "Crusaders," and presented to the following Convention. It is now recalled to remembrance, since (notwithstanding the republication of three volumes of these "Diary Leaves") he is of opinion that "the ignorance about the evolution of the Society up to the present time among our members is, I fear it must be said, appalling." Mrs. Besant's Convention Lectures, "Four Great Religions," are treated by him with special appreciation. Next follow the conclusion of Mr. Leadbeater's most valuable "Theosophy in Everyday Life"; Mrs. Bell's Harrogate lecture on "The Holy Catholic Church," which we noticed on its republication in pamphlet form; a paper on "Practical Theosophy," reprinted, with deserved compliments, from the Rangoon *Message of Theosophy*; an exceedingly useful set of diagrams and tables, drawn up by A. Schwartz for the use of students of Mrs. Besant's *Pedigree of Man* which we should like to see printed along with the next edition of the book; and the number is closed with a very well written and interesting account of Apuleius and his romance of the "Golden Ass," signed by P. D. Khandalavala. From the "Cuttings and Comments" we take a few lines from a very outspoken letter of a Japanese student to his Indian friends: "We (the Japanese) recognised the necessity of adopting some part of European civilisation, but to keep the national essence. Hence we hope you will, if you are anxious to progress, get rid of your caste bias as well as your superstitions, as we did forty years ago. Even in Europe the development of civilisation was not the work of religion but of science, in the same way that the success of Great Britain was not the work of Bishops, but of Newton, Watt, and Darwin. If you study science, in the near future you will find something in your own religion which ought to be kept as the national essence. Years ago, when we did the same thing, Europeans laughed at us and pitied us, to lose our own customs and to copy them. But neither did we lose our customs, but improved them; nor did we copy them, but studied the science of the world." The difference is that Japan was and is a thoroughly united nation, loyal to its own strong rulers, and confident that they know how to preserve "the national essence" through all changes of customs.

And (most important of all) they have not been embarrassed by Christian missionaries. We fear Japan is no rule for India. It is only a united and strong nation which can touch European civilisation without being destroyed; and even for Japan "the end is not yet."

Probably owing to the hurry and confusion of the Congress some of the magazines have not reached us this time; and from India we have only further to acknowledge the *Central Hindu College Magazine*, and *East and West*: the latter with an interesting article on what seems to promise a revival of spiritual life amongst the Sikhs, bringing out the large-mindedness and freedom from all prejudice, even of caste, of the original Founder; and (as, alas, in so many other cases) the rapid degeneration of his followers after his death into a sect—as stiff and exclusive as the older ones he had tried to reform. It is on this rock that (so far) all attempts at reviving spirituality in India have been wrecked. Great preachers and teachers there have been, and still are; but all they have been able to leave behind them at death has been a "staff and sandals," a "pulpit," or even a "cast of their phrenological developments" for the childish worship of the disciples who have utterly failed to catch the *Mind* of the Master. Must it be always thus?

The Vāhan, July. The limited space now available for the "Enquirer" is this month filled with questions as to the difference between Western and Eastern Pantheism—to which A. L. B. H. rightly replies that there is a difference between the Higher and the Lower Pantheism, but none between Eastern and Western; the evidence needed to establish the theory of reincarnation; and the best way to recover the strength lost in mesmeric healing.

Lotus Journal, July, concludes Mrs. Besant's lecture on the Theosophical Movement, and continues H. Whyte's *Life of Gautama Buddha*. The lighter contents are an illustrated paper on Bee Life, and a fairy story for the children.

Bulletin Théosophique, July, reports Mrs. Besant's activities in France, on her way to the Congress; and contains several important answers to the question how best to bring the principles of Theosophy to the understanding of the poor and miserable, who need them more than others, but have neither leisure nor education to study them.

Revue Théosophique, June, contains translations from H. P. B., Mrs. Besant, and Mr. Sinnett.

Theosophische Bewegung, July, reports the ninth Convention of the Section. The speech of Mr. van Manen, giving an account of his

eight months' experience of the work in England, will repay the reading.

Theosophia, June. This is an interesting number. The "Outlook" reminds us that the Revival in Wales is not the only movement of the kind; a similar one seems to be going on in (of all places in the world!) Norway. D. M. Schoenmakers treats of the "Seven Sacraments of the Roman Church"; P. Pieters, Junr., has an amusing paper on "The Soul in Folk-Lore"; an important correspondence on "Thou shalt not Kill" follows. From a thoughtful study by M. W. Mook, "Discrimination in Connection with H. P. Blavatsky," we take a neat sentence: "Against F. Nietzsche's declaration 'All the Gods are dead; it is time for the Higher Man to live,' she sets her proud and joyous revelation, 'The Gods are all alive, and They *will* that the Higher Man should live!'"

Théosophie, July. In this promising little magazine we have, in addition to translations from Mrs. Besant and the *Vâhan*, original answers to questions. These cannot be too much encouraged; there is nothing which raises and keeps up an interest in Theosophy like writing and answering questions. It is far better than merely reading lectures and essays.

Der Vâhan, June, instead of publishing Mrs. Besant's reply to the Editor's criticisms, prints only his own answer to it. A controversy cannot be carried on in this unfair manner; and he must henceforward be allowed to misrepresent us to his readers at his own pleasure. The more important contents of this number are the conclusion of Paṇḍit Sitânâth Tattvabhushan's learned article on the Philosophy of Shaṅkarâchârya, and the Editor's lecture on "Marriage and the Woman-question from the Theosophical point of view."

Lucifer-Gnosis, April. In this number the Editor carries his aspirant to Initiation a further step forward; Schuré is again drawn upon in "The Mission of Jesus"; Julius Engel gives a study of "The Martha and Mary Service," very German in both good and bad points; and A. M.'s "Adeptenbuch" and "From the Âkâsha-Chronicle," go on their regular course.

Also: *Teosofisk Tidskrift*; *Theosophic Messenger*, June, whose most important content is a biographical article upon H. P. B., interesting enough to make us wish for a continuation in next number; *South African Theosophist*, May, from which we find that the Johannesburg Lodge has been going through one of those "little wars" which seem to be as regularly characteristic of Theosophical Lodges as of the

British Empire. We are rejoiced to hear that "it has emerged from its trial stronger and more united than ever." *Theosophy in Australasia*, May, with the report of the Eleventh Convention of the Section.

Of magazines not our own we have to acknowledge *Broad Views*, July. Here Mr. Sinnett's own article, "Former Lives of Living People," will introduce many members of the Society into a new world, of vast interest and giving much matter for thought, and—to some readers—for contradiction. The workings of Karma "which knows no anger, but also no forgiveness" are not the milk-and-water goody-goodness some of us are apt to think, and probably all of us in our time have done things with a light heart for which we have suffered life after life and have not, perhaps, even now fully discharged our debt. *The Occult Review* for July is an excellent number. In his "Notes of the Month" the Editor presses the very important point that facts show that psychic phenomena arise from a variety of causes, and are immensely more complicated than science is yet ready to admit; that (in short) "it is much to be feared that in the scheme of the Cosmos the convenience of the modern scientist was not taken into consideration." In discussing the manifold nature of appearances after death, it must be acknowledged that our own clairvoyants often err in the same way; what to their sight *is* on the higher planes does indeed exist, but also, and equally certainly, much exists which they do not see, and even deny. Nora Chesson's "My Occult Experiences" are capital reading, but Miss Bramston's "Automatic Romance" is a really very important contribution to the literature of the subject. Readers of Mr. Leadbeater's book on Dreams will be familiar with the curious dramatising power of the Ego in our dreams; and Miss Bramston applies this idea to the explanation of the "controls" of Stainton Moses, Hélène Smith and Mrs. Piper in a way which seems to us the most intelligent and acceptable view of the phenomena we have come across; and covers many points which even Mr. Myers and Andrew Lang have missed. No one who takes an interest in these matters should fail to study her paper carefully. Miss Goodrich-Freer's second instalment of "The Occult in the Nearer East" is as good as her first—we can't say more. Also: *Modern Astrology*; *La Nuova Parola*; *The Light of the World*, the first number of a Mohammedan magazine published in London, and apparently connected with the efforts of the well-known American convert, A. R. Webb, whose experiences form the larger portion of its contents; *Indian Opinion*; *Psycho-Therapeutic Journal*; *Humanitarian*.

From the "Publications Théosophiques, 10, Rue St. Lazare, Paris," we have a specimen of their publications in a little work, *Time and Space*, containing much good Theosophy. From their list we find that they have brought out in a neat shape and well printed such works as J. C. Chatterji's *Esoteric Philosophy of India*, Dr. Pascal's *Law of Destiny*, Mrs. Besant's *Esoteric Christianity*, *The Three Paths*, etc. We wish them good success in their useful undertaking.

Vegetarian versus Meat Diet is an enlarged and improved reprint of Mr. D. D. Jussawalla's lecture to the Bombay Lodge which we noticed at the time of its appearance in the *Gleaner*. We can honestly recommend it as a useful and moderate statement of his case, the more effective as being free from the rhetorical exaggerations and imputations against opponents which deface a good deal of the Vegetarian literature; and his hints as to the best way of arranging the transition and the mistakes often made by new converts are both sensible and useful.

Twenty-five Years of the Blavatsky Lodge T.S., Bombay, is a reprint (uniform with the last-named) of the proceedings of the Anniversary Meeting, illustrated with good reproductions of the portraits of our two Founders. The brief history of the Lodge with which it opens is of much interest, and there is no one of us but will echo the claim made, in comparing the occasion with the almost simultaneous celebration by the Royal Asiatic Society of Bombay of its one-hundredth birthday, that "when we take into consideration the *utility* of the work, the twenty-five years of the B.L. may be found of greater benefit than the scholastic century of the R.A.S., which benefited only the few scholars." For the one theme of all the speeches made on the occasion is that the coming of the Founders to India started a new life; all—Hindus and Parsees alike—were stirred to throw off the glamour of the English power and learned to respect themselves and their religion—the *one* thing which can give any hope for their future. And even though the new life die out and only the self-conceit remain (as has hitherto, in this childhood of the world, been the universal fate of the labours of the great Teachers) the soil is stirred, and the new Teacher who is to come will find His work the easier for it. Amen!

W.

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